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THE
EVANGELICAL REGISTER.

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FOR PROMOTING

THE SPREAD OF THE GOSPEL.



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"HOLDING FORTH THE WORD OF LIFE"



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The **LITANY** to be said in the midst of the Church, in allusion to the Prophet Joel ii. 17—"Let the Priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, &c."—**BISHOP ANDREWES.**

See Chapter on Churches, page 14.

THE EVANGELICAL REGISTER.



JANUARY, 1840.

PRACTICAL DIVINITY.

ESSAY I.

MAN IN HIS PRIMEVAL STATE.

“Two of far nobler shape, erect and tall—
Godlike, erect—erect with native honour clad,
In naked majesty seemed lords of all.
And worthy seemed; for in their looks Divine
The image of their glorious Maker stood.”

1. The origin of almost all things is involved in obscurity, conjecture, and contradiction. This awakens and feeds the curiosity of man, who from tradition, report, ancient customs, and experience, endeavours to trace out their beginnings and derivation. The veil of darkness, which would conceal from his view the origin of himself, is removed by the hands of divinely illuminated men. The light of inspiration has dispelled the gloom, which would obscure his character and cause. And he discerns his lofty original, his pristine excellence, his primeval blessedness. He feels he is the creature of God, “Who formed man of the dust of the ground, and breathed into his nostrils the breath of life”—(Gen. ii. 7). This fact, forgotten through the lapse of time—though disfigured by the heathen, who were not so highly privileged as the Jews—may still be traced in the Apollodorian account of the creation of the human race, which states that Prometheus made the first of men and women of clay, and animated them by means of fire stolen from heaven.

2. Enlightened by revelation, we can satisfactorily prove that man is not his own creator, but the workmanship of God. We find in his body, which is erect, lordlike, and comely, marks of wisdom, power, and benevolence. The beauteous symmetry of his frame, the wise adjustment of its parts, the situation and relation of all the members to each other, viewed in connection with their adaptation for useful service, prove the structure of man is the product of benevolent and powerful intelligence. How well adapted is the eye for directing the body, the ear for hearing, and the arms and hands (those “instruments of instruments”) for action! How noble is the attitude of man! He walks erect—the very reverse of all other creatures! their eyes meet the earth; he looks to the heavens, as though he were called to seek a place in a loftier, a better, a celestial state.

3. Enter this goodly structure, consider its arteries, veins, and nerves; reflect on the circulation of the blood, the respiration of the lungs, and the natural heat which resides in and pervades the body, whilst it is the residence of the soul; and you will

find proof rise on proof that man is "fearfully and wonderfully made." Now, as it is utterly impossible for design to originate in chance—for *nothing* to produce such proofs of skill, power, and goodness—for any thing to be at once the cause and the effect produced, a creature and Creator—so it is evident that we are the work of God.

4. He who has displayed His perfections in our frame, which is external, has not left Himself without witness in our undying spirit, which is internal; nor has He left us without sufficient evidence of its existence. He who has made the body visible, and perceptible to the senses, so that it may be seen and felt, has also rendered the soul perceptible to the eye of enlightened reason. For just as matter is known by its properties of mobility, impenetrability, divisibility, &c. so our souls are known by the properties of mind or spirit—as thought, reflection, joy and grief, hope and fear, love and hatred. The soul being endowed with memory, treasures up facts as the food of thought; she reflects on the past, considers the present, and travels into futurity; compares persons, things, and events; observes wherein they agree and wherein they disagree; draws inferences and forms decisions—all which is contrary to the nature of matter; and so is evidently a reflecting, thoughtful, reasoning essence—the residence of misery or joy. Hence the soul is not, like the body, in itself a thoughtless, joyless, senseless substance, but the seat of intelligence, the dwelling place of all sensation and emotion, of all fears, desires, and regrets. Hence it is superior to matter, and so must be the production of one superior to matter; and hence man, the creature of God, is a compound being, partly matter and partly mind, and allied to both heaven and earth.

5. This wondrous being is not in the condition he was, when he was first brought into existence. God, who is benevolent, wise, and powerful, in accordance with His love to prompt him, His wisdom to direct, and His power to achieve, must have made him in a happy condition. But he is not happy; he is not free from sorrow now. No, he has a consciousness of guilt; he is a sufferer, whether found in rude and barbarous, or in civilised and polished life. There is a dread of death, a foreboding of evil, and longing desires, which this world cannot satisfy. This leads us to consider the original state of man; and we shall not take as our guide the fictions of poets, whose splendid dreams of the golden age may be traced to paradise—nor the delusions of mythologists, which are perverted truths—but adhere to the Word of our God.

In prosecuting this inquiry, we may observe, that it is declared again and again in the Volume of Inspiration, that man was made in the image or likeness of God. The apostle Paul says, "A man ought not to cover his head during Divine worship, forasmuch as he is the image and glory of God"—(1 Cor. xi. 7). If this applies to regenerated man, how much more to man unfallen! Indeed, this is the reason assigned why retributive vengeance will overtake the man who kills his brother. "Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man"—(Gen. ix. 6).

There have been those, who have supposed, his resemblance to the Almighty was to be found in his earthly frame; these are called Anthromorphites, who maintained that God had a human shape. There have been others, who supposed that the Almighty, in the formation of Adam, made him like unto the original model or idea of Christ, which existed in his mind, as possessed of perfect knowledge. This idea is called by Divines of a by-gone century—the archetype of Christ as Mediator. Which opinion is, in some degree, countenanced by a passage or two of the Word of God; as Col. i. 15, which speaks of Christ as "The image of the invisible God;" and Heb. i. 3, which calls Him "the brightness of His glory and the express image of His Person;" and Romans v. 14, which calls Adam, "The figure of Him that was to come."

We trace his likeness to God in His nature as a spirit. "God is a spirit"—(John iv. 24). "And a spirit hath not flesh and bones"—(Luke xxiv. 39). And man is a spirit. Dying Stephen said, "Lord Jesus, receive my spirit"—(Acts vii. 59). "God is the Father of spirits"—(Heb. xii. 9)—and formeth the spirit of man within him, and by so doing creates a spiritual being.

God is an everlasting Spirit. "The everlasting God"—(Isaiah xl. 28). "From everlasting to everlasting Thou art God"—(Psalm xcii). His duration is boundless.

Our mortal career soon closes, but our spiritual life is unbounded. It runs parallel or together with that of God, and is destined to last for ever. This arises from the superiority of the soul to the body—"The spirit is willing but the flesh is weak" (Matt. xxvi. 41)—from its superiority to all second causes, which cannot, however powerful and numerous, destroy it—"Fear not them which kill the body, but are not able to kill the soul" (Matt. x. 28); and from its existing apart from the body, (2 Pet. i. 14); "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me"—(2 Cor. v. 8.), "We are confident, I say, and willing rather to be absent from the body and present with the Lord"—(Phil. i. 23, 24), "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you." God is invisible, and the soul is invisible too.

The soul of man bears some resemblance, in its *mental* endowments to its Creator. It possesses understanding, memory, volition, &c., which are also properties of Deity. But it is not here chiefly or principally, that we find the resemblance to God which Adam bore, for Satan is a spirit whose endowments are great, and fallen men in their unregenerate state are spirits, but they are unlike God. There is between these evil, sinful, impure spirits, and God who is glorious in holiness, as great a difference as between light and darkness, life and death, friend and foe, love and enmity.

But although the invisible, everlasting spirit, endowed with mental faculties, is not of itself the image of God, yet it is the basis of that image, the essence in which it inheres. As an empire, which is now governed by a wise and good king, moved and regulated by laws of a benevolent, wise, and just nature, a flourishing empire, may hereafter be governed by a foolish and malevolent king, and under his dominion be actuated by evil principles, when it would be changed in its nature—so the soul of man, or Adam, under the unbroken reign of God, was very different from the character which it bears under the domination of "the prince of the power of the air, the spirit that now worketh in the children of disobedience"—(Eph. ii. 2). Therefore—

Secondly, we trace the image of God, in the spiritual endowments of the soul of Adam. And there are three indexes by which we are directed in this investigation. The first is, the consideration of what fallen angels who are disembodied spirits, and lapsed men who are embodied spirits, are destitute of, to render them like their Creator. The answer is, Holiness, *which involves spiritual knowledge of God, freedom from all malevolence and disobedience.* The second is, the positive statement of the Word (Eccles. viii. 29.)—"God hath man made upright. We might consider the defects of the unregenerate, as noticed in the sacred Volume; but we confine ourselves, thirdly, to the elements of the regenerated, the spiritually redeemed soul. He who is begotten again is said to be a "partaker of the Divine nature"—(2 Peter i. 4)—and by consequence must bear some resemblance to God. God is holy; and holiness is required of us. "Be ye holy, for I am holy." Holiness of heart produceth righteousness of life; and God, who is glorious in holiness, is "righteous in all His ways." If our reasoning be correct, we shall find the renewed mind created by Divine power a holy mind, and governed by Divine principles; which is evident from Eph. iv. 24, which says, "The new man is created after God (as its pattern, model, or archetype) in righteousness and true holiness," and sets it in direct opposition to the old man or nature in which we are born, which is "corrupt according to the deceitful lusts;" and is still further confirmed by Col. iii. 6, 10, which says, "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new, which is renewed in knowledge after the image of Him that created him." As Satan wants holiness and unregenerate men want holiness, as holiness is the state in which men are renewed who are said to bear the Divine image, we conclude that Adam as a spirit, invisible, deathless, everlasting, possessing great mental powers, in their full strength, not weakened by sin, in a holy and spiritual state, regulated by love, and possessed of dominion, was the image of God, as intended in Gen. i. 26—28, where it is recorded that God made them, male and female, in His image.

Happy in the highest degree were our first parents in their first estate.

Strangers to pain, and resident in a body, in a deathless state; surrounded by the beauties of creation—in a blessed state; pure in heart, holy in affection, free from every evil bias, unacquainted with transgression and guilt—in an innocent state; their understandings clear, their knowledge sound, their affections well directed, their volitions holy—in a favoured state; theirs was a blissful condition, for all was harmonious, all was peaceful, no unruly passion, no sinful desire, no unhallowed affection resided in them, no stings of conscience, no dread of future punishment, no fearful forebodings destroyed their joy. They were visited by the voice of the Most High, and they enjoyed His presence and His love in paradise.

Adam, resembling his Maker in his spiritual nature, his moral and mental endowments, his holy, internal, peaceful state, seeing his own character in God in unchanging and unchangeable perfection, and realising his Maker's love in giving him his being and blessedness, must of necessity love and serve Him—and call forth the complacent regard of Him whose tender mercies are over all His works, clothed as he was with dominion over this lower world.

To test the strength of Adam's love, to hold dominion over him, to lay a foundation on which he might build his hope of continued happiness, the Lord God took him and placed him in the garden of Eden, with liberty of eating of every tree of the garden, save one.

This transaction is viewed by some as a covenant, by others as a law. It partakes of both natures. We view it as a covenant—because there were two parties, namely, God and Adam—because God stipulated to give to Adam the enjoyment of the garden with implied privileges on condition of his abstaining from the tree of the knowledge of good and evil, because Adam restipulated obedience as required, and because the trees of life and of the knowledge of good and evil may be viewed as seals to the covenant. It is also called a covenant in Hosea vi. 7—“But they, like Adam, have transgressed the covenant,” see the margin and original. The transaction is thus recorded in Genesis ii. 15—17. “And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.”

In this way was Adam, the greatest and noblest work of God in this lower world, who is described as the effect not of a word, as were the rest of creation, but as the result of that determination, in which God said, “Let us make man after our likeness, and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth”—in this way was Adam, the image of his Maker, introduced into Eden, a garden in which were spread abroad all the delights of nature, in her primeval beauty. There neither storm nor tempest raged; there sorrow and sighing were unknown. The eye was gratified with creation ever various and ever blooming, the air was perfumed with the most grateful odours, and the palate pleased with all that was delicious to the taste, while the heart was strengthened with its Maker's favour. This was a holy solitude, where he might have held communion with his God; a temple whose canopy was the blue expanding vault of heaven, whose courts were the wide encircling earth, whose flooring was carpeted with numerous and diversified flowers set in a groundwork of evergreen, and whose glory was a manifested God. Into this garden—this solitude—this temple—was Adam introduced, and introduced in prospect of a transition without death to glories greater, purer, more exalted and eternal.

This covenant, by granting these blessings, opening these prospects, removing all ground of fear and requiring nothing but abstinence from the tree of the knowledge of good and evil, was, it must be allowed, of a gracious character. This covenant, as it required of Adam perfect obedience, although of a negative character, as a test of love, a proof of allegiance and a foundation of hope, was a covenant of demand. This covenant, as it connected the punishment of death with the breach of the covenant as well as the loss of the stipulated privileges, partook of the nature of a law and was a covenant of threatening. This covenant, as it required no hard service, imposed no heavy burden, exacted no costly service

from man, who is the creature and property of God, was a covenant of righteousness. This covenant, by including the descendants of Adam as well as himself within its bonds, was a covenant that resembled the dealings of men with each other, for the conduct and agreements of parents affect the future condition of their offspring; it accorded with the law of nature, for Adam, being the perfect head of his descendants then in his loins, was their natural representative; and it was agreeable also to the dealings of God in other covenant engagements, (see Deut. xxix. 10—15). This covenant, through the transgression of Adam, is a broken covenant; and he having plunged himself, by his disobedience, into a state of death, we as his descendants inherit it and are born spiritually and morally as well as judicially dead; and in this state we must have perished, had not God “remembered us in our low estate, because His mercy endureth for ever.” From this view of the primeval state of man, we must rise with feelings of reverence and love towards God, who so blessed and provided for our happiness in His dealings with Adam.

Matlock, Bath.

F. PERKINS.

ECCLESIASTICAL HISTORY.

ON THE STATE OF THE WORLD AT THE COMMENCEMENT OF THE CHRISTIAN ERA.

PART I.

ON THE GENTILE WORLD.

THAT in the reign of Augustus Cæsar, there was born in Bethlehem (an obscure place in Judea) a notable, glorious, and Divine Personage, who bears the name of our Lord Jesus Christ, who suffered death by crucifixion under the reign of his successor Tiberius Cæsar, is a fact, better attested than the undisputed existence of Cyrus and Alexander, or of Socrates, Plato and Aristotle; for while the Lycæum and the Academy are no more, while Babylon, Persepolis and Ecbatana are fallen, while the Macedonian empire is not, and while the memorials of Alexander's prowess in Asia Minor and in India are few in number, and decreasing with the progress of time, the Christian religion exists, and the institutions founded by our Lord exist, and not only exist, but extend their influence, and increase the sphere of their dominion perpetually. They have changed the face of Europe, and they are transforming the face of the globe. The existence and wide-spreading influence of Christianity proves the existence of its Founder, which is further supported and authenticated by the writings of the Romans. Suetonius not only mentions the Redeemer by name, but adds that Claudius expelled all His adherents from Rome. Tacitus records the rapid progress the Christian religion had made in his day, the cruel death of its Founder, and tells us He flourished under the reign of Tiberius. And Pliny, who has been called “excellent,” in one of his letters to the emperor Trajan presents us with a picture of the innocence and harmlessness of primitive Christianity. Speaking of Christians, he says—“It was their custom to meet before light on a stated day and mutually to recite a hymn to Christ as a God, binding themselves by a solemn oath, not for the purpose of anything wicked, but on the contrary, never to be guilty of any fraud, of any theft, or of any debauchery, never to falsify their word, never to deny a trust when they were called upon to deliver it up, &c.” The opposition of Celsus, Porphyry and Julian, proves in union with all that is above stated, the birth, life and death, of our Redeemer, and the early establishment of Christianity.

We, as Christians, believe the birth of our Lord Jesus Christ (which is so well authenticated) as the most important event, that has transpired since our first parents were expelled the garden of Eden, and that it has been productive of invaluable blessings, and conferred on the human race inestimable benefits of a civil, a moral and religious character. No period indeed can be selected from the annals of the world so interesting to the Christian historian, or so fraught with useful information, as that

in which our Lord made His advent. By contrasting the state of things then existing, when philosophy and eloquence had done their utmost, and left the people in darkness, both dense, cold, and cheerless, with the change that has transpired since the publication of the Gospel, we are enabled to form a better estimate of "the unsearchable riches of Christ."

When He came, the light of tradition was nearly extinguished, vice and doubt were universally prevalent. Men were involved in the murky darkness of ignorance, delusion and sin; but He rose, the "Sun of righteousness," and by the splendour of His rays dispelled this horrid gloom, whilst He animated, warmed, and cheered the sons of men. At this period, the Roman empire had attained its loftiest height, and shone with resplendent lustre. Externally it was a very magnificent spectacle, extending from the river Euphrates on the east to the Atlantic Ocean on the west, and from beyond the Rhine and the Danube in the north to the deserts of Arabia in the south of the empire; measuring in length more than three thousand miles, and in breadth more than two thousand, comprising within its territories more than sixteen hundred thousand square miles, enclosing all the civilized, and almost all the then known world within its limits, and occupying the most desirable portion of the temperate zone. It produced the necessities and luxuries of life; it was an empire of kingdoms: for, like a flood, its power had flowed over the dominions of the Chaldean, Medo-Persian and the Grecian empires, while they, with all their dependencies, sunk beneath its powerful influence.

But its internal state was not so felicitous as to correspond with its external grandeur. The majesty of the Roman people was decreasing. They and their venerable senate, although they had not lost entirely the shadow of liberty, were nevertheless divested of freedom, and reduced to a state of servile submission to Octavius Cæsar, who, after the battle of Actium, which sealed the doom of the Commonwealth, was master of the Roman empire. He, by craft, treachery and cruelty, attained the sovereignty of the empire, and united in his own person all the great offices of state, civil and religious. He was emperor, and, at the same time, the tribune of the people; at once the sovereign pontiff, and the pro-consul. The majesty of the Roman people was the majesty of Octavius, then surnamed Augustus, who, having established himself upon the ruins of his rivals, beheld the world, from the British Isles to the Euphrates, in subjection to his government; the conquered kings, whom he continued in their dominions, borrowing all their authority from his clemency.

The political system of Rome, and at this time of the world, with the exception of the Northern tribes beyond the bounds of the empire, which were destined to establish new forms of government upon its ruins, would be of a two-fold character. The emperor or empire would adopt such a mode of procedure, as should tend to maintain the dominion of Rome over the nations subjugated to her rule, and to subdue the spirits of the conquered, in order to prevent their rising simultaneously in behalf of their liberty. Cruelty and injustice, therefore, under the controul of an ambitious and domineering spirit, would characterize their dealings with the conquered. This is substantiated by facts. The population of the Roman empire at this time, is computed to be 120 millions; of these some were *citizens*, who enjoyed ample liberty and were entitled to peculiar immunities, and some were *provincials*, who possessed nothing more than a shadow of liberty, and had no constitutional freedom; but the rest, at least sixty millions, were in a state of the most abject slavery, of whom the greater part, through the fortune of war, were deprived of all the rights of society and all the comforts of life. These were reduced to a state of dependence on the caprice of cruel and tyrannical masters, whose object was to weaken and enthral them. They were unprotected by the laws, and amenable to the severest that could be enacted against them; they were liable to torture, maiming, or death, at the pleasure of their owners. This discloses at once a policy cruel in its nature and regardless of the laws of God as well as the rights of man, and is fully proved by the general current of Roman history, as well as by the treatment of the Jewish nation at the destruction of their city and temple.

We pass by the cupidity and injustice of the Roman governors in the distant provinces, together with the rapacity displayed by the publicans who farmed or

collected the taxes, with all the grievances, complaints and tumults they occasioned; we pass also by the cruel, intriguing, and deceitful character of the conduct which was exhibited by the conquered, who were allowed to rule under Roman tolerance in their own dominions; and hasten from politics to literature and the arts, as then flourishing in the empire. It may be well to observe, that our remarks in this, as in the former part of our review, are almost exclusively confined to the Roman empire, and bear but little upon either the nations on the south and east of the empire, which were generally the slaves of despotic tyranny, or the nations on the north, who were "bloody zealots for what they called liberty," although enslaved by their respective chiefs.

The Arabs do not appear to have possessed at this time any claim to learning or literature, save to a few, rude and pitiful specimens of pastoral poetry. The Arabs at this period were far inferior to the Arabs of the sixth and seventh centuries. Admitting there are some notices of learned men existing in the districts which bounded the dominions of Augustus, we find polite learning, eloquence and art principally in the Roman empire. The Augustan Age was the most learned and polite that Rome ever beheld. The love of the arts, the sciences, and of literature was great, and widely spread. In Greece, now a Roman province, there were a number of men distinguished for their learning, acuteness, and eloquence; philosophers of all classes, who disseminated the tenets of Plato, Aristotle, Zeno, and Epicurus; rhetoricians also and instructors of youth. In short, Greece may be regarded as the university of the empire. Nor were the Gauls and neighbouring nations destitute of men of both learning and genius; for the celebrated poets, historians, and philosophers, who then flourished, had diffused an ambition and excited a taste for mental improvement throughout the vast regions of that extensive empire. They vied with each other, and strove individually to obtain the glory of producing the most perfect piece of composition, of carrying philosophy and oratory to the greatest extent, and of cultivating the powers of the human mind with the greatest success. Architecture, painting, sculpture, and music, were successfully pursued. The two former attained to the highest excellence; but the two last would, in all probability, could a fair comparison be made, yield the palm of victory to the attainments of modern times. But while this age is justly celebrated as the most learned and polite that Rome ever saw, it is worthy of remembrance, that, in whatever lustre Aristotle might shine in the darkness of heathenism and of monkish superstition, he is fully eclipsed and deprived of his glory in the superior brilliance of our own Bacon; and that since his age, the discoveries of modern science impart to ancient physics a character of insignificance and comparative inutility. Rome also, learned as she might be, powerful in arts and arms as she was, can never lay claim to originality. She received from Greece the knowledge she possessed, and reflected her glory. To be close imitators of the Grecian writers, was the utmost ambition of her sons. Horace enjoined the poets to study the Grecian models night and day, and never was a system of imitation carried to greater extent. Doubtless there was, in some instances, a little improvement on the models they admired, and possibly in a few they came short of the perfection of transcription. It is, however, clear, that the Gospel has the honour of being introduced in a learned, polished, and inquisitive age, an age capable of discovering and rejecting imposture; and yet it conquered the superstitions of its day, and outlived all persecution, when it was not supported, but on the contrary opposed by the power of the state.—(*To be continued.*)

GLEANINGS.

"CHRIST'S ministers must be careful, while they display God's wrath, to conceal their own, and be jealous over themselves, lest sinful anger shelter itself under the cloak of zeal against sin."—*M. Henry.*

"Much of the ability to do good lies in the disposition to do it. The very breathing of a benevolent heart is a species of doing good."—*Hervey.*

"If the heart be cold in prayer, pray until it grows warm. To forsake the closet because you are not in a good frame, is to go away from the fire because you are cold."—*Hervey.*

SKETCH OF DR. CHALMERS IN THE GENERAL ASSEMBLY.

IN the last number of "The Evangelical Register,"* I gave a sketch of Dr. Chalmers (whose thoughts have so often enriched its pages) as a Professor in the University of Edinburgh. I now propose to consider him in a different capacity, as Moderator of the General Assembly of the Church of Scotland. This assembly is the highest court in that church; the inferior courts being Synods, Presbyteries, and Kirk-Sessions. Before it any ecclesiastical matter may be brought, by appeal or reference from the courts below; and new subjects may be introduced to it by motion. It is held annually in Edinburgh, in the month of May. At this meeting, which lasts ten days, a commissioner is present, as the representative of Majesty. He sits in state, under a gorgeous canopy of crimson and gold, dressed in a military uniform, and attended by pages, footmen, and a "gentleman in waiting;" altogether making "a show" not quite consistent with the simplicity of the Scottish Church. The commissioner opens and closes the annual meeting with a speech, but takes no part in the deliberations, and generally consumes the tedious hours by reading a newspaper. He has a levee every morning, and a public dinner every evening; and his goings to and fro are attended with a good deal of processional pomp.

It was in the year 1832, that Dr. Chalmers was chosen Moderator; and having been an eye and ear witness of the proceedings of the General Assembly in that year, I intend to offer such a sketch, as may prove interesting to readers at a distance from the Scottish metropolis. The business before it was not so important, nor were its daily sittings so protracted, as during the previous year's meeting; when, in the celebrated case of Mr. Campbell, of Row, the members sat from eleven o'clock in the forenoon, till past five on the following morning.

The first step taken by the General Assembly at its yearly meeting, is to attend Divine service at the high church; for religious services hallow all the meetings of the Scottish ecclesiastical courts. The service is always preached by the Moderator who is just going out of office. That which was preached by Dr. Chalmers, when it came to his turn, will be found in the seventh volume of his Works, page 320; and also in "The Pulpit," No. 556, volume xxii. page 56, June 13, 1833. The commissioner proceeds to church through an avenue of soldiers, who line the streets; and he sits in a large covered pew in the front of the gallery at the end of the church, and opposite the pulpit. A singular ceremonial is, that when the minister enters the pulpit, he and the commissioner bow to each other. On the two Sabbaths which occur during the sittings of the Assembly, the commissioner also attends church. I was present on one of these occasions, and was surprised to find two sermons included in one service. This, I understood, was the custom.

After the conclusion of Divine service, the Assembly met in the Tron Church. Lord Bethaven was the royal commissioner, as he has been for several years. Dr. Chalmers was then chosen Moderator; a tribute to his unrivalled talents, which ought to have been rendered to him many years before. Coupling this delay with the fact that the late Dr. Andrew Thomson,† whose services in all the church courts were pre-eminent, was never placed in the Moderator's chair, or even appointed to preach before the commissioner, the contrast presented by the many of inferior note, or of no note at all, on whom those distinctions have been conferred, cannot but excite our surprise.

In reply to the Lord High Commissioner's speech, Dr. Chalmers spoke to the following effect:—"His Majesty's gracious letter to the General Assembly of the National Church, yields us the most sincere joy, both on account of the distinguished honour which his Majesty has again conferred on the religious establishments of this part of the kingdom, and for the renewed pledge of the continuance of his favour and protection towards that Institution, which we deem, above all others, best fitted to uphold the Christian religion. We feel grateful for the gracious and condescending notice, which his Majesty has been pleased to take of our zeal in the service of religion. Our appropriate return will be, to continue

* See "The Evangelical Register" for December, 1839; No. 122, volume xi., page 455.

† The Funeral Sermon for this distinguished minister, by Dr. Chalmers, will be found in the eleventh volume of the latter's Works, page 193. An outline of it was given in "The Pulpit," No. 427, volume xvi. page 209, March 3, 1831. See also "The Evangelical Register" for October, 1839; No. 120, volume xi. page 387.

that zeal in the service of our church, in turning many sons and daughters to righteousness, and in endeavouring to rear up the population in faith and obedience to Christ. The royal donation* is the more precious in our view, as it is an additional recognition of the principle of a National Establishment. Your Grace will be pleased to tender to his Majesty our grateful acknowledgments, both in our name and in the name of the many thousands who will be benefited by it, and who were otherwise placed beyond the reach of the church's parochial establishment. That his Majesty has again been pleased to make choice of your Grace as his representative in the General Assembly, is most satisfactory to us all; knowing, as we do, the kind and indulgent manner in which you acted towards us during the sittings of the last Assembly. It will be our constant endeavour to maintain that temper and moderation in our discussions, which shall best enable your Grace to make a favourable report of our proceedings to his Majesty."

The business transacted was of no great public interest for the first three or four days; but a case of heresy, affecting Mr. Dow, was brought up for decision. This was probably the gentleman referred to by the Rev. Edward Irving,† during his trial before the London Presbytery. Mr. Dow had some scruples, it seems, with respect to the Confession of Faith, and considered his having signed that Confession as a sinful act; and the anomaly is, that he could wish to remain longer in communion with those, who had committed and who adhered to an act, which he regarded as sinful. His scruples might be conscientious, and perhaps laudable; but it is plain that no man can be properly a member of any society, the rules of which he disclaims. The reverend gentleman in question wished to be retained as a minister of the Church of Scotland, and yet released from obedience to its standards; a proposal strongly marked by inconsistency. After several hours' deliberation, and hearing Mr. Dow interruptedly in his defence, the Assembly determined on deposing him; and, after prayer by Dr. Muir, of Glasgow, Dr. Chalmers pronounced the sentence as follows:—"It is with great pain, and in the discharge of my incumbent, but most distressing duty, that I (as Moderator of the Assembly) do hereby, in the name and by the authority of the Lord Jesus Christ, depose you, Mr. William Dow, from the office of the holy ministry, prohibiting and discharging you from exercising the same, or any part thereof, under pain of the highest censure of the church."

The next day was devoted to the discussion of patronage, that sorest blot on the Scottish Establishment. It was in reference to this subject, that on the previous Sabbath the celebrated Dr. M'Crie‡ prayed, with great propriety, that the Assembly might "be guided in its deliberations, especially in matters involving the *liberties of the Christian people*." The proposal to give the congregation a veto in the appointment of their minister, was rejected at that time; but it has since been passed into a law, and has unfortunately brought the civil and ecclesiastical courts into collision. One of the opponents of this measure observed, that by it the people might reject the ministers presented to them, one after the other, till they got one who was agreeable, not to the *patron*, but to *themselves*. Surely such a result would be highly desirable. It is far more important, that the minister should be agreeable to those who are to sit under him, than to the patron, who may perhaps reside at a distance. Well might Dr. Chalmers say, he was "hopeless of any demonstration, however irresistible, having any effect on ecclesiastical bodies. I am not nearly so sanguine as I was wont to be, that these bodies will save themselves from ruin by a timely correction of those abuses, which if not remedied will effect their destruction."§ Such defenders as the one I have alluded to, while considering themselves the warmest friends of the church, are in reality

* An annual donation of two thousand pounds for propagating religious education in the Highlands and Islands of Scotland.

† Dr. Chalmers's tribute to the memory of the Rev. Edward Irving, will be found in "The Evangelical Register" for October, 1839; No. 120, volume xi. page 385.

‡ Extracts from Dr. M'Crie's Sermons, previously unpublished, will be found in "The Evangelical Register" for October and November, 1838; volume x., pages 445 and 490.

§ See "The Pulpit;" No. 480, volume xix. page 144; March 20, 1832.

its most dangerous enemies; for, by stickling for defects instead of removing them, they are taking the most likely means to make the whole system fall in ruins.

On the next day, the subject of Irish Education was discussed. The majority of the speakers were opposed to the Government plan; and the Assembly concurred in a petition to Parliament, entreating of the Government, that in the schools to be established, every facility for reading the Scriptures should be provided for those who wish to avail themselves of the privilege. Dr. Chalmers's opinions on this important subject have recently appeared in "The Pulpit."*

A great deal was said, on several occasions, about the desecration of the Sabbath, particularly in reference to the bad example set by the Government, in having cabinet-dinners on that day. I am far from attempting to justify that example; but the reverend Doctors might find something much nearer home, legitimately entitled to a share in their reprobation; and, while laudibly anxious for a reformation in the high places of the State, something might be done in the way of a reform in the high places of the church. A Cabinet Council on the Sabbath is surely not worse than a Commissioner's Levee before service, and a public dinner after it. The former might be palliated (however inadequately) by the plea of public interests, while the latter have nothing to allege in their favour but empty parade and ostentation. It gives me great pleasure to state, that Dr. Chalmers, when Moderator, refused to be present at these Sunday dinners; a conscientious standing up for the sanctity of the Sabbath, which some of his less scrupulous colleagues would do well to imitate. It is also gratifying to learn, that, in some respects, a reform has taken place since the period of which I am writing. The Commissioner, I understand, has consented to go to church on Sundays without soldiers; so that troops are not now brought out to waste the sacred hours in parading the streets, attracting crowds of idle gazers, and destroying the peace and stillness, which should be inseparable characteristics of the day of rest.

The case of the celebrated Mr. Irving was discussed during this Assembly. Some doubt seemed to exist, as to whether their jurisdiction extended to him; but it was ultimately determined to direct the Presbytery of Annan to summon that gentleman before them, and in the event of his adhering to the sentiments contained in his Works, to proceed against him according to the rules of the Church of Scotland. My readers are aware, that these proceedings terminated in his deposition.

The concluding services of the Assembly were of an interesting and impressive nature. They consisted of an address from Dr. Chalmers, characterised by great beauty of language and energy of manner.† He afterwards conveyed the thanks of the Assembly to the Lord Commissioner, who returned thanks. All present then joined in singing part of the 122nd Psalm (Scotch version), and, after prayer and benediction from the Moderator, the Assembly broke up.

The daily sittings of the General Assembly are opened and closed with prayer. One of Dr. Chalmers's prayers at this Assembly—a prayer characterised by good taste as well as fervent piety—was inserted in "The Pulpit," No. 589, volume xxiii. page 191, January 30, 1834; where will also be found a letter, addressed by the writer of this sketch to a subsequent Moderator, the tone of whose prayers called for admonition. I allude to a disposition to flatter the Lord Commissioner, which manifested itself in the most unseemly of all opportunities for such a display—in his prayers. The Moderator prayed, that his Lordship might "*continue* by a life of *piety* and goodness," &c. This prostitution of the most sacred of all subjects (religion), for the sake of turning a compliment to one, the most favourable symptom with respect to whose piety is, that he makes no pretensions to it, a man who holds levees and gives dinner-parties on the Sabbath—this bowing down to the shadow of royalty, by an ambassador of the King of kings—this sycophantish adulation of a fellow-sinners, in the midst of a solemn address to the Searcher of hearts—is unworthy of one who may be said to sit in the seat of John Knox; and of a minister of that church, which, in the face of kings and of princes, has often

* See Nos. 874, 879, and 883., volume xxxv. pages 36, 136, and 227.

† This Address by Dr. Chalmers was reported in "The Pulpit," Nos. 504 and 509, volume xx. pages 14 and 92, July 5 and August 9, 1832.

borne witness to the truth. Dr. Chalmers, in his loyalty to an earthly sovereign and his representative, did not forget the allegiance which he owed to a higher Potentate. He prayed that, "the distinguished individual, who represented his Majesty in the Assembly, might be enriched with all temporal and spiritual blessings." Here was a prayer, not that a right state of things might be *continued*, but that a right state of things might be *bestowed*. What impression can a different style make on the hearers, but that personal religion *among the great* is of little consequence? And on the object of such ill-judged flattery, the impression must be especially injurious. If he has sense to see through this thin veil of adulation, what opinion must he form of such crouching servility? And if he does not see through it, how will he one day reproach that minister of the Gospel, whose courtesy got the better of his faithfulness; who helped him to lay a "flattering unction" to his soul, and who, by whispering peace, "when there was no peace," lulled him into fatal security!

Sometimes Moderators may use these reprehensible terms, not from design, but from inadvertence. If so, they require to be put on their guard. But when their notions of rank are so high, and their standard of religion so low, as to lead them to suppose there is one kind of "piety" for the prince and another for the people, no terms of reprobation can be too strong for the occasion. In neither view of the subject is admonition out of place. In the one case, they *need* it; in the other, they *deserve* it. The evil, I am sorry to say, is not confined to the General Assembly, but is to be met with in places of much humbler pretensions. In prayer-meetings, for instance, compliments to the pastor too often creep into the prayers. Ostentatious and laudatory thanksgivings for his success, are often only indirect modes of commending his zeal and abilities. N. R.

THE LIFE AND TIMES OF THE LATE COUNTESS OF HUNTINGDON.

(Continued from Page 471.)

We will now turn to some account furnished us of a notorious individual of a very different character:—

"When Mr. John Wesley was preaching at Bath, some time before the coming of Charles, Beau Nash entered the room, and, approaching the preacher, demanded by what authority he was acting? Mr. Wesley answered, 'By that of Jesus Christ, conveyed to me by the present Archbishop of Canterbury, when he laid his hands upon me and said—Take thou authority to preach the Gospel!' Nash then affirmed that he was acting contrary to law." 'Besides (said he) your preaching frightens people out of their wits.' 'Sir (replied Mr. Wesley) did you ever hear me preach?' 'No,' said the Master of the Ceremonies. 'How then can you judge of what you never heard?' 'By common report' (replied Nash). 'Sir (said Mr. Wesley) is not your name Nash? I dare not judge of you by common report.' Nash, finding himself a very different person in the meeting house from what he was in the pump-room, thought it best to withdraw.

"Nash sometimes conversed with Lady Huntingdon on religious subjects, and was once prevailed on to hear Mr. Whitefield at her house. Beau Nash was congratulated on his conversion by his gay associates, who failed not to rally him on his turning Methodist. Verses were written on her ladyship and Mr. Nash, which were fastened to the walls of the pump-room and assembly room; and printed notices were circulated in every direction, one of which was shown to the writer many years ago by Dr. Haweis, stating that the Countess of Huntingdon, attended by some saintly sister, purposed preaching at the pump-room the following morning, and that Mr. Nash, henceforth to be known as the 'Rev. Richard Nash,' was expected to preach in the evening at the assembly room. 'It was hoped that the audience would be numerous, as a collection was intended for the late Master of the Ceremonies, who was retiring from office.' This profane raillery never discomposed the Countess, but gave great offence to Mr. Nash; and no inducement could ever after prevail upon him to go to Lady Huntingdon's house.

"This man of pleasure died as he lived—a monument of irreligion, folly, and vice, in the year 1761, aged 87. He dreaded the approach of death more than the generality of mankind; and sought refuge in some fancied devotion while it threatened him. Though a complete libertine in practice, none trembled more than he did. To embitter his hopes, he found himself at last abandoned by the great, whom he had long endeavoured to flatter and to serve, and was obliged to fly for protection to those of humbler station, whom he had once affected to despise. The corporation of Bath allowed him a scanty pittance, which saved this miserable trifter from starvation in his last days."

Of Lord Chesterfield we have also some notices:—

"Lord Chesterfield had been the intimate companion and friend of the Earl of Huntingdon, on whose decease the young Earl became, as we have stated, his adopted son. Hence an extraordinary degree of intimacy subsisted between the families; and he was on all occasions the counsellor and friend of Lady Huntingdon and her children. Notwithstanding his infidel sentiments, he was very constant in his attendance at her ladyship's whenever Mr. Whitefield was to preach.

"Lady Huntingdon had at times some favourable hopes of Lord Chesterfield. She said to Dr. Doddridge—

"Sometimes I do hope for dear Lord Chesterfield and Lord Bath, Mr. Stanhope, and one of the privy council of Denmark, with a great many ladies and people of fashion as well as of quality. I know your warm heart will rejoice at this, and your prayers will help with ours for an increase to our blessed Lord's kingdom, even among them."

"Lord Chesterfield, however, deceived her hopes. He called death a 'leap in the dark!' His Lordship lived with increasing infirmities, to the 24th of March, 1773. Not all the efforts of Lady Chesterfield, of his sister, Lady Gertrude Hotham, nor of Lady Huntingdon, could induce the hardened infidel to follow their example.

"I saw my dear and valued friend (says Lady Huntingdon) a short time before his departure. The blackness of darkness, accompanied by every gloomy horror, thickened most awfully round his dying moments. Dear Lady Chesterfield could not be persuaded to leave his room for an instant. What unmitigated anguish has she endured! But her confidential communications I am not at liberty to disclose. The curtain has fallen—his immortal part has passed to another state of existence. Oh! my soul, come not thou unto his end!"

"In his will he mentions his servants, 'his unfortunate friends, his equals by nature,' and the mother of his natural son; but not one word is said of his excellent lady, who survived him only a few years: but how different was her death-bed!—

"I was with her to the last, (says Lady Huntingdon) and never saw a soul more humbled in the dust before God, on account of her own vileness and nothingness, but having a sure and steadfast hope in the love and mercy of God in Christ, constantly affirming that His blood cleanseth from all sin. The last audible expressions that fell from her, a few moments before the final struggle, were—Oh! my friend, I have hope—a strong hope—through grace!—then, taking my hand, and clasping it earnestly between her's, exclaimed with much energy—God be merciful to me a sinner!"

"Lady Chesterfield died September 16, 1778, without issue, whereby her titles became extinct."

We will pass next to the Earl of Buchan:—

"A short time previous to the opening of Lady Huntingdon's chapel at Bath, the Earl of Buchan, for his family convenience, had removed to that city. His lordship succeeded his father David, ninth earl, in 1745, and was brother to Lady Frances Gardiner, widow of that brave soldier and eminently pious Christian, Colonel James Gardiner, who was killed at the battle of Preston, in 1745, valiantly fighting against the rebels. Henry David, tenth Earl of Buchan, married Agnes, second daughter of Sir James Stewart, of Goodtrees, in the county

* "Her Ladyship sent for Mr. Rowland Hill, but Lord Chesterfield refused to see him. After his Lordship's death, this reverend gentleman became chaplain to Lady Chesterfield, and she, like Lady Huntingdon, used to open her splendid mansion for the preaching of the Gospel."

of Edinburgh, Bart. Her ladyship was a woman of elegant taste and genius, and became mother of a numerous family; some of whom inherited her abilities—the strong natural parts and probity of the father, with the taste and brilliant imagination of the mother. For some considerable time Lord Buchan had been in a declining state of health, but at length his disorder assumed an appearance so formidable as to baffle the skill of the physicians, and medical aid was of no avail. The circumstances attending his death were of a nature highly consolatory to his afflicted family. His lordship's long intimacy with persons of piety in Scotland, had gradually prepared his mind for the reception of those great and momentous truths with which he became acquainted after his introduction to Lady Huntingdon and the junior members of the Hawkstone family. At her ladyship's chapel, where he was a most regular attendant as long as his health permitted, he was in the constant habit of hearing Messrs. Whitefield, Wesley, Romaine, Venn, Shirley, Townsend, Fletcher, and others, men of renown in their day, whose powerful and energetic exhibitions of the doctrines of the cross proved most beneficial to the illumination of his lordship's mind. A few days before his death, Lady Huntingdon went to see him, at his particular request. The interview was particularly affecting. As soon as he could speak, he said, 'I have no foundation of hope whatever but in the sacrifice of the Son of God—I have nowhere else to look—nothing else to depend upon for eternal life and salvation; and my confidence in Him is as firm as a rock.'

"In his last moments Lord Buchan bore witness of a hope and confidence of eternal life built on the Divine propitiation and righteousness. As his end approached he evinced the same firm reliance on the hopes of the Gospel, and was filled with joy unspeakable and full of glory. He behaved like the patriarch Jacob, when, by faith, leaning upon his staff, he blessed his children. The earl added, 'Yea, and they shall be blessed.' At another time he said, "Had I strength of body, I would not be ashamed, before men and angels, to tell what the Lord Jesus hath done for my soul. Come, Holy Ghost! Come, Holy Ghost!—Happy, happy, happy!" Thus—

— On his lips, his dying lips,
The sound of glory quivered;

and in this triumphant wanner his lordship burst the fetters of mortality, and entered that 'land of pure delight'—

Where congregations ne'er break up,
And Sabbaths never end."

"His Lordship's departure (says Lady Huntingdon) was not only happy, but triumphant and glorious. Though arrived at the very summit of assurance, and experiencing much of those rapturous communications which are often made at the last moments to the souls of departing saints, he felt abased in the dust on account of his own vileness and utter wretchedness; and his continual cry was—God be merciful to me a sinner! I have witnessed the dismissal of many from the burden of mortality, but I have seldom seen an end more satisfactory, more solidly happy, or more triumphant. Thanks, unceasing thanks to Him who hath, in His infinite goodness, blessed the preaching of His Word, in the house which He hath enabled me to build to record the glories of His name, and the wonders of His redemption—and attended the labours of His vile and unprofitable servant with the benediction of His Spirit. Not unto me, not unto me, O my God! but unto Thee, and to Thy free and sovereign grace be all the praise and glory."

"His Lordship departed this life, December 1st, 1767, in the fifty-eighth year of his age."

(To be continued.)

GLEANINGS.

The Rev. John Newton used to say, his grand point in preaching was "To break a hard heart, and to heal a broken heart."—*Life*.

The generality of our readers are better judges of our examples than of our sermons—*M. Henry*.

Many a preacher is now in misery, who has a hundred times called upon his hearers to use their utmost care and diligence to avoid it.—*Baxter*.

A CHAPTER ON CHURCHES.

(See Frontispiece.)

"But let my due feet never fail
To walk the studious cloister's pale,
And love the high embowed roof
With antick pillar massy proof,
And storied windows richly dight,
Casting a dim religious light."—MILTON.

WHAT is there more grateful to the eye of the man of sentiment, philanthropy, and religion than a CHURCH? Look at yonder spire as it rises between the trees—silently pointing to the skies, and directing the thoughts of the traveller to that Omniscient Being, to whose service—humble as may be the temple—it has been consecrated. There it stands, a lasting monument of the manners and taste of our ancestors; it shows what they were, what they did, and how they felt; it seems at once to make us wise and humble, as it induces us to emulate their merits, and to question our own. True, it may be, that the casual observer notices our village churches merely as so many masses of masonry and sculpture; but far different do they appear to the eye and fancy of the humble Christian. To him they are venerable on account of that sacred treasure to be found within their walls. It is the HOUSE OF GOD—with its appointed sacraments, its hallowed rites, and its holy services, which serve as so many channels of grace to his soul.

We surely cannot inhabit the mansion in which our ancestors for many generations have been born and have died, or worship in the Church which for ages has been consecrated to religion, without reflections which will occur to every feeling mind. Nor can we view the fabrics reared by their piety and munificence, unmoved by gratitude, or without peculiar interest. It has been truly observed, "If a fossil, a plant, or an insect, be acknowledged as a fit subject for rational inquiry and engraved display: so also a noble Church, when considered as a production of the best faculties of man, must be regarded as having peculiar demands on the attention of the historian and antiquary, and worthy of the best efforts of graphic illustration."

The religion of our ancestors, notwithstanding there was much that sober piety cannot sanction, was truly sublime. With all the incidental corruptions which affected their worship, they thought, and rightly thought, that much was due from them to the glory of God. And one cannot help thinking, when we see a mere building full of pews comfortably cushioned, a theatrical gallery, whitewashed ceilings, bare walls, and a clock and a desk the sole furniture—and compare it with Westminster Abbey, King's College Chapel, and many of our old churches—that if the moderns are upon the whole, a great deal wiser than our forefathers, they are also a great deal meaner. Society may have acquired a more enlightened and elegant tone; but it has lost many of its strong local peculiarities, its home bred feelings, its honest fireside delights. The traditionary customs of golden-hearted antiquity, its feudal hospitalities, and lordly waissailings, have all passed away with the baronial habits and stately manor houses in which they were celebrated.

So again, our ancestors did not enter a Church so much as a lecture-room to pass away an hour, but as *the house of prayer*, to implore on their bended knees those blessings, which He, "in whom they live, and move, and have their being," can alone bestow. So thought the pious George Herbert—

"Resort to sermons; but to prayers most:
Praying's the end of preaching."

And so too thought a like kindred spirit—the judicious Hooker. "The knowledge is small," says he, in that beautiful Fifth Book of his Polity—"the knowledge is small, which we have on earth concerning things which are done in heaven. Notwithstanding, thus much we know, even of saints in heaven, that they pray. And therefore prayer being a work common to the church, as well triumphant as militant—a work common unto men with angels—what should we think, but that so much of our lives is celestial and Divine as we spend in the exercise of prayer?"

That the basis of all religion is "spirit and truth," cannot possibly be doubted; but if they naturally give birth to certain ceremonies and actions, these should not be repressed: for whatever some may imagine, we cannot restrain the efforts of reli-

gion without endangering the principle from whence they spring. Man is an imitative being, and it is scarcely possible to be present at Divine worship, where those around us are pouring out their prayers in the most fervent and serious manner, and imploring the protection of Heaven in postures which bespeak the utmost humility, without having our thoughts fixed upon the same object, or feeling devotion rise in our bosoms.

A place set apart for Divine worship depends not merely on a positive precept but arises from the reason of the thing; the reverence of God himself cannot well be preserved without it. Through this channel most of our ideas enter; and though some few contemplative persons may think they want no assistance from external objects to excite devotion and elevate their affections to God, yet mankind in general are not capable of such abstractions, but must be led by the things that are seen, to the things that are not seen. We acknowledge there may be danger in resting too much on the externals of religion—an error fatally indulged in by the church during what are sometimes called the dark ages: so also is there equal danger on the other side, lest while we indulge the faculties of our minds in too high a degree of mental refinement, we thereby lose ourselves in vision and enthusiasm, and thus terminate our religion in mere Quietism, Friendism, or some other *ism*.

The nature of man, considered as a compound being, is the same under the gospel as it was under the old law—his passions are the same, moved and actuated by the same applications; and whatever had then a natural propriety to fix impressions of awe and reverence towards God in the minds of men, is now, and ever will be, equally proper, to the end of time. That a visible beauty in His temple is acceptable to God, we may conclude, if we observe how particularly He himself directed the ornaments of the first Tabernacle, and even inspired the workmen with skill to execute the curious design; and all this elegance and expence He required from His people in poor and distressed circumstances, wandering through a desolate wilderness. And afterwards, when the Jewish state became established by the conquests of all their enemies, with what complacency did God approve, and with what blessings reward, the piety of David and Solomon—of the one in intending, and the other in finishing the most magnificent Temple in the world—a Temple adorned with all the splendour that the most exquisite workmanship, and the most costly materials, could give to any building, and one which tended to raise the most venerable conceptions of His majesty, and enliven the devotions of His worshippers! “The prophet David,” says Hooker, “doth mention a natural conveniency which such kind of bounteous expences have, as well for that we do thereby give unto God a testimony of our cheerful affection, which thinketh nothing too dear to be bestowed about the furniture of His service, as also because it serveth to the world for a witness of His Almightyness, whom we outwardly honour with the chiefest of outward things, as being of all things Himself incomparably the greatest.”

In some of those noble structures which still remain to show the ancient piety of our predecessors, we may perceive somewhat of the mode they adopted to preserve a sense of religion in the minds of the people. A solemn awe seemed to have impressed their souls the moment they crossed the threshold of God's house. Before them, on the tombs and in the windows, were the effigies of their ancestors, with their hands uplifted in prayer, as a perpetual memento to their descendants to remember—ever to remember—their dependence upon God. Upon the walls hung helmets, corslets, and pieces of armour, to remind them that the deceased had bravely defended their king, their country, their wives, and their children. All around were the glittering ornaments of heraldry, to show them the honours and estates which their wisdom and their bravery had acquired for the enjoyment and happiness of their children. Every sentiment of what God is, and what we must all come to, was intensely excited. And there, too, the “pealing anthem swelled the note of praise,” to wean the heart from its sins, and tune it aright to receive the lessons of religion, and prepare it for the joys of heaven.

The incidental notices preserved of the earliest constructed churches in this country are of a description too general, to give us much insight as to the kind of structures used by the converted Britons. We collect, however; that the British Christians possessed edifices exclusively set apart as churches prior to the Diocletian persecution; that they were then generally razed to the ground, and afterwards reconstructed; and allusion is made by St. Chrysostom to the churches and altars

which were in his time existing in the British islands. But of these primitive structures we have now no apparent vestiges.

During the seventh and eighth centuries a number of churches were erected in Britain, but these were almost all reduced to ruin by the Danes, who in their predatory incursions during the ninth and tenth centuries every where, as the Saxon Chronicle informs us, "plundered and burnt as their custom is." The active zeal of Augustine, however, cannot but be an object of commendation, as it was so eminently instrumental in first converting one of our Saxon monarchs to the Christian faith. And in consequence of this we find, that British churches, which had been deserted and profaned, were rebuilt; that such as had been damaged or decayed, were repaired; and that several new fabrics were erected. Temples likewise, which had been dedicated to Pagan deities, were cleared from their superstitious ornaments, and consecrated to the service of the true God. To this, it may be added, that in those parts of the country where no sacred edifices of any kind as yet occurred, the new converts occasionally assembled for public worship, in any commodious place, where some memorial of our Saviour's passion was exhibited.*

For many years the number of rural Churches in no degree corresponded to the moral wants of the population, and it was necessary to supply this defect by sending itinerant pastors into different parts of the kingdom. The Cathedrals were endowed; and it was the office of those who presided over them, to dispense the revenues, oblations, and other emoluments belonging to them: and hence their presbyters were authorised and commanded to repair, at stated times, to villages for solemnising public worship, for administering the Sacraments, and for giving spiritual instruction.

It is obvious, however, that the want of determinate places of residence for pastors, and of particular parochial churches in particular districts for the people, must be attended with numerous inconveniences: and hence the redressing these evils became an object of public concern.† With this view the gentry and nobility within their capital manors, and princes within their royal demesnes, erected and endowed churches; to which incumbents were fixed for the special use of their servants and tenants. The superior Clergy greatly promoted by their examples, and encouraged by their exhortations, all undertakings of that kind. In this manner Cead, bishop of London, Sexulphus, bishop of the Mercii (the Middle Angles), with the prelates Felix and Bizinus, amongst the East and West Saxons, particularly signalised their zeal; but none more so than Theodore, Archbishop of Canterbury, who is said to have encouraged the rich to found and endow parochial churches, by procuring royal licences, and vesting their patronage in them. And thus before the end of the seventh century, in every kingdom of the Heptarchy, many rural churches and parochial divisions were added to those cathedral and collegiate foundations, which were first raised and endowed.

The following is an excellent compendious mode of determining the era of parish churches by their form. The most ancient are those small massive buildings, which have no visible distinction in the masonry to separate the chancel from the nave, and terminate at the eastern end in a semi-circular form. To these succeeded those of an oblong form, called "four square," from their length being generally found to be four times their breadth; having a tower supported by semi-circular arches, situated between the nave and chancel. In subsequent periods these were again enlarged, and, in imitation of the conventual churches, were furnished with a cross aisle or transept; but ultimately the transept was abandoned, and churches of this form entirely superseded by those composed of a nave with lateral aisles, a chancel, and a square tower at the western end.

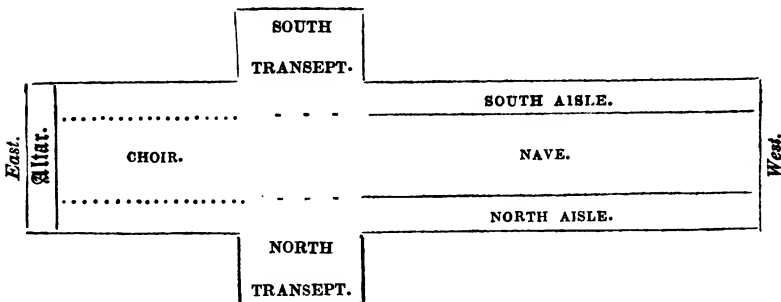
* Some obelisks and stone crosses with Saxon inscriptions are still extant in different parts of Britain. Mr. Gordon (Her. Sept. App. 160) mentions a remarkable one, with our Saviour's passion engraven on it, near Annan, in Scotland. And one of a similar kind was formerly placed in the Church of Recliver. *Vide Harris's Hist. of Kent*, p. 245.

† The first author of note who learnedly and judiciously considered the Origin and Division of Parishes in the Anglo-Saxon Church, was Mr. Selden, in his history of Tythes, ch. ix. Improvements indeed have been made on this account by the labours of some eminent modern antiquaries, particularly Mr. Wharton and Bishop Stillingfleet and Kennet. Mr. Carte Hist. of England, i. 242, largely insists on the merits of Theodore in this respect, as if he was the sole instrument of this institution, or had in a high degree perfected it, which does not admit of any just proof.



This form continued for ages. Towards the close of the fifteenth century a style prevailed of low massive heaviness, and short thick towers with cumbrous large battlements, and square windows.

A church or a cathedral admits generally of four great divisions; namely, a tower, or steeple; a nave, which is the body of the church; a chancel, or choir; and one or more aisles. Many large churches, and all cathedrals, are built in the form of a cross, of which the parts running north and south are called the North and South Transepts; but small churches, erected in former times, and almost all in the present day, have only a body and chancel. In fact, in many of the latter, the chancel has almost disappeared, and there is only a recess for the altar instead of it. The *nave*, or body of the church is the part westward of the chancel or choir, and is situated within the piers supporting the roof or galleries. They were not always paved; whence the use of rushes for warmth and better kneeling. Men used to stand on the right hand, or south side; women on the left, or north. The *aisles* are those divisions, north or south, which are between the piers and the outer walls. From them there is an entrance to the *pews*, which have been introduced since the Reformation. The following figure represents the general form in which a cathedral is built:—



The eastern space near the altar, in collegiate and cathedral churches, is called the *choir*, because in it were chanted or sung the services of the church, by a choir of singers appointed for the purpose. In most churches, however, this part is called the

chancel—a name given to it from the screen or lattice work (*cancelli*) by which it was separated from the outer part of the church. This skreen is frequently very beautifully carved, as are also the stalls or seats with desks before them, which still remain in the choirs of many ancient churches.*

If we carefully observe the external structure of our old churches, we shall find much to delight the eye and inform the mind. The very elements and shapes of their architecture embodied the mysteries of the faith of their founder; so that an eye of thought might reach some familiar truth even in their seeming deformities. The massive tower, emblem of the strong hold of God's truth—the triple aisles—the cross of the transept—the elevation of the altar—even the remarkable peculiarity almost universal in ancient churches, the inclination of the chancel from the nave—all had their meaning. And because, says one of our homilies, "when the Christian religion was most pure, and indeed golden, Christians had but low and simple oratories, yea, caves under ground, called *Crypts*, where they for fear of persecution assembled secretly together—a figure whereof remaineth in the vaults which are yet builded under great churches, to put us in remembrance of the old state of the primitive church before Constantine." Every thing, in short, appeared in perfect harmony and keeping; and the whole effect was heightened by the windows filled with painted glass, casting a "dim religious light" on all around. In Bishop Sparrow's valuable little work on the Book of Common Prayer, the reader will meet with an exposition of many of the usages of the English Church soon after the Reformation. "In time past," he says, "the fabric of the Church as to the nave or body, was built somewhat in the form and fashion of a ship, which very figure might mind us thus much—that we were in the world as in a sea, tossed and hurried with the troublesome waves and boisterous winds of divers temptations, which we could not be carried safely through, to our haven of rest and happiness, but only in the ship of the church." Again, he remarks—"The church of old was parted into two principal parts—the nave or body of the church, and the chancel. The first, the *nave*, was common to all the people that were accounted worthy to join in the service of the church: the *chancel* was proper and peculiar to the priests and sacred persons. The nave represents the visible world; and the chancel the invisible. The whole church is a type of heaven (Gen. xxviii. 17), the house of God is heaven upon earth. The nave represents the visible or lowest heaven, or paradise; the circling roof the firmament; the priests within the choir, beginning the Divine hymns, represent the first order of angels that stand before God; the deacons with the readers and singers orderly succeeding, the middle order or choir of heaven; the whole company of true believers joining with the priests and deacons in heart and affection, saying Amen to the Divine hymns and prayers, and so inviting and alluring the mercy of God, resemble the lowest rank of angels, with whom no profane heretic or unclean notorious sinner is suffered to assemble, for 'what fellowship hath light with darkness?' Thus the whole Church typifies heaven; but the chancel, parted and separated from the nave or body of the church, so as that it cannot be seen into by those that are there, typifies the invisible heaven, or things above the heaven, not to be seen by the eye of flesh."

In our present number we have given a fac simile of an engraving which appeared in the first edition of Bishop Sparrow's work. It represents the minister reciting the litany, kneeling at a low desk, (commonly called the *fald-stool*) fronting the altar, or before the chancel door, processions about the church having been abolished. This custom is agreeable to the eighteenth Injunction of Elizabeth, A.D. 1559, and is still in force. The reason assigned for it by Bishop Andrewes is, that "the Litany, being a penitential office, is there appointed to be said, in imitation of God's command to the priests in their penitential service, (Joel ii. 17), 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say,

* The Plans for a superb and majestic Cathedral at Calcutta have just been arranged by Bishop Wilson, under the superintendence of an able Architect, Captain Forbes. It is proposed to build it about 200 feet in length, 60 feet wide, and 60 feet high; with north and south transept, and a suitable choir; a spire resembling Norwich Cathedral, will be constructed at the west end, in such a beautiful gothic style, as to give a dignity to our religious worship in the sight of the heathens and Mohammedans. Five clergy will be attached to it—the archdeacon as a kind of Dean, and four native Priests as Prebendaries. The whole expense is put down at £40,000.

'Spare Thy people, O Lord.' In the plate the officiating minister is represented kneeling on the marble pavement of a Gothic church; the congregation, cloaked and with broad-brimmed hats, are kneeling around him. There is also a partial division of the males from the females—an old custom still retained in a few of our country churches, especially during the administration of the Holy Communion, when the communicants kneel in rows one behind another, and there continue till the minister comes to them. In the First Book of Common Prayer of King Edward, it is ordered—"That so many as shall bee partakers of the holy communion, shall tarye still in the quire, or in some conveniente place nigh the quire, the men on the one side, and the women on the other side." It will be perceived that there is not a seat of any kind to be seen, pews not having become at this time a general appendage to churches. In the reign of Elizabeth, they were mostly fitted with ranges of open seats.

Amongst the canons published during the reign of Charles I. we find one entitled "A Declaration concerning some Rites and Ceremonies," by which it appears that the communion-table was without rails, as in our engraving. Their utility is thus set forth—"And because experience hath showed us, how irreverent the behaviour of many people is, in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the communion table in time of Divine service; for the avoiding of these and the like abuses, it is thought meet and convenient by this present Synod, that the said communion tables in all churches and chapels be decently severed with rails to preserve them from such or worse profanations." In the acts of spoliation which took place during the Commonwealth, when—

—————"dark fanaticism rent
Altar, and screen, and ornament,"

the rails which had been recently introduced into several churches round or in front of the communion table, were mostly broken down.

We must not conclude without adverting to the efforts which are now being made in the metropolis to supply the wants of a constantly increasing population with church accommodation. Three years have now elapsed since the formation of the Metropolis Churches' Fund. When the Bishop of London put forth his proposals in April 1836, he contemplated the erection of at least fifty new churches; and for the accomplishment of this purpose it was estimated that a sum of not less than £300,000 must have been raised. It is to be regretted, however, that the sum placed at the disposal of the Committee is somewhat below one half of this amount. The subscription up to 1st June last, is £132,728 : 13s : 6d., showing an increase during the last year of £5,604 : 0s : 3d. By the blessing of God, however, the Committee are enabled to hold out the prospect of forty-one new churches being built, either wholly, or in part, from this fund.

Churches completed, or in progress	- - - - -	20
Churches to which the fund was before pledged	- - - - -	6
Churches to which the fund has been pledged during the past year	- - - - -	15

Total - - - - - 41

This number includes the ten churches which it is proposed to build in Bethnal Green.

In the opinion expressed by the Committee in their first Report we entirely concur—that "the house which is dedicated to the honour of God ought to excel all other buildings in the beauty of its architecture." But owing to the limited means at their disposal, they have rigidly abstained from any expenditure beyond what has been deemed essential to give the churches an ecclesiastical character.* A Society can as little cultivate architectural taste and magnificence, as it can call forth gratitude in those who benefit by its bounty. Its operations are of necessity conducted

* We are glad to find there exists a prevailing desire to improve the architectural appearance of the places of worship among the orthodox dissenters. The first number of the Congregational Calendar contains two Engravings of recently erected buildings, which are alike creditable to the taste and judgment of the Committee of the Metropolis' Chapel Fund.

on cold dry rules of economy ; every thing is done by weight and measure ; and nothing is spent but that which can in no way be spared. But of old, church building was a delight, a luxury, a passion. "Then men of wealth would build some glorious fane from foundation to turret, and those whose means were less abundant would furnish a pillar, a transept, or a choir : each man felt a paternal interest in his work ; while he lived, he delighted to visit it, and watch its progress : when he died, his mortal remains were laid beneath the roof which he had raised, in hope of His coming, whose promise had called forth his bounty. Thus did church architecture arise, and thus was it perfected."* Eagerly too do men cleave to any temporal perpetuity—gladly do they seize any means of protracting their identity, and entailing on any line whatever, so as it may seem another self, the property, the dignity and station, which they are forced to leave behind. But what freehold is so ancient as the Church's, the antiquity of whose material structures has by this time become an impressive type of our everlasting inheritance ?

So far from there being any thing great or heroic in dedicating superfluous wealth to such a purpose as church building, we might rather suppose it the most obvious outlet of human creativeness, and of that natural desire of continuing to do good in the world, even when one's own days are numbered. But in addition to this craving of nature, the Christian lives in hope, and by his very vocation looks to the future rather than to the present. He stands on the rock of ages, and delights to lay thereon the foundations of the eternal city. He feels that his church is of the living, and of the dead, and of those that are yet unborn. He has ever before him the vision of that vast assembly, that shall stand before the judgment seat, made up not only of all kindreds, but of all generations. He therefore abhors what is transient ; he dreads to connect the chief works of his life with the stream of temporal things, which shall pass away and their place be no where found ; and he clings to that which shall still endure. Then what a gracious permission, what a blessed opportunity, what an incredible privilege it seems, that men *may* build a house of God, that they *may* open a gate to heaven, that they *may* draw the waters of life from the flinty rock.*

We have already given an illustration of the architecture of the exterior of one of our old churches ; the following may be considered as a fair specimen of the modern style. It is the District Church of St. Paul, Islington (Ball's Pond), built from the designs of Mr. Barry, at the cost of £10,947 16s. 6d., and will accommodate 1,750 persons.



It is one of the most rural looking of all our suburban churches, and wants but a little discoloration and better planting about it to pass for a veritable country church.

* Wilberforce's Parochial System.

† British Critic, No. 52.

It is composed of a lofty nave lighted from above the roof of the aisles, a square substantial brick tower with angular buttresses surmounted by crocketed pinnacles, and two aisles lighted by lancet-headed windows, which are separated by dwarf buttresses. The design is pure in taste, and drawn from the best sources of our English architecture. The gallery over the altar we consider contrary to ecclesiastical usage. It was consecrated by the Bishop of London, August 23, 1828.

We should ever remember, however, the great design for which these sacred temples are erected—the public worship of Almighty God. This includes in it all that reverence, fear, love, and obedience, to which as our Creator, He is entitled, and which as His creatures we are bound to pay Him. It is a duty enforced and sanctioned by various precepts, promises, threatenings, and examples, both in the Old and New Testament. And whatever God appoints by special authority, He graciously engages to bless, provided it be attended with right dispositions and proper motives; “Thou meetest Him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways.” We are therefore deeply interested and obligated to form and maintain such devotional habits of preparation for the sanctuary, that its waters may be to us, from Sabbath to Sabbath, cleansing, healing, and refreshing. We find that David felt the necessity of this preparation of mind: “O send out Thy light and Thy truth; let them lead me; let them bring me to Thy holy hill, and to Thy tabernacle. Then will I go unto the altar of God, unto God my exceeding joy.” We also read that Ezra “prepared his heart to seek the law of the Lord to do it;” in doing which, we may conclude, that he disengaged his mind from everything foreign to the spirit of religion.

Now if we wish to derive all that spiritual benefit from the instituted ordinances of religion which they are designed to convey, it becomes us to use those means which will prepare our minds for them.

1. We should attend upon them in the *spirit of prayer*. Previously to entering the house of God we should acquire a devout and serious frame of mind—freed from the cares of this world, and accompanied with earnest desires to God, that the services of His temple may be rendered truly profitable to our souls, and to the souls of others. The duties of the closet have the happiest tendency, by solemnizing and elevating the mind, to prepare it for those of the sanctuary.

2. We should especially *seek the aid of the Holy Spirit*. All the success that attends the services of religion, proceeds from the Divine operation of the Spirit of God. He quickens the soul that is dead in sin, and illuminates the dark understanding. He explains to the believer the truths of God, leads him in the way of holiness, and strengthens him for his warfare.

3. *Faith should be in lively exercise*. One great obstacle to spiritual improvement in hearing the Word of God is the want of faith. The apostle tells the Hebrew Christians—“that the Word preached did not profit them, not being mixed with faith in them that heard it.” This faith consists not so much in a mere intellectual assent to the truths of the Gospel, as in an inward digesting of the principles of religion. And it is only when this spirit is in lively exercise, that we shall desire the sincere milk of the word, that we may grow thereby.

4. We should approach the sanctuary *with feelings of reverence*. God, says the Psalmist, “is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.” A profound sense of our unworthiness should ever accompany us in all our approaches to God, but more especially in those of His house. “Keep thy foot,” says Solomon, “when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not what they do.” The solitary bell which calls us to the house of God, and which chides our lingering steps if too late, and animates us forward, should remind us that we are about to enter more immediately into the solemn presence of Almighty God. Herbert forcibly expresses the state of mind which should accompany us into the sanctuary:—

“When once thy foot enters the church, be bare.
God is more there than thou: for thou art there
Only by His permission. Then beware,
And make thyself all reverence and fear.”

5. More particularly, whenever we go up to God's house, let us seek those very dispositions in the use of the Liturgy, which our Reformers exercised in the framing of it. All that is wanting, says the late Mr. Simeon, is a *heart* suited to the Liturgy. "Let us only suppose," says he, "that on any particular occasion there were in all of us such a state of mind as the Liturgy is suited to express; what glorious worship would ours be! and how certainly would God delight to hear and bless us! We will not say, that he would come down and fill the house with His visible glory, as He did in the days of Moses and Solomon; but we will say, that He would come down and fill our souls with such a sense of His presence and love, as would transform us into His blessed image, and constitute a very heaven upon earth."

6. A diligent perusal of the Word of God will tend very much to prepare the mind for the sanctuary; more especially those portions appointed for the day. These may be considered as the *daily bread* provided by the Church for all her children. Especially would we recommend (when time will permit) the study of the scope and meaning of the Psalms of the day, and also the petitions contained in the Collect, and their agreement both in sentiment and language with God's Word, and also the general harmony which prevails between them and those portions of Scripture selected for the Gospel and Epistle. By this means we shall be enabled to enter upon the service of the church with the heart and with the understanding also; and our public worship will hereby become a spiritual and intelligent service, acceptable to the Lord.

In short, we should learn to worship as sinners—as those who are undeserving so high a privilege, as that of being permitted Sabbath after Sabbath to approach unto God in His holy temple. From week to week, from day to day, and from hour to hour, we transgress some precept of our God: not unreasonably then are we called upon to kneel before Him in His house, and publicly acknowledge our guiltiness—that our sins may be forgiven through the redemption that is in Christ Jesus.

Islington.

A CRYPTO-PILGRIM.

HORTATORY SERIES.

THE PROCLAMATION OF PEACE, AND ITS EFFECTS.

A SERMON BY THE REV. W. JAY.

PREACHED AT THE TABERNACLE, KINGSWOOD, GLOUCESTERSHIRE, ON SUNDAY,
OCTOBER 27, 1839.

"I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord: and I will heal him."—Isaiah lvii. 19.

How few, my brethren, of the subjects, which continually demand our attention, are really deserving of them! We "walk in a vain show;" we "disquiet ourselves in vain!" we "spend our money for that which is not bread, and our labour for that which satisfieth not;" and we return jaded from all our excursions of avarice and ambition and pleasure, with the old inquiry, "Who will show us any good?" And where is the person who will not, after a while, allow, that Solomon only speaks the words of truth and soberness, when he affirms, "Vanity, vanity, all is vanity and vexation of spirit?"

But "one thing is needful" and all important. This regards God, and the soul and eternity. This is what our Saviour called the "leaven hid in the meal;" the "treasure hid in the field;" the "pearl of great price;" the "kingdom of heaven," and the "kingdom of God;" the Gospel of our salvation, "the glorious Gospel of the blessed God."

Isaiah hails, with peculiar emotion, the introduction of this dispensation. He represents it under various images, to shadow forth a little of its claims and excellencies and blessedness; and it is of this he speaks in the name of Jehovah, in the words which I have now read.

"I create the fruit of the lips; Peace, peace, to him that is far off, and to him that is near, saith the Lord; and I will heal him."

Four things must pass under our review. The first regards the mercy of the proclamation; "Peace, peace!" The second regards the persons to whom it is addressed; "him that is far off, and him that is near, saith the Lord." The third regards the efficiency of its influence; "and I will heal him." And the fourth, the fruit that it is to produce; "I create the fruit of the lips."

I. OBSERVE THE MERCY OF THE PROCLAMATION. "Peace, peace." Now from this word the Gospel derives its name and its quality; as it is written, "How beautiful upon the mountains are the feet of them that preach the Gospel of *peace*!" There are some here, who would take the word here more generally; and it is well known, that among the Hebrews and the easterns the word *peace* was frequently used to express wealth, or happiness at large, or what we commonly mean by prosperity. Thus Joseph said to Pharaoh, "God shall give Pharaoh an answer of *peace*." Thus Artaxerxes superscribed his letter—"And at such a time, *peace*." Thus David says, "*Peace* be within thy walls and prosperity within thy palaces; where the latter expression is taken to be explanatory of the former. But the term is *here* to be taken in its more appropriate significancy, as intending to convey to us the notion of reconciliation. Reconciliation with whom? Reconciliation with God, through the mediation of Him, who died for us, and rose again; of which the apostle speaks, when he says, "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of reconciliation; so then we are ambassadors for God; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God." We had provoked Jehovah, and He could easily and righteously have destroyed us; we lay entirely at His mercy, and we had no claim to His pity. And what would have been the forebodings, of our conscience, if we had been informed that God was forming a purpose concerning us, and that He was

going to send His only begotten Son into the world to accomplish it? Why, we should have said, Surely He will not spare the guilty; surely He will come in flaming fire with His holy angels, taking vengeance on them that know not God and obey Him not. But His "thoughts are not our thoughts, nor His ways our ways." He therefore, we are told, sent His only begotten Son into the world, "not to condemn the world, but that the world, through Him, might be saved." He, Himself, comes forward arrayed as the God of love. There were difficulties in the way of our reconciliation; He removes them. A ransom was necessary; He provides it. A righteousness was requisite; He furnishes it. He "spared not His own Son, but delivered Him up for us all," that we may have the assurance, that with Him, He will also "freely give us all things." And therefore it is not the voice of war, it is not the voice of vengeance, that we hear. 'War! war!' no; but it is the voice of "Peace! peace!"

You will observe, and remember, that God does not, in this dispensation, wait for our submission and our application; He forms the plan Himself, and He accomplishes; and having "made peace by the blood of the cross," and having opened "a new and living way into the holiest of all by the blood of Jesus," He himself advances, He comes forward, He invites us, and He presses us to enter in. Hid, as we were, among the trees of the garden by fear, the voice of thunder would only have driven us in further among them; but the "still small voice" of "Peace" draws us forth, brings us to His dear feet, and encourages us to pray, "Lord, I am Thine; save me! Lord, I am Thine; employ me!"

Too well, my brethren, do we know the horrors and the alarms of war. There is no creature, perhaps, which has not the power to injure you when it is provoked; but says Solomon, "the wrath of a king is as the roaring of a lion." What then must the wrath of God be? "Who knoweth the power of His anger? Even according to His fear, so is His wrath." You are afraid of a *creature*. But a creature's rage, however violent, is necessarily limited. It is limited by *time*. You are afraid of *man* that shall *die*, and the son of man that shall

be made as grass. But here you fall into the hands of the living God. Man's rage is also limited by *weakness*. He may injure your reputation, or your business, or your substance, or your health; yea, he may destroy the body; but there is no more that he can do; the *soul* is beyond his reach. But God can strike immediately upon the spirit, and, after He has killed the body, can destroy the soul in hell. Oh! to be at war with God!

Is this the case with any of you? At war with God, who "is about your path, and your lying down, and is acquainted with all your ways?" At war with God, who is behind and before you? At war with God in whose hands your breath is, and whose are all your ways? At war with Him, whose look is annihilation?—as Job says, "Thine eye is upon me, and I am not."

Who has not tasted the bitterness of alienation? Who has not enjoyed the luxury of renewed and restored sentiments of friendship and tenderness? But what is peace with a friend, peace with a brother, peace with a father, compared with peace with God? In His favour is life, and His loving kindness is better than life. Who can describe this calm after such a tremendous storm? It is a "peace which passeth all understanding." It is angels' food; it is more; as you have been singing—

"Never did angels taste above,
Redeeming grace and dying love."

Angels never knew what it was to have a "certain fearful looking for of judgment and fiery indignation" to be delivered from: they never felt the anguish of a wicked conscience, and therefore they never felt the sunshine of rising hope beaming upon their distressed spirit. But the Christian, by faith placing his arms around the cross, can say with the apostle, "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement." He can join with the church of old and say, "O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away and Thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation."

II. You are reminded of THE PERSONS

TO WHOM THIS PROCLAMATION OF PEACE IS ADDRESSED. Is it addressed to a few only? No, but to many. To many only? No, but to all. To all of one class only? No, but of every condition. "Peace, peace, to him that is far off, and to him that is near."

Now this, my brethren, immediately regards the Jews and the Gentiles. We cannot be mistaken here; for we have the language of the apostle, who says, "He is our peace who hath made both one"—that is Jews and Gentiles—"and hath broken down the middle wall of partition between us; and came and preached peace by Jesus Christ to you who were afar off"—(ye Ephesians, Gentiles, heathens)—"and to them that were nigh"—Jews. There was a remarkable difference, you will observe, between these. The Israelites were "a people," it is said in the Psalms, "near unto Him;" because—(not as to His essential presence, but as to His spiritual, peculiar, gracious presence)—His residence was among them. There were His oracles; there were His ministers; there was His temple. On the other hand, the Gentiles were "far off;" because they were destitute of all this, living without Christ, aliens from the commonwealth of Israel, strangers to the covenant of promise, without hope, and without God with them in the world.

This distinction between Jews and Gentiles continued till the death of our Saviour; for you will observe, that when He was upon earth, He was the minister of the circumcision only. He said, as to His personal preaching, "I am not sent but to the lost sheep of the house of Israel;" and when He sent forth the twelve apostles, and the seventy disciples, you will remember that He forbade their going either among the Gentiles, or even among the Samaritans. This does not look like the nature or the language of the Gospel dispensation; but you will find, that, after His death, when He had "made peace by the blood of His cross," and when He was risen from the dead, then His language accorded with the nature of the dispensation which had now commenced—that is, the evangelical. He therefore said to His disciples, "Go ye into all the world, and preach the Gospel to every creature." "Preach," said He, "repentance and remission of sins among all

nations, beginning" indeed "at Jerusalem." And after a while they understood it; and, as it is said, they "went forth preaching everywhere, the Lord working with them, and confirming the words with signs following."

But though the words refer immediately to Jews and Gentiles, by a parity of reasoning they may be extended to all other diversities and distinctions of the human race. Those therefore that are "nigh" and those that are "far off" will represent persons possessed of peculiar advantages or destitute of them. Let us explain.

In this view some are "nigh:" that is, they are born of godly parents; they have had a religious education; they early kneeled at the family altar; from children they knew the Holy Scriptures, which are able to make them wise unto salvation. Others are "far off:" that is, they are the offspring of ungodly fathers and mothers, their parents teaching them to swear, but not to pray; leading them into sin, but never taking one step before them in the way everlasting. Some are "nigh;" that is, they are moral in their lives; they are amiable in their tempers; they seem teachable, and free from prejudice as well as from vice; they only seem to require decision. Such a one our Saviour spoke of when He saw the young man, and loved him, and said, "Thou art not far from the kingdom of God." Others are "far off:" that is, they are grossly vicious; they are abandoned; they are despisers of them that are good, they turn away from the Sabbath, and from public worship; they are drunkards, they are swearers; they turn everything sacred into ridicule; they seem so far off as to be beyond the reach of mercy. Some are "nigh:" that is young: they are now free from those cares and toils which will hereafter engross them; their understandings are not yet perverted; their memories are not filled up with vanity and vice; their consciences are yet tender; their hearts are not yet hardened through the deceitfulness of sin. Others are "far off:" they are old sinners, who can see, when they look forward only gloom, and when they look backward only guilt; whose vices are deep-rooted; whose habits have become a second nature: and sooner may the Ethiopian change his skin, or the

leopard his spots, than they learn to do good, or cease from doing evil. But with God all things are possible, though with men many things are not possible.

Now I could enlarge the number here, and you would soon find that there are many who possess advantages of which others are destitute; and men lay much stress upon these. But the Gospel does not. For instance; some are rich, and some are poor; but the poor can be "rich in faith," and "heirs of the kingdom which God hath promised to them that love Him." There are some who are learned, and others who are illiterate; but none are incapable of learning Divine things under the Divine teaching; and "the wayfaring man, though a fool, shall not err therein." Some are honourable, and some are held to be ignoble; but a servant can be as great in the sight of God as his master, a subject as great as his sovereign. There are some who are assured of their interest in Christ, and they are certain of their future salvation; but there are others who, though they are equally safe, have many apprehensions and many suspicions concerning it: the blessings which they are pursuing seem to recede as they advance; and if even they see the king in His beauty, and the land which is to be given them, it seems, alas! now to be "very far off." But blessed be God, the Gospel is addressed to men without exception or discrimination. If there were any exclusion or any omission in the promises and invitations of the Gospel, we may be sure of this, that the man whose conscience is awakened would draw the conclusion that he was the person excepted. But this, is not the case now. The reason why the language of the Gospel is general and indefinite is, because at first we must come under this character, and we can only receive encouragement as sinners. Therefore so it is: let a man's views of himself be as discouraging as they may, yet he cannot question whether he is a *sinner*; and Jesus Christ came into the world to *save* sinners: he cannot question whether he is *ungodly*; but "when we were without strength, in due time Christ *died* for the ungodly." A man must be of some quality, either good or evil; but you will remember that the king required his messengers to go forth and to bid as many as they

found, both bad and good, to the wedding. Why, you must be the one or the other; and if you do not think yourselves too good, Christ does not think you too bad, to come to Him, and to be saved by Him. You must stand somewhere; you must be either "far off," or you must be "nigh;" and the language of the Gospel is, "Peace, peace to him that is far off, and to him that is near."

III. THE EFFICIENCY OF ITS INFLUENCE. "And," says God, "I will heal him." God by the Gospel heals in two ways, as you, Christians, well know by experience. For, first, He heals by the Gospel *the anguish of a wounded spirit*. "He healeth the broken in heart, and bindeth up their wounds." I am afraid that some of you have never felt your wound; sin has never disturbed you; it has not deprived you of sleep, or of that kind of pleasure which you have by day. But there are others, who well know the meaning of a conscience bruised under a sense of guilt, and a dread of the wrath to come. Such a man "eats ashes like bread," and "mingles his drink with weeping." He sleeps, but he is scared with dreams and terrified with visions. The world can no longer charm him, nor his old companions allure him. "The arrows of the Almighty stick fast in me," as one of old said, "the pain of which drinks up my spirit." Now, my brethren, as Solomon says, "A wounded spirit, who can bear?" I add another question to his: A wounded spirit, who can *heal*? Men may skin over the wound by many things, but it will break out again. Outward reformation, vows, fastings, alms-deeds—from all these men endeavour to obtain peace of conscience; and sometimes they seem to succeed; they obtain something like a calm: but as the light in them increases, and as they become better acquainted with the spirituality of God's law, all their fears and despair revive. No, my brethren, there is nothing that can effectually relieve an awakened mind, but the scheme of redemption revealed in the blessed Gospel. That alone can satisfy, an awakened conscience, which satisfied the justice of God; nothing but the blood of sprinkling, which "speaketh better things than the blood of Abel." "Surely," therefore, says the church of old, "He hath borne our griefs, and car-

ried our sorrows; the chastisement of our peace was upon Him, and with His stripes we are healed." I remember President Edwards says, that, when he was first convinced of sin, he had such views of its evil that he could hardly pray for his salvation. He seemed to think that God ought to destroy him; till he saw in the Gospel that his perfections did not require it, but the very reverse—till he saw that mercy and truth met together, righteousness and peace kissed each other, on the cross—till he saw, and was persuaded, that God, while redeeming Jacob, was glorifying Himself in Israel, and that "glory to God in the highest" accorded with "peace on earth and good will to men."

Then by the Gospel He heals, secondly, *the moral maladies of our nature*. This always accompanies the former. It would be endless to enumerate the diseases of our fallen and depraved nature; suffice it to say, with Isaiah, "The whole head is sick, and the whole heart faint; from the crown of the head" (the highest intellectual faculty) "to the sole of the foot" (the lowest sensual appetite) "there is no soundness in it, but wounds, and bruises, and putrifying sores."

I know there are persons who deny this, and yet profess to believe the Bible to be the Word of God, which tells us that "all have sinned and come short of the glory of God:" and there are persons who deny this, too, who in their public prayers are continually saying, "There is no health in us." The confession is true; we are not quarrelling with this—no, but admitting it. But are we under the necessity of perishing? By no means. If there is no *help* in us, there is "help laid upon One that is mighty;" if there is no *hope* in us, "there is hope in Israel concerning this thing;" if there is no *health* in us, "there is balm in Gilead, and there is a Physician there;" and the same light that shows us our disease, shows us also our remedy. And the same grace that makes us feel the one enables us to apply to the other; and that is a Saviour, who is "made unto us," not only "righteousness," but "sanctification;" who not only justifies, but renews. For "if any man be in Christ he is a new creature; old things are passed away, behold, all things are become new." We are, therefore, says the apostle, "saved by the washing of

regeneration, and the renewing of the Holy Ghost." Now see a man, under the agency of the Spirit of God, delighting in the Saviour. His understanding, that was once darkened, is now "made light in the Lord;" his will, that was once rebellious, now bows to God's dispensations and obeys His will; now the affections, which were once "earthly, sensual, and devilish," are fastened and feasted on "things that are above;" and the memory retains God in its knowledge, and the conscience fears Him; and he dedicates all he has and all he is to His service and to His glory, walking before Him in newness of life.

IV. You are to observe THE FRUIT WHICH IT IS TO PRODUCE. "I create the fruit of the lips," says God. Two inquiries must be here made; the first of which is—*What is the fruit of the lips?* We know that this intended praise and thanksgiving. We know it from the authority of Hosea, who says, "Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously, so will we render *the calves of our lips*." He refers to the offering of praise and thanksgiving; only, in allusion to the Jewish dispensation, he calls these "the calves of our lips." Even under the grosser economy, God was better pleased with these offerings of praise and thanksgiving; as David says, "This also shall please the Lord, better than an ox or a bullock that hath horns and hoofs." And therefore David says, "I will take no bullock out of Thy house, nor he-goat out of Thy folds. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High; and call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me." And we learn it from the language of the apostle to the Hebrews, who says, speaking of Christ, "By Him therefore let us offer the sacrifice of praise unto God continually—that is, the fruit of our lips—giving thanks unto His name."

The second inquiry is, *How this praise, this "fruit of the lips," is produced.* Says God, "I create the fruit of the lips." He does this in two ways—He produces the subject of this praise, and also the disposition to it.

He "creates the fruit of the lips" by

producing the *subject* of this praise—that is, the Gospel, with all its privileges, with all its promises, with all its blessings. The Gospel is entirely produced from the good pleasure of God's goodness. You know, that sometimes good is produced by human endeavours; man's instrumentality is sometimes employed by God's agency. God raises the grain, and produces first the blade, after that the ear, then the full corn in the ear; but He requires that we should sow it. He clothes us; but we keep the sheep, and manufacture the wool, and make the garment, and put it on. Thus you see here is a connection between God's agency and man's instrumentality. But you have not this in the Gospel. No; that is what the apostle calls "the good pleasure of His goodness," saying, "He has saved us, and called us with a holy calling; not according to our works, but according to His own purpose and grace"—His own entirely—"His own purpose and grace, given us in Christ Jesus before the world began." This therefore is entirely supernatural; this comes alone from Him, without any interposition on our side, opposed to all our desert, and distinguished from all desire and preparation for the reception of it.

And nothing (this is intimated by the language of the text)—nothing can deserve your praise like the Gospel. Oh! that we esteemed it more highly than we do! The poorest cottage of the peasant where the Bible is, is more honoured than the palace of the monarch; and you may write on its door "JEHOVAH-SHAMMAH," The Lord is there. Capernaum was a little dirty fishing town; and yet because our Saviour resided there, and had preached the Gospel of the kingdom, He says, "Thou art exalted unto heaven." This Gospel early reached our happy shores; and it is owing to this, that our country has been of such distinction and of such pre-eminence. Even where the Gospel does not save, it civilizes; and as Whitefield somewhere says, It keeps a man from the gallows, if it does not keep him from hell; and this is beneficial with regard to the community and the present life. But when it comes "not in word only, but in power, and in the Holy Ghost, and in much assurance," what does it accomplish then, under God, on the behalf of those who are enabled to receive

it? Oh! then, it "produces rivers in high places;" then "the wilderness and the solitary place are made glad for it, and the desert rejoices and blossoms as the rose."

God not only creates "the fruit of the lips" as He produces the subject of this praise, but also as He produces the *disposition* itself; that is, the *application* of the Gospel is from Him, as well as the *existence* of it. "Not unto us," therefore we are constrained to say, "not unto us, O Lord, but unto Thy name be the glory, for Thy mercy and Thy truth's sake"—if a Saviour has not only been provided but received by us. It is He that "opens the eyes of our understanding," that we may know "what is the hope of our calling." It is He that renders the Gospel precious by impressing us with the sense of our wants, and showing us every blessing there that is adapted to relieve a fallen, guilty, depraved, helpless, perishing creature. It is He that renders it effectual to relieve the conscience under its pressure of distress, and also to purify the heart by faith, and to fill the life with all the fruits of righteousness; for this is by Jesus Christ unto the glory and praise—not of the man who exercises it—but "to the praise and glory of God" who produces it." He says to the soul, "I am Thy salvation;" and thus, therefore, as the apostle says, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Well, has He done this for *you*? Can you reflect, my dear hearers, and not give Him the glory that is due to His holy name? Can you feel the petty kindnesses which you receive from your fellow-creatures, and disregard this infinite Benefactor? Can you praise God for the seasons of the year, and the beauties of nature, and the bounties of Providence, and pass by "the unsearchable riches of Christ?" Can you praise Him for the sun in nature, and not much more for "the Sun of righteousness" that arises upon us "with healing under His wings?" Can you be thankful for your daily bread, and not much more for "the bread that cometh down from heaven,

whereof if a man eat he shall live for ever?"

But where is the "fruit" of *your* "lips?" Is it in that silent sadness, in which some of you continually live? Or is it in the murmuring and repining of discontent? Or is it in the suffering the influence of one trouble to erase the impression of a thousand blessings in hand and ten thousand blessings in hope? "Were there not ten cleansed? but where are the nine?" Hezekiah said, "The living, the living, he shall praise Thee, as I do this day." And yet soon after, "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem." Oh! bless God for a Gospel committed to writing; bless God for a Gospel preserved unto this day; bless God for a Gospel translated; bless God for a Gospel expounded and a Gospel preached; and above all, bless Him for a Gospel that you have been enabled to receive in the love and in the blessedness of it; so that you realise the words of David, "Blessed are the people that know the joyful sound." Never read the Gospel, never hear the Gospel, without calling to remembrance the language of our Saviour, "Many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear and have not heard them. But blessed are your eyes, for they see; and your ears, for they hear."

Is this the only feeling which should arise from the subject? No; the apostle says, "Let us therefore fear, lest a promise being left us of entering into this rest, any of us should seem to come short of it." My brethren, this dispensation is final, and your responsibility rises in proportion to its importance and advantage. This is the meaning of His forerunner when He says, "Now the axe is laid to the root of the tree." I dare say, you have seen a fellow throw his axe down at the root of a tree; but it was only while he stripped; then he took it up, and began to assail it. After a while you saw it beginning to reel; 'Get out of the way,' he cries; now it comes down with a tremendous crash to the ground. "So," says he, "every tree that bringeth not forth good fruit is hewn down, and is cast into the

fire." Oh! says the Saviour, "The words that I have preached shall judge you in the last day." Well would it be for many, if they could be judged by the law of nature, or by the law of Moses. But no, says He, "You will be judged by My Gospel;" that is, by light the most perfect, by kindness the most entreating, by advantages innumerable and immeasurable. Be concerned therefore, to embrace them. "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

And another emotion will be a *concern to diffuse it*. Indeed I could never perceive any alternative between our believing the truth and the importance of the Gospel, and our feeling an obligation in the same proportion to extend it to others. Well (for I am desired not to keep you beyond twelve o'clock and I see five minutes have passed already over the time,) you know I stand here not only as a preacher but a beggar. I am not begging for myself, nor for your minister, but for those who would have no accommodation but for this recent enlargement. The school therefore I (rejoice that it is so enlarged) rendered it necessary. It was therefore a call, and

you have done well to meet the call of God; and I always commend Christian congregations for exercising confidence in those cases in Him who has said, "The silver and the gold are Mine." I know that ministers sometimes feel these applications to be the most unpleasant part of the public service; and sometimes, after they have delivered a sermon, which, as far as they can judge, from appearances, has been well received, when they have intimated that a collection was to be made, their countenances have fallen, and have immediately acquired a north-east aspect and influence. But I am glad that this is not the case here this morning; this is not the case with you, I see; I see that many of you can even smile upon the business. This is a token for good; and as I have already surpassed your time, it will not be necessary to employ any teasings or tricks in order to succeed in this endeavour, or to prolong the discourse. I am persuaded that we shall see by the result that you have been ready to this good word and work; and therefore, while they repair to the doors with the plates, let us just sing—

"Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

THE FOURTEENTH OF A COURSE OF LECTURES.

ON THE REVELATION OF ST. JOHN THE DIVINE.

BY THE REV. T. GOUGH, SEN.

DELIVERED AT WESTBURY LEIGH CHAPEL, ON LORD'S DAY MORNING, MARCH 11, 1838.

"Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezabel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed to idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto you according to your works."—Rev. ii. 20—23.

You perceive our text to be unusually long; but we could find no reason for cutting shorter this solemn and interesting subject.

It is generally considered, by all who know what character should be, that whether a man assumes the character of a historian, a biographer, or preacher, one thing among others is essentially necessary; I mean *faithfulness*. Hence

you have it to the life in our Lord Jesus Christ, in the things which He declared, both favourable and unfavourable, of these churches of Asia. 'This is in accordance with the prophetic account of Him—"The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears"—

not upon the ground of external appearances—"but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked"—(hearken, my hearers)—"and *righteousness* shall be the girdle of His loins, and *faithfulness* the girdle of His reins." If you can read this painful part of our text, which contains our Lord's address to Thyatira, and not see this verified, I can only lament your ignorance of Him.

We called your attention last Lord's-day, to the things the Redeemer approved of in this church, and considered the progressive character of those who composed it. Our Lord comes now to exhibit articles of impeachment. Notwithstanding all their excellencies, they were far from being "perfect." "I have a few things against thee."

Let us, with patience and devout attention, consider the portion we have now before us, while we notice the things of which the Saviour accuses them—the excellency of His own patience—the awful threatening He denounces—and His fixed determination, that all the churches should recognise His Divine character, combined with the impartial administration of His justice. If these are not things before which we ought to bow, I am at a loss to know what can command the homage of our hearts and engage our attention.

Now our Lord says, in the first place, "I have a few things against thee, because thou sufferest that woman Jezebel," &c. It is not said, abstractedly, 'I have a few things against *Jezebel*,' but "*against thee*;" against this very church, whose excellencies He so much approved of. But, then, I suppose you ask, 'What propriety is there in censuring the righteous for the crimes of the ungodly?' Never ask the infidel question, "Am I my brother's keeper?" They *suffered* these things to be; this it was, that constituted their sin. "Thou sufferest that woman Jezebel." A church may be on the brink of losing the presence and glory of the Redeemer, if it can "suffer," if it can (though silently,) connive at, things contrary to God and godliness. This has been the burden of complaint we have had occasion to dwell upon, while going through these lectures—a want of discipline in these

churches. Surely the individuals referred to, ought to have been turned out to have been discarded. Amputation was necessary. It is a difficult matter, to "suffer" what is wrong in a family, or in the church of Christ, without, in some way or other, being implicated ourselves. That man is wrong who sees things amiss in his family, and does not exercise his influence to correct them. That man is wrong, who exercises a silent connivance. This may be carried into society in its various ramifications, and may be carried into the church of Jesus Christ, and is so, when there is a laxity in its discipline.

Further; our Lord says—"Thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols." I speak hyperbolically; but there are a thousand conjectures about this woman; and were you to consult every expositor, you would still be under an uncertainty, unless you would consent to pin your belief on any writer, without considering for yourselves. I therefore think, whether this was not some lordly mistress, some domineering woman of influence, originally the wife of some Simon Magus, or married to an officer in the church, or to some leading character. I dismiss these questions, because the probability is, our enlarging on them can afford no mental improvement to you or me. It appears to me, here is a character *assumed*, though taken from real life. In the book of Kings, we read of a wicked woman named Jezebel, who caused so much mischief in society. I should suppose a faction here, and that error was introduced; that some were so far led astray, as to commit fornication, and actually to eat things sacrificed to idols. Alas! that there should ever be such things mixed up with Christian society! *Impurity sanctioned by the professed worshippers of the only living and true God!* I do not suppose that this was the only church that had these spots in its feasts of charity. There were some no doubt in the church at Corinth. Do you not remember the manner in which the apostle addressed that church? "What concord," he asks, "hath Christ with Belial?"—"Come out from among them and be separate." That mode of address seems to carry the presumption, that there were some, whose

sentiments and character I dare not go into, because it is such a sink of impurity.

Here you have an assumed character. Various nations are exhibited under a female character. If we come to our own nation, who does not see "Britannia" under the figure of a female. And here, as we said, is an assumed character. But what concordance is there between this and Jezebel? Mark the connection. An Israelitish king marries a base and impious woman; behold the result! an introduction of crime and impurity. And oh! what mischief is done! More mischief is done by this connection, than was ever done by all the numerous connections of Solomon himself. The nation was never so prostrated under Solomon, as under Jezebel. Here is a scene drawn from sacred history and from real life.

Well may the Redeemer come forward and declare, "I have somewhat against thee;" for they actuated *others* to practice these things. It is bad, when persons themselves are sinful in their ways; but when they influence others they are doubly guilty—and will be doubly damned. It is enough for a man to bear his own transgressions, without "being a partaker of other men's sins." Our Lord says (in the language of the twentieth verse)—"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to *teach* and to *seduce* My servants to commit fornication, and to eat things offered to idols." "I dare say, none of these evils can be here." Stop, my friends, stop a moment; do not be in haste in exculpating yourselves. Here is the strongest exhibition of impurity, to express evils of a certain nature. There is, my friends—there is the abomination of an evil heart, that goes after its idols; there is the departure of the church, though wedded to Christ; there is a spiritual idolatry, and a spiritual whoredom. These are the strong expressions the Holy Ghost has brought forward in Hosea, to show that Israel had departed from the living God. If we have not gone into these things externally, there may be still the hidden evils of the heart, the idolatry of the soul.

Now in the midst of these astounding evils, there was the astonishing exercise of Divine forbearance. God the Redeemer says, "I gave her space to repent, and she repented not." This

leads us into an affecting subject.

We understand the forbearance of God, in a very circumscribed manner. We know comparatively very little of the evil of sin as God knows it; we cannot possibly see it as God sees it, or we should know more about the exercise of Divine forbearance. If we go back to the antediluvian world, we are told, (speaking after the manner of men) that God was grieved with the wickedness of men; yet He waited until the ark was built. And has He not had patience with you and with me? "I gave her space to repent and she repented not." This bears particularly upon "the mother of harlots." I speak of the Church of Rome. And God will loudly proclaim this, in that day when He will pour out His destructive fury upon that apostate church. It seems that the kindness and forbearance of God, was worse than lightly esteemed; they continued hardening their hearts, while God held the thunderbolt and did not let loose His hand. So it is with some of very depraved dispositions; while God Almighty is long-suffering and forbearing, they take it as a licence to sin, and set at defiance all His reproofs. There is an expression of cursed depravity in the Old Testament—"Because sentence against an evil work is not executed speedily, the heart of the children of men is fully set in them to do evil." Here is the aggravation of guilt.

But will forbearance last for ever? Oh! no, no, no: but awful will it be when forbearance is at an end! "He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy." This is an awful thing; this paves the way to the threatening of Almighty God against evil doers. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death." I will carry conviction into the churches, that I am Divine, and that I am impartial in my judgments. Our attention is here called for by a note of observance. "*Behold*" He uses the word in another sense, when He says, "Behold, I stand at the door and knock;" and in another—"Behold, I come quickly." Now, says God, "Behold," &c.

There is very often a correspondence between crime and punishment. Here is an allusion to the infamous character in the Old Testament. The "*bed*" re-

ferred to is not a bed of ease or of pleasure, but of punishment, and of death itself. In going back to the Old Testament we find, that while there was not perhaps a more awful character, there was probably not a more cruel wretch. She delighted in the martyrdom of God's faithful servants. There was a vast deal of bloodshed. And *what an end!* God threatened that her end should be what actually came to pass; the account you may see in the ninth chapter of the second book of Kings. Now here is a person cast down, with all the prospect of a death, that would be followed with everlasting misery.

"And I will kill her children with death." Her children we may suppose to be those who have drunk into her spirit.

There is something very awful in the "*great tribulation*" referred to. *Take care therefore how you become partakers of other men's sins.* Remember, hearers, though there are degrees of crime, and most likely degrees of punishment too, yet no excuse can be given where evil is willingly gone into, and where persons are companions of others in sin. I have been particularly struck with the account we have of man's first transgression. All the extenuation our poor parents could make was bad, and worse than none. The man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." "The serpent beguiled me," says the woman, and the blame lies there. 'I curse him,' as if God had said, 'with a bitter curse, and you shall drink of the cup too.' "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life!" And, young people, what will it avail you in a dreadful eternity to say, Such an one taught me this, and another drew me into that, and another set me such an example, and I was induced to follow? There may be extenuation at human courts; but before the Judge Eternal, nothing will exculpate the criminal, or divert the blow God intends to strike. Oh! how good and kind is God to sinners now! He warns before He strikes, and never executes His judgments until some intimation is given of peace, if sinners repent.

There is no repetition here; "I will kill her children with death." I take it for granted, this is a strong expression of the character of the punishment. Were I

to follow the ideas of some English commentators, it would be, 'I will so kill them, that they shall have no part in the first resurrection; I will so kill them, that nothing shall be before them but the second death.' How strongly the Church of England prays on this subject, that no "*bitter pains of eternal death*" may fall on us at last!

We are to consider, that God will, in His dealings, carry conviction into the very heart of His church, that He is Divine, in His character: "And all the churches shall know, that I am He, who searcheth the reins and hearts." Here I tremble; not that I speak from the heat of the moment, but the subject is so solemn and weighty. These words made a most serious impression upon my own mind, before I brought them here. I would remark, such is the abominable character of the human heart, that none but God can know it. Turn to the prophecy of Jeremiah, in the seventeenth chapter, the ninth and tenth verses—"The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, and try the reins, even to give every man according to his ways, and according to the fruit of his doings." Here is the superlative state of the heart; "desperately wicked." What awfully wicked thoughts arise in the mind, enough to make one shudder; enough to make a man of God tremble in himself! "Who can know it?" It seems so deep, none can fathom it. Look to yourselves, my hearers. God may have taught you something of your depravity, and led you into its imagery. He knows it; "I the Lord search the heart, I try the reins." Surely He who made man knows what is in him. He says, "I will give all the churches to know that I am He, who searcheth the hearts and reins." But what is the heart? No man with a grain of biblical knowledge thinks it is merely the lump of flesh within him. There is the spirit, and the affections, &c. Do take these things into consideration, I beseech you. "Beloved," says John, "if our heart condemn us, God is greater than our hearts and knoweth all things."

"All the churches shall know that I am He, who searcheth the reins and hearts, and I will give unto every one of you according to your works." I will punish those who are settled on their lees, and who in atheistical feelings and

expressions declare, saying, How doth God know? He sees not, neither does He know "the hidden evils of the heart." But it is God who makes man acquainted with his own heart, and leads him to exclaim—"Lord, Thou hast searched me and known me; Thou knowest my uprising and downsit-ting, and art acquainted with all my ways." This disclosure sometimes makes the man tremble under trial and affliction. "I will give unto every one of you according to your deeds." Now do you believe this? If you really believed and felt it, you would not have gone on as you have done, and would tremble before Almighty God. Here the Lord declares His wise and righteous character. God sometimes makes a develop-ment of Himself, and then what righte-ousness appears in His conduct.

To short-sighted mortals it is some-times difficult to see the character and dealings of Almighty God, harmonising with some portions of His holy Word; yet all is right. "He is righteous in all His ways, and holy in all His works," and He knoweth all things.

Carry on your thoughts to the final day. There will be a development. All the church of God shall then see and know that He is just in all His proceed-ings, and that no unrighteousness is in Him. There is a passage in the Romans so appropriate, that it will more than justify me in making rather a long quo-tation, though at the close of the subject. The apostle says, in the second chapter, "We are sure that the judgment of God is according to truth; and thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His good-ness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every one according to his deeds; to them who by patient con-tinuanee in well-doing seek for glory, and honour, and immortality;" make a pause after "immortality"—to them who seek these things, the result will be "eternal life." "But unto them who are con-tentious, and do not obey the truth, but

obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jews first, and also of the Gentiles. But glory, honour, and peace to every man that worketh good, to the Jews first and also to the Gentiles." But how is this done? upon what basis? There it is, in the eleventh verse; "For there is no respect of persons with God." And if you read on, you will see the thirteenth to the fifteenth verse should be read as in a parenthesis—"For as many as have sinned without law, shall also perish without law, and as many as have sinned in the law shall be judged by the law," &c." And when shall all this be? See the sixteenth verse; tremble, O sinner—"In that day when God shall judge the secrets of men by Jesus Christ." "I saw," says the writer of this book, "the judgment set, and the books were opened;" and he goes on to say, "before whom heaven and earth fled away."

But time admonishes us that we must close. Many here perhaps will say, There is not much consolation for the people of God in what the preacher has advanced in this lecture. But remem-ber, we are not to be governed by the wishes of any, but by the straightforward course of the book of God. The good Lord preserve us from seduction and from all idolatry. It is of infinite moment that churches and individuals should consider this, that though there are many things pleasing to flesh, and splendid in ap-pearance, they are to be guarded against; while it should never be forgotten, that the grand thing is to have the heart in happy accordance with the revealed will of God.

I cannot conclude this subject without saying, Let us seek to set the Lord al-ways before us, and then we may rest assured that He will be at our right hand that we may not be moved.

"Make you His service your delight;
Your wants shall be His care."

"Wherefore," says the apostle, "we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with rever-ence and godly fear, for our God is a consuming fire." Nothing, dear hearers,

"Nothing but truth before His throne
With honour can appear."

The Lord grant we may be His hum-ble and devout worshippers, for Jesus Christ's sake. Amen.

NATURAL THEOLOGY.

NOTES OF A COURSE OF LECTURES,

BY THE LATE REV. W. BROADFOOT;

DELIVERED AT CHESHUNT COLLEGE, DURING THE LATTER PART OF 1832.

LECTURE IV.

THE EVIDENCES OF THE EXISTENCE OF A GOD.

IN my last I demonstrated the existence of God from the marks of design, and of design controuling a series of events, so that one event is subservient to the other. In this I intend to give you the application.

I have already observed, that our argument is the universe; I repeat it, and notice some reasons why the impression it makes is so infirm and weak. For strange it is, that whilst we discover more and more of design in its construction, the less are we affected by it.

1. One reason is, that we are all engaged busily in one or more pursuits. We all have either pleasure or business before us. Our minds are occupied. Something extraordinary, [therefore, is required, to call us to reflection. Had we been brought up in comparative darkness and lived some time in the world without the light of the sun, and suddenly one morning the sun rose full in our view, displaying the beauties of creation and shedding a lustre over the face of nature, would it not call every one to reflection? The most courtly sycophant, and the most sceptical atheist, would have been led by the unexpected appearance of such splendour to think of its origin. But at night it would go down. The mind would be agitated. From its having once appeared, it might be conjectured that it would again appear—that the Being who had created and sent it forth would continue it. But this would be purely conjecture.

2. The regularity of the motions of nature also (paradoxical as it may appear,) while it strengthens the argument in favour of design, and testifies to the existence of God, likewise so operates as to produce inattention. Thus, if the sun, with the morning, regularly appeared, anxiety would shortly be removed, and, surprise ceasing, speculation and research would speedily fail; and *atheism*, forgetting that matter is inert and incapable of modifying itself or of implanting qualities it does not possess, would ascribe it to nature, and deny that its regular appearance is the effect of controul.

3. Our gradual growth is another reason. Even if when we first beheld the appearance of nature our faculties had been matured, long would the effect have been remembered. If we entered the world with the same strength of reason as we enter a theatre, upon the curtain (so to speak) of nature being drawn up, and the rising sun exhibited, the day, the night, the seasons, seed-time and harvest being observed, and the different creatures inspected, we could not deny the great Author of nature, but should with reverence pay Him the homage He deserves. But as we enter into life in an infant state, our reason as feeble as our body, the effect is nearly lost, because as we grow vigorous in mind and we grow strong in body, *we grow familiar* with nature, we perceive nothing extraordinary, nothing but what we are accustomed to daily or yearly. The sun rises and sets, the clouds appear, the rains descend, and the earth is fertilised as a matter of course; the great Author of all this designed good is forgotten, His wisdom is not regarded, and His goodness unrequited.

4. The condition of man is another reason. He is so besotted by sin and so intent on pleasure or business, that even those to whom the rising sun is not the signal for labour, and the softest night for repose, have their minds pre-occupied, and forget the Lord who made them. Whereas, if when the light greeted their eyes, and the green covering of the earth presented itself for their carpet—if when the trees laden with fruit, pleasant and sightly, were plucked in their presence, and nature looked gay with fragrant flowers—their reason was mature and their minds unoccupied—their sentiments must be similar to those, which Milton ascribes to Adam and causes him to utter:

As new waked from soundest sleep,
 Soft on the flow'ry herb I found me laid
 In balmy sweat, which with his beams the sun
 Soon dried, and on the reeking moisture fed.
 Straight toward heaven my wand'ring eyes I turn'd,
 And gazed awhile the ample sky, till roused
 By quick instinctive motion up I sprung,
 As thitherward endeavouring, and upright
 Stood on my feet. About me round I saw
 Hill, dale, and shady wood, and sunny plains,
 And liquid lapse of murmuring streams; by these,
 Creatures that liv'd and moved and walk'd or flew,
 Birds on the branches warbling, all things smil'd
 With fragrance, and with joy my heart o'erflowed.
 Myself I then perused, and limb by limb
 Survey'd, and sometimes went and sometimes ran
 With lively joints as lively vigour led.
 But who I *was*, or *where*, or from *what cause*
 Knew not. To speak I tried, and forthwith spake:
 My tongue obey'd, and readily could name
 Whate'er I saw. Thou sun, said I, fair light!
 And thou, unenlightened earth, so fresh and gay!
 Ye hills and dales! ye rivers, woods and plains!
 And ye that live and move! fair-creatures, tell,
 Tell, if ye saw, how I came thus; how here?
 Not of myself; by *some great Maker* then,
 In *goodness* and in power pre-eminent.
 Tell me how I may know Him, how adore;
 From whom I have, that thus I move and live
 And feel that I am happier than I know?

Such is the impression the universe would make on our mind, if, when we be-
 held it for the first time, our bodies and minds were alike mature.

The evidence of design is further strengthened, if we conceive of the sun, not merely
 as it is related to the earth, but to the solar system; dispensing light and heat not only
 to the earth but to the planetary orbs. How wonderful is the thought! how amazingly
 great the argument! how efficacious its suggestions! Is there no end in view, no
 design contemplated, when we behold the sun giving light and heat, not only to
 the earth but to the planetary bodies? Can it be without design, that the universe
 is so immense, as to render our system of stars, planets, and the sun, with all their
 phenomena, but as a speck? Do we behold all moving harmoniously and ma-
 jestically through their prescribed spaces? do we realise, that we and all the
 earth, as seen from Jupiter, appear but as a glimmering point? then do we
 realise, that we are invisible to the planets revolving round the fixed stars? and
 can we not realise the existence of our Creator, our God, whose glory is here so
 majestically displayed?

Note. It is supposed that eight millions of fixed stars have been ob-
 served. How many more, cannot be determined. These stars are with reason
 concluded to be suns; each the centre of a system of revolving planets. And the
 idea of the universe must be enlarged in proportion to the number of fixed stars,
 their attendant planets and the apparently wandering comets. All being in mo-
 tion at the same time and proceeding with the utmost harmony—guided by the
 same simple principles of gravitation and repulse. How irresistibly do we be-
 come impressed with the power and wisdom of that uncreated excellency, which
 governs and supports the whole! “To the King, eternal, immortal, invisible,
 the only wise God, our Saviour, be all the glory for ever and ever!”

LECTURE V.

(SUBJECT CONCLUDED.)

In my last, as I applied the course of argument that had been pursued, we found
 an irresistible demonstration of a Creator of all things. We have alluded to the
 large and the distant in the vast creation. The sun and the starry sky have re-

ceived attention ; and they, with the minutest insect, have been found to set forth the praise of God. Indeed we shall find that the moving of a leaf and the wing of a bird are not destitute of design. It is pleasing to have the wisdom of God in every part of creation, and to know that extended scientific discovery is not necessary to faith in His existence ; for so abundant is the evidence for the being of God, that no sound mind can reject the acknowledgment of so great a truth. To the structure of our frame, allusion has been already made ; it is not, however, necessary to examine the whole body for conviction. Who can look at the eye and not perceive design ? Its position ; had it been lower down, it had not been so useful ; had it been on the top of the head, it would have been greatly exposed to danger and less useful. Its wonderful powers of receiving and condensing the view of a landscape, so as to form an image or picture on the back of the eye. Its situation for defence, as reposing on its soft cushion ; the eyes are embedded in fat, guarded by a strong, deep, and bony socket, sheltered by the eyebrows, which, like a thatched pent-house, prevent the sweat and moisture of the forehead from running down into it ; and, further protected by its lid, which wipes, shields, and closes it in sleep. Its capabilities for preservation and ornament by a wash, which is constantly supplied for the purpose of keeping the eye moist and clean, and a perforation, as large as a goose quill, through which superfluous brine is conveyed to the nose ; which when once the fluid has entered, it spreads itself upon the inside of the nostril, and is evaporated by the current of warm air passing over it. Can any pipe or outlet, for carrying off the waste liquor from a dye-house or distillery, be more mechanical than this ? It is easily perceived, that the eye must want moisture ; but could the want of the eye generate the gland which produces the tear, or bore the hole by which it is discharged—a hole through a bone ?

The eyes of birds are so fitted, as to see objects very near and very distant—suited to their manner of life. They see food at a distance, and procure it by means of their beak.

The eyes of fish adapted to their element ; eyes of eels defended by a bony transparent substance.—[See *Paley's Natural Theology*, chapter 3.]

Some animals, who want some instruments of motion, are compensated by another construction. The elephant, which either has no neck or one that is very short and stiff, has a proboscis. The crane again, cannot swim, but she has long legs, and so she can go into the water, and with her bill, which is six inches long, is capable of obtaining her food. The spider has no wings to pursue, but he is able to construct a snare to entangle his prey. Spiders are useful ; they destroy the moth which destroys the cloth.

The adaptation of animals, vegetables, &c. for the propagation and multiplying of their different kinds, far exceeds every work of art. The acorn which falls from the oak is trodden down—germinates, and produces another oak. But the best constructed ship that ever sailed upon the ocean never threw of one while pursuing her voyage. Thus the works of God far excel the utmost efforts of the greatest genius that inhabiteth the earth.

There is another department of our constitution which affords considerable evidence—i. e. the immortal and the immaterial spirit endowed with the power of reflecting, comparing and revolving ; we from the consideration of these attributes are lost in our admiration of its first origin. The power of judging our own conduct, or the operation of conscience, is universal. Its power nothing in this world can hush into silence. The wicked are alarmed when they have no thing to fear from man ; terror takes hold of them as the east wind, and fear causes them to tremble. Is it not the anticipation of future punishment for sin ? Does it not arise from that perception of God which seems to be interwoven so mysteriously in the structure of man ? Is it not a proof of the reality of God's moral government ? does it not bear witness to His universal dominion ?

The invisibility of God, although it conduces to indifference, yet does not invalidate the evidence of His existence. Our minds exist ; we see them not—we know they do exist by their actions. God is known by His Almighty productions. Again, there are qualities in nature invisible to man, as magnetism, attraction, repulsion, &c. There is, therefore, one God, and His works shall praise Him.

Works on the subject—Paley, Samuel Clarke, Durham's *Astro Theology*, and *Physico-Theology* ; Ray's *Wisdom of God in the works of creation* ; Cudworth's *Intellectual System*, &c. &c.

Review of Books:

THE HISTORY OF THE CHURCH OF CHRIST, from the Diet of Augsburg, 1530, to the Eighteenth Century. In Continuation of Milner's History of the Church of Christ. By Henry Stebbing, D.D. In Three Volumes. Volume 2. pp. 504, bds.

Cadell, Strand.

WE noticed the first volume of this work in our Number for April last. The second has now appeared, and fully sustains the expectation we then formed. Dr. Stebbing (for he has since acquired this honourable designation) brings to his task a mind fitted for it by a spirit of candour and fairness. He does not draw the picture of men all good or all evil; and where he blames, he endeavours to suggest the probable motives which led to the blameworthy conduct. To censure a man for his acts, without imagining oneself placed in the circumstances to which he yielded, is a harsh step, very common in ordinary life, and too frequent with historians, who (being little affected by the results of the past events they narrate) ought to be free from this fault. In this respect we like the book before us. It abounds with interesting biographical notices of eminent men, and they appear fair and accurate, and very carefully compiled. The present volume has advanced to the stirring days of Zuingle, the great Swiss Reformer. We have also a history of the Institution of the order of the Jesuits; men, who assumed to themselves a name after Him in whose mouth "no guile was found," and have made that very designation a bye-word for treachery and deceit. The volume closes with a full history of the memorable Council of Trent; a record of the principles of the Church of Rome, from which no art can extricate her. To those abhorred decrees her children are bound, or they cease to be her children. Of the results of that Council in determining the character of the Reformation, we may expect to read more fully in the next and closing Volume.

VOYAGES TO AND FROM THE CAPE OF GOOD HOPE; With an Account of a Journey into the Interior of South Africa. By the Rev. JOHN CAMPBELL. Intended for the Young. pp. 248. cl. bds.

Religious Tract Society.

Mr. Campbell's Journeys into Africa

have excited so much interest, that this volume will make its way by its very title. Nor will it disappoint the reader. It comprises the author's voyages and journeys from 1818 to 1821, and furnishes a very pleasant and interesting narrative in the form of a Diary. The account of the voyage occupies a large space, though not more than we are disposed to look for. Mr. Campbell crossed the line in safety; whether he went through the ceremony of "shaving and ducking" the first time of passing, we are not told, but probably (like the new passengers on this occasion) he escaped by paying a fine to the sailors. As to the details of the journey inland, we will supply one extract:—

"Did you hear of my travelling down the great Orange River, about six years ago?" "Yes," replied Africaner.

"Where did you reside then?" "On the north side of the Great River, about seventy miles higher up than opposite to Pella."

"Did you receive a letter from me, that I sent you from Pella?" "Yes."

"Who brought it to you?" "Abraham, a man from the Griqua country, a friend of mine, who came down the Great River with you; he brought it to me."

"Who read my letter to you?" "Yagher, my brother, now called David, who could read, read it to me."

"How did you receive what the letter offered to you?" "I was glad of the offer of a missionary. I had long, in my heart, wished for a teacher."

"Did you get an answer written to the letter?" "Yes; my brother Yagher wrote an answer, and we sent it by a man to the Griqua country, and from there it was sent to the colony, to go to you at the Cape."

I told him I had never received that letter.

"What did you write?" "I desired a missionary to be sent, and that he might be an Englishman."

"Did you hear that a wild Bushman had murdered one of my Hottentots?" "Yes, I heard of it some time after, and that it was to get your cattle that he did it."

"What did you think of the action, when you heard of it?" "I thought it was abominable."

"Why did you think it was abominable?" "Because I knew your object was good in coming into that country, and I wished to see you."

"Do you know the Bushman's name that murdered my Hottentot?" "Yes; his name is Dovey Ghap."

"Where does he live?" "Near the waterfall on the Great River."

I then asked April Job, the Damara convert, when and how he first heard of God. He said it was long ago, when Berna, a Griqua chief, and some of his people, came into the Damara country to shoot elephants. They often read to him, and some others, out of the Testament, explaining from the book to them, in their own language, about God, and Jesus Christ His Son. He had always thought that some greater Being than he knew of, must have raised or made the great mountains; and he never could think how the sun was kept up; he often felt afraid lest it should fall down upon him.

"Did you ever think how a tree grew from a small seed, or how you yourself grew, and how your arms were both alike, and the same number of fingers at the end of each, as proofs of the existence of some mighty Agent?" "No," said he, "I never thought of such things; they were too deep for a Damara; they confuse his mind and make him stupid."

Mr. Moffat explained to him, through Africaner, that England, from whence the missionaries came to teach them the Gospel of Jesus Christ, was at a great distance; that it was seventeen times farther than Namaqualand was from the Cape. Africaner began by pointing to his fingers, one after another saying, "Once to Namaqualand and back to the Cape," till he pointed to his fingers the seventeenth time. Immediately the Damara leaned backward, turning up his eyes and hands towards heaven, saying, "All too deep for me; I cannot understand it!" When we told him that Mrs. Philip had left two children behind her in that distant country, for the sake of the poor Africans, the tears started into his eyes and he wept silently for some time. This may be reckoned as one of the singular occurrences of this singular age of the world, to meet a Christian from a country, the very name of which was unknown to our forefathers.

TRANSPLANTED FLOWERS; or Memoir of Mrs. Rumpff, and of the Duchess de Broglie, Daughter of Madame de Stael. pp. 102, cloth boards.

Religious Tract Society.

Mrs. Rumpff, the daughter of the great

American merchant, John Jacob Astro, became the wife of the Hanseatic minister at the French Court; and being led to an experimental acquaintance with religion, she occupied her "talent" of wealth and influence with unremitting diligence in the service of Christ. She died in 1838, in the prime of life, but ready for her great change and full of peace. The Duchess de Broglie was a similar (and perhaps better known) example of devotedness to the Saviour among the great ones of the earth. This Memoir of them is calculated to do much good among the rich. We are right glad to see it, for there is some dearth of works of that class; and we hope these "dead" will "speak" effectually by this little volume, and stir up some to efforts after usefulness, such as are here detailed.

PRACTICAL REFLECTIONS on the Sufferings and Cross of our Lord Jesus Christ. By the Rev. F. A. A. GONTHIER, Minister of the Gospel at Nismes and in Switzerland. pp. 116. cl. bds.

Religious Tract Society.

AN interesting commentary on the several scenes in the life and death of our Lord, from the moment when He "went forth over the brook Cedron" into the garden of Gethsemane. It is written in a very simple, unpretending style, but shows much tenderness of Christian affection in regard to the agony of Him, "with whose stripes we are healed."

SCRIPTURE EMBLEMS. pp. 128.

Religious Tract Society.

THIS is one of those little gems, which this Society from time to time issues for the pocket or the closet. Above a hundred metaphors are alphabetically arranged, the Scripture application of each shown by a text, and its practical use illustrated by a verse or two of a hymn. It is an admirable companion for those, who want in small compass materials for profitable meditation.

Religious Intelligence.

THE COURT.

The Queen continues at Windsor. We subjoin a List of texts on the days on which she attended Divine service. On Christmas day her majesty partook of the Lord's supper.

Date.	Preacher.	Text.
Dec. 1.	Rev. R. Musgrave....	Luke xix. 41.
" 15.	ditto	1 Cor. xv. 56, 57.
" 25.	ditto	Isaiah xxv. 9.

CHURCH OF ENGLAND.

NEW CHURCHES.—We continue our List of new churches opened:—

Brinsley (Lincoln Diocese), Oct. 3.
Tonge (Chester Diocese), Oct. 6.
Stockcross, Speen, (Oxford Diocese) Oct. 10.
Yearsley, Coxwold (York Diocese), Oct. 13.
Horsley, (Gloucester Diocese), Oct. 16.
Snenton, (Lincoln Diocese).
Stanmer, Sussex.
Bradshaw, (Ripon Diocese).
Scisset, (Ripon Diocese).
Herrington (Durham Diocese).
St. Peter's, New Park Street, Southwark, (Winchester Diocese), Nov. 7.
All Saints, Spicer Street, Mile End New Town (London Diocese), Nov. 25.
St. Philip's, Tredegar Square, Mile End (London Diocese), Nov. 27.

WESLEYAN.

NEW CHAPELS.—List continued:—
Buckland Hollow, Derby, Oct. 22. Holds 300. Built by Messrs. Whealcrofts their own] ground at their own expense.

Saxilby, near Lincoln, Oct. 29.
Oxton, Notts, Nov. 12.
Heights, Pateley Bridge Circuit, Nov. 18.
Bradford, Yorkshire, Nov. 22.
Walsall, Nov. 24.
Oldham; formerly the Theatre.
By the Wesleyan Association—
Bath Street, Birmingham, Oct. 29. Cost £1,200, exclusive of the ground.
Seaham, Durham, Nov. 3.
Redruth, Nov. 13.

Over Darwen, Dec. 1. Seats 500.
School for 400 children.

By the Primitive Methodists—
Bingham, near Nottingham, Oct. 27.

MISCELLANEOUS.

NEW CHAPELS.—List continued—

By the Independents—

Earnley, near Chichester, Oct. 8. Will seat 150. Cost £105; a farmer gave the ground.

Southam, Warwickshire, Oct. 29. Collection at opening £35.

Barnstaple, Nov. 20.
Charminster, Dorset, Nov. 22.

Steeple Ashton, Wilts.
Sudbury, Dec. 17. Seats 500. Collected at opening £142.

By the Baptists.

Langley Mill, near Nottingham, Oct. 27.
Norwich, Oct. 30. Seats 1,000. Collection £100.

Borough Road, Southwark, Nov. 13. The first Chapel lighted with the Bude light.

Clarence Street, Portsea, Nov. 14.
Brooke, Norfolk, Nov. 19.
St. John's North Gate, Canterbury, Nov. 21. Holds 800.

CHURCH RATES.—List of contested cases continued:—

Bradford. Rate refused.
St. Thomas's, Newport, Isle of Wight, ditto
Yeovil. Rate carried.
Melton Mowbray, ditto.
Christ Church, Surrey, ditto.
Rossendale, Lancashire, ditto.

POPERY.—Chapels opened:—

Annan, NB, Oct. 13.
Stalybridge, Nov. 1.
Halifax, Nov. 20.

REV. HUGH M'NEILE. In a recent speech of Mr. M'Neile at Whitchurch the following passage occurred, according to a pretty full newspaper report:—

"But, my lord, it is said that ministers of the Gospel should not intermeddle with things of this kind; that they should be ministers of peace, promoters of peace. We hear this on every side. All who are anxious to get rid of our advocacy, because they feel they cannot answer our arguments—endeavour to put us down by professing vast concern about our spirituality. Ministers of peace! Where is this found, I would ask? Where are we called ministers of peace? Not in the Scriptures. What a strange delusion is abroad! There is no such thing in the Bible. We are

ambassadors for Christ. And what did Christ say? 'Think you that I came to send peace on the earth? I tell you, Nay, but rather a sword.' A sword! Doubtless it is a sword. We possess, indeed, a peace the world knows nothing of. He said to His followers, "Peace I leave with you, My peace I give unto you. 'Not as the world giveth, give I unto you. Let not your hearts be troubled, neither be ye afraid.' We have peace within. But as to our ministry, it is a sword, and not peace. It cannot be peace, while the world is under the power of the devil, who is the enemy of all righteousness. 'What peace,' so long as that woman Jezebel lives? It cannot be possible till peace comes in its proper scriptural place: 'The wisdom that cometh from above is first pure, then peaceable.' When the world shall be pure, then the ministers of the church will be men of peace. But while the world is corrupt, I say, my lord, we are men of war. Our Master has given us a sword. His ministry was a sword piercing through many hearts: and the ministry of every faithful follower of His is a sword—a sword that comes in contact with the great abscess of man's corruption: and there cannot be peace while there is this leaven of iniquity in the world."

The use made of these expressions is so characteristic of these days of "fierce partizanship," that we are tempted to make room for a reference to it. The allusion to the Church of Rome under the denomination of "Jezebel" is at least not novel; and one should have supposed, few intelligent adults in Great Britain could have mistaken it. Nevertheless we have first the *Morning Chronicle* professing that it did not know "what woman Mr. M'Neile alluded to." Next, the *Sun*, (many of whose leading articles are evidently written by a Romanist) openly insisted that the Queen was meant. And lastly, Mr. O'Connell, in addressing his constituents at Dublin, on the 24th of December, spoke as follows:—

"Did you ever hear of the Rev. Hugh M'Neile? Is he a minister of peace, like the Catholic priesthood? No, he certainly is not; for that man had the hardihood to say, some days ago, that there were no such words as 'minister of peace' in the New Testament. Oh! I shuddered at the hardihood of the wretch. He preaches in favour of Chartism, and of planting the sword in the land; but the Catholic priesthood preach against it. The Chartists' language is, that he who has not a sword should sell his coat and

buy one; that is the language of M'Neile too. He told the people, that there could not be peace in England as long as the woman Jezebel lived; and the loyal English cheered that expression, which I am proud to hear this meeting groan so heartily. The stupid men of the English newspapers do not know what woman he meant. Surely he could only mean one and that is the Queen. God bless her."

Mr. M'Neile alluded to these circumstances in a subsequent speech at a Protestant meeting at Market Drayton, though probably Mr. O'Connell's observations had not then reached him:—

"In the faculty of lying ascribed by our noble philosopher to the unchangeable Papacy, they and their betters have had the fertility of invention to charge me with comparing our most gracious Sovereign to 'that woman Jezebel!' As to denying that I had any such intention, it is scarcely worth the breath wasted upon it. But though there be no more resemblance between Jezebel and our most gracious Queen than there is between me and Hercules, yet the resemblance between Jezebel and Popery, I may say, with Fluellin, in Shakspeare, is 'as like as my fingers are to my fingers.' My lord, it is a singular and instructive fact connected with the Bible, that a book designed of God for the instruction of all nations should be occupied, in so large a proportion of it, with the history and circumstances of the small and comparatively insignificant nation of the Jews. It proves that the principles involved in that history are of transferable application."

He then took occasion at length to set out the likeness of character of the Romish Church and of Jezebel; and referring again to the charge near the close of his speech, observed—

"Here is the Address to her most gracious Majesty, whom they falsely say I likened to Jezebel. Oh! for language to give utterance to the deep detestation with which my loyal soul recoils from the traitorous sentiment! My Lord, I love the Queen with the honest ardour of a Christian patriot, and daily pray for her, with the chastened earnestness of a Christian minister. I am dutifully and cordially, yes I am enthusiastically devoted to her commands, next to those my of Lord and Saviour; and am willing in obedience to them to risk my life a thousand times."

THE EVANGELICAL REGISTER.



FEBRUARY, 1840.

PRACTICAL DIVINITY.

ESSAY II.

MAN IN HIS LAPSED STATE.

"Thou, man in Thine own image didst create
In holy innocent and happy state ;
Didst his high throne this low world erect,
And all the creatures to his rule subject.
But sin transformed him soon from bliss to woe ;
To thee a rebel, and to self a foe.

BRACKENBURY.

THE bright and blissful condition in which man originally existed is known to us, not by the joys of personal experience, but through the medium of inspired history. By which we are informed that the season of holiness and life was short, and soon succeeded by the age of transgression and death; that our first parents were assailed by the tempter, listened to his seductive tale, followed his pernicious advice, and disobeyed their God; that their disobedience was speedily recognised in a public manner by the Almighty himself, when the sinful offenders, the agent and cause of their transgression, were together tried, convicted, and condemned.

That was an awful season. Millions were involved in ruin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The transgression of Adam opened that avenue, by which spiritual death entered the soul of man, and deprived him of original righteousness; then knowledge gave place to ignorance, holiness to depravity, righteousness to guilt, and life to death. The image of God was defaced, our glory obscured, and our peace destroyed.

The fall of man, his consequent corruption, distance from God, delight in sin, and inability to love and serve his Creator—although a doctrine consonant with both reason and revelation, and confirmed by actual experience—has been disputed and disallowed by some, who trace all transgression to the influence of evil example and evil maxims. With these polemics we have neither time nor reason to argue the matter; the truth on this point being so clear, as to be evident to every candid and upright student of theology. Without taking further notice of the opinions of our opponents, than to observe, that if man is unfallen, it is impossible to account satisfactorily for the origin and prevalence of either evil examples or evil maxims—we proceed at once to the consideration of the doctrine of the sacred Volume on the

present state of the human race : which may be briefly summed up in the following propositions, namely—That the human mind is corrupted or depraved; that this corruption or depravity exhibits itself in the sinful conduct of all men; and that this depravity, together with its sinful consequences, is the effect of Adam's transgression, and the forerunner of death.

That the human mind is depraved, and that this depravity exhibits itself in the sinful conduct of all men, is clear from the testimony of God himself. He is represented as looking down from heaven, as looking down to the earth, and searching among the descendants of Adam for one, who was wise, and piously disposed; but he did not find one so inclined. On the contrary, he saw a race of practical atheists, who lived without God in the world; defiled themselves, and defiling each other. In proof of this, the evidence of inspiration is cited, from Psalm xiv. 1—3—"The fool," or atheistic sinner, "hath said in his heart, There is no God. They are corrupt, they have done abominable works; there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one." This language, so descriptive of the awful state of man in the days of David, applies equally to the days of Noah, of the prophets, and of the Gospel dispensation. In the days of Noah, we read, the human race were so prone to evil, as to bring down the righteous judgments of Jehovah on their devoted heads, in the descent of the desolating and universally destructive flood. We find the waters of the deluge able to wash man from the earth, but unable to wash sin from his heart; for, after the flood, Noah erected an altar, and offered suitable sacrifices unto the Lord, and we read—"The Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake, *for the imagination of man's heart is evil from his youth.*" In the days of the prophets, Jeremiah was so affected with human depravity as to write, "The heart is deceitful above all things and desperately wicked; who can know it?" Its wickedness is beyond the conception of man. And under the Gospel dispensation we find man equally depraved. His heart is a fountain of iniquity, whence the polluting streams of transgression continually flow; according to the testimony of our Lord, who traces all our disgraceful conduct to its source, and says, "*Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*"—(Matt xv. 9). See further, Romans, chapters i. ii. and iii.

That the human soul is depraved, and that this depravity exhibits itself in the sinful conduct of all men, is further proved by the lamentations and confessions of the people of God. Here we might quote much of the devotional language of the saints recorded in the Book of Psalms, &c. We select Job, of the patriarchal days, who was pre-eminently upright in his day—so pre-eminent, that the Lord said to Satan, "Hast thou considered my servant Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil"—(Job i. 7). And yet patient and upright as he was, he says—"I have heard of Thee (the Lord) by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself in dust and ashes"—(Job xlii. 6). David, the sweet singer of Israel, the man after God's own heart, was overcome by the workings of concupiscence, and fell grossly; but although he went astray, he still remembered God; although he was recovered by Divine grace, he bemoaned his wickedness. We cannot hear David, David all but broken-hearted, lamenting his sinful origin and craving a purified and holy state of soul—without realizing the innate wickedness of man. Let us then cry with David, "Create in me a clean heart, O God; and renew a right spirit within me; cast me not away from Thy presence, and take not Thy Holy Spirit from me"—(Psalm li. 10, 11). Let us exclaim, with Isaiah, "Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips"—(Isaiah vi. 5). Let us, with Daniel, "pray and confess our sins and the sins of our people, and present our supplication before our God"—(Daniel ix. 20)—that we, through the supply of the Spirit, may not be subject to our depravity, or live in bondage to the flesh; but, on the contrary, live in the Spirit, and so enjoy heavenly freedom. The lamentations of Paul and the confessions of Peter, might here be adduced; but we proceed to remark—

That the whole economy of grace supposes and provides for the salvation of man, as polluted and depraved, as well as guilty. When disclosed in type and shadow, under the Levitical dispensation, by its ablutions, purifications, and sacrifices, it implied, that the soul needed regeneration and sanctification, as well as pardon. But now its nature is more clearly revealed, we find not only promises of pardon to penitents, of justification to the believer, but of purity. May the Lord write His laws upon our hearts; then shall we be His people, and know that He is our God.

The doctrine of the sacred Volume on this point is, that man's depravity is a deeply rooted evil; that it has struck its fibres into his mental constitution, overspread his soul, and produced the deadly fruit of a darkened understanding, a defiled conscience, unholy passions, sinful desires, and rebellious conduct. The habits of his mind, the flow of his affections, the current of his thoughts—all, all are unholy and unclean; in short, he is so defiled as to be, when renewed in the spirit of his mind, but too easily brought into a state of bondage unto sin; to be but partially holy, and to stand in continual need of Divine support and protection.

The doctrine of inspiration is corroborated by the confession of all men in all ages.

Let us listen to the benighted savage. What is the language of the pagan by his rites? Is it not, 'We are sinners, guilty and polluted, if interpreted at all? For their rites are expiatory, their offerings sacrificial and intended to placate or appease some supposed god or gods. Hear their prayers, accompany them on their pilgrimages, attend them in their ablutions. They are unhappy, in quest of some blessing, and need purification.

Sit at the feet of the polished heathen, philosophers, poets and historians, they all unite in giving a tongue to the rites and ceremonies, which have abounded and do abound. They declare that man is conscious of sin. Horace writes—

—“*Nam vitis nemo sine nascitur.*”—*Satyr. L. 1. sat. 3 ver. 68.*

“For no one is born without vice.”

Plato calls the disposition of man to sin *κακονηα*, and he affirms it *κακια εν φυσει*—an evil in nature. Cicero laments that men should be brought into life by nature as by a step-mother, with a naked, frail, and infirm body, and with a mind or soul prone to lusts.

Turn to the moral man. He acknowledges guilt, but hopes to remove it by his good deeds. Or the libertine and he, conscious of guilt, plunges into the vortex of dissipation, is borne round the whirlpool of iniquity, and at length drawn down its centre, to the destruction of his soul in endless perdition.

The doctrine of inspiration is further proved by the proceedings of individuals and nations.

Why do individuals lock, bolt, and bar up their residences? Do they not feel it requisite and necessary to secure their property from plunder, and to protect their persons from the arm of the midnight robber? Why are they at the expense of notes and bonds and deeds, in business? Is it not to prevent fraud, and to secure themselves from the unprincipled?

Why are human laws enacted, magistrates invested with authority to punish offenders according to the laws prescribed, and officers paid to seek after and apprehend the guilty? We answer, To restrain crime, to repress the lawlessness of man. All nations, by experience, have learned, that society cannot exist without laws. They are the result of necessity, and prove the wickedness of men.

Why do nations keep standing armies and support well-manned navies? Is it not to defend themselves from the hostile attacks of neighbouring states, and to overawe the rebellious spirits at home? For whatever purpose they are kept up—whether for purposes of defence, or to preserve the public peace—and whether the disposition to break the public peace arises out of misgovernment or a desire to plunder the peaceful—it proves they are needful because man is evil minded.

The doctrine of inspiration, relative to the depravity of the human race, is further proved or corroborated by the tenour of universal history.

The history of the world is a history of wars, undertaken to gratify the ambitious lust of renowned warriors; and of devastation and bloodshed, to aggrandize

nations, or to gratify the cruel dispositions of the revengeful. Its broad and ample page presents numerous accounts of fraud and lust, rapine and debauchery ; and but few of generosity, goodness and benevolence.

Sacred history speaks of the ejection of our first parents from Eden ; of the descent of the flood upon the antediluvian world ; of the burning of Sodom and Gomorrah ; of the visitation of Egypt with plagues ; the drowning of Pharaoh and his host ; of the destruction of the Canaanites by the devouring sword of Joshua ; of the captivities of the Jews, and final overthrow of the Hebrew commonwealth ; the desolation of Babylon, and other oriental dominions ; and ascribes all to the prevalence of sin.

Profane history presents us with man, in civilized and polished life ; and with man in a rude and barbarous state. If we glance at him in his savage state, we see sin inscribed in legible characters on his obscene and cruel rites. We hear it in his continued contentions ; for it sounds aloud in his horrid war-cry, and is audible in the groans of the dying and the captive. If we follow his course in civilized and polished life, as depicted by the pen of the historian, we are conducted through scenes of desolation and blood. Do not the fatherless families, the bereft widows, the blazing cities, the dismantled castles, the ruined villages, and the wasted lands, by which we may trace the march of a Cyrus, an Alexander, a Caesar, or a Napoleon, sufficiently confirm this statement, and prove that man is sinful and depraved ?

Thus, from the declaration of the sacred Volume, the confession of the saints of God, the nature of the economy of grace, the confession of all men in all ages, the conduct of individuals and nations, and the general tenor of all history—we have proved that the human mind is depraved, and that this depravity exhibits itself in the sinful conduct of all men.

This depravity is the consequence of Adam's transgression, and the forerunner of death.

This, in language plain and decisive, free from all ambiguity and uncertainty, is declared in the Word of God. "By one man sin entered into the world, and death by sin ; and so death hath passed on all, for that all have sinned." The transgression of Adam opened the door of our hearts to sin. Sin entered, corrupted our nature, and made us a prey of death. "By the disobedience of one many were made sinners." "In Adam all die." Here we realize the awful fact, that Adam by sin involved us all in sin and guilt.

The sinful depravity of the heart is conveyed by natural generation. We treat here, not of the mode, but the fact. Adam begat, after he was fallen, "a son in his own likeness ;" he had then lost the image of God. Job exclaimed, "Who can bring a clean thing out of an unclean ?"—"How can he be clean that is born of a woman ?" David lamented that he was "conceived in sin and brought forth in iniquity." Our Lord says, "That which is born of the flesh is flesh ;" the stream cannot of itself rise higher than its source. We are a "seed of evil doers." The root is sinful, and so are the branches.

This depravity is the forerunner of death ; hence infants die, who have not sinned after the similitude of Adam's transgression, by making a breach in a received law. "The wages of sin is death." The awful condition in which man is plunged through the fall is our own. It is a cause for humiliation and prayer. And were it not for the provisions of eternal mercy, we must have sunk in despair to the gloomy regions of death. But now, through the blood of Christ, we may be pardoned, and by His spirit qualified for glory. "Thanks be to God for His unspeakable gift."

F. PERKINS.

Matlock, Bath.

ECCLESIASTICAL HISTORY.

ON THE STATE OF THE WORLD AT THE COMMENCEMENT OF THE CHRISTIAN ERA.

PART I.—(Continued.)

ON THE GENTILE WORLD.

To the philosophy of the world at this interesting period, we now turn our attention. Which is a subject of as interesting a character, as it discloses the emptiness of the human mind; and proves that the utmost which reason can effect, when destitute of revelation, although aided by tradition and occasionally by intercourse with men who possessed heavenly light, is to argue out and arrange a mass of absurdity and contradiction, or to end its labours in universal doubt. This by no means detracts from the worth of reason, which is the eye of the soul; for as no one expects the eye to contain the prospect and the light, by means of which it surveys the extended landscape, so no one can—in justice can—expect to find in the eye of the mind the spiritual realities to be seen, and the medium of vision, which is revelation. But we proceed to facts, which incontrovertibly demonstrate the necessity of “a teacher sent from God.” The philosophy of this age seems to divide itself into two kinds; namely, the Oriental, or the Eastern, and the Grecian, or the Western.

The Oriental philosophy, or doctrine of the Magi, is distinguished by inculcating the belief, that the universe is governed by two principles; the one good, the other evil. It is deduced from reasonings, founded on a traditionary knowledge of God, and an experimental acquaintance with moral and physical evils. It is a vain attempt to account for the existence of moral evil, and a fruitless endeavour to reconcile it with the perfection of God. It was distinguished by the exercise of a bold and luxuriant imagination, which created fictions pure and plausible, which in the absence of truth were received by the Persians (among whom, in ages then long past, they were generated), the Chaldeans, Assyrians, Syrians, and even by some Jews. Its influence extended over a great part of Africa and Asia, and was felt in every quarter of the globe. It was believed by the vulgar, and was the basis of speculation among the philosophical. It acknowledges no founder, and cannot be traced, as the philosophy “of the porch,” and “the grove” to their respective authors. It existed under various modifications, and assumed different aspects at different times and in different places.

The leading principles of this philosophy, as it existed in the days of our Lord, appear to have consisted of an acknowledgment of a supreme and perfect Being called Light, whose nature is wise, benevolent, and holy. Those adherents who were versed in Greek, named it *βυθος*, the deep. The space where he dwells, the *πληρωμα*. From this *eternal nature* they imagined two other beings, one of either sex, to be produced. These, they supposed, gave existence to succeeding generations, called *Æons*, on account of the immortality of their natures. They further suppose, that one of these *Æons* whom they called *Demiurge*, formed the world, in opposition to the will of God, from extraneous matter, which was eternal, and existed beyond the regions of light. Respecting the origin of moral evil, the orientalists are not so united. They all look upon it as foreign to Deity; but some place it in matter, and others ascribe it to the tyranny of the *Demiurge*, who by exciting the matter which belongs to men, is constantly producing evil. From which those souls are freed, who throw off the yoke of the creators and rulers of this world, and rise to the supreme and perfect Being. Those, on the contrary, who pursue a different course, shall pass into new bodies and remain imprisoned until they awake from their sinful lethargy and seek for freedom. But this conflict, however protracted, shall at a distant period ordained by the *βυθος*, terminate in the annihilation of evil, the present modification of matter, and the deliverance of the greater part of the enslaved souls; when peace shall be restored and virtue only shall exist, and when God shall reign with the happy spirits in the *pleroma* for evermore.*

The western or (as it is called) the Grecian philosophy—for Rome derived her philosophy as well as her letters from Greece—now flourished in the Roman empire

* See Dr. Mosheim's, *Ecc. Hist.* cent. 1. part 2. chap 1.

to a great extent. The sects were principally distinguished by an open declaration against all religion, or by the acknowledgment of a Deity and the admission of religion. Of the former class, were the atheistic Epicureans, who, if they did not deny the existence of a God, excluded Him from any concern in the affairs of men; and the Academics or Pyrrhonists, those universal sceptics, who, advancing under the garb of modesty, introduced doubt into the entire range of speculation, until scepticism was patronised as universal wisdom, and this state of doubt was contended for in the most dogmatical manner as the most perfect knowledge by men who were professedly sceptical. So much so, that they were uncertain whether the gods existed or not; whether the soul was mortal or immortal; and whether virtue or vice was the most preferable. These sects which lay the axe at the root of all that is just, of all that is lovely, and of all that is of good report, were at this time the most numerous.

The second class consists of the Aristotelians, the Stoics, and the Platonists.

The Peripatetics, or followers of Aristotle, who modified, added to, and altered the philosophy as taught by Plato, were at this time patronised by Augustus Cæsar, in the person of Nicolaus. This sect acknowledged the being of God, who is represented as distinct from the world and matter, but imparting of necessity, not voluntarily, to both, their energy and motion. They did not acknowledge Him as Creator, or mindful of human affairs, but held matter to be eternal. And according to Morell's History of Philosophy, there is no reason to suppose that this philosopher taught, or even conjectured the immortality of the soul.

The Stoics, or followers of Zeno, who had obtained so much authority during the Republic, continued to flourish under the imperial government. The god of the Stoics possesses more majesty than the divinity of Aristotle; he is neither inattentive to the affairs of men, nor indulging in lethargic indolence. Yet he is described as united to matter by necessity, and subject to fate. What is nature, says Seneca, but God? the divine logos or reason, inherent in the whole universe, and in all its parts; or you may call Him the author of all things. This was the God of the Stoics. To the soul they gave existence for a certain period of time.

The Platonics or followers of Plato. Plato is generally considered to be superior to all the other philosophers in wisdom, and certainly taught the existence of God. He held the immortality of the soul, a future state, and that the enjoyment of God was the chief good. But then he has so much that is fabulous and indistinct mixed up with these truths, and so little foundation for their belief, that if he, according to some, did derive them through the medium of corrupted traditions from the Jewish Scriptures, they were but of little use, and only twinkled as the glimmering of a distant star, which, by just piercing the gloom of a dark night, serves to make the darkness visible.

The religion of the world at this time was idolatry and polytheism. "The world by wisdom knew not God," and was without God. All nations were sunk under the influence of the most abominable superstitions. All nations had their gods, their rites; and many, their mysteries. But they were peaceable. However they might differ from each other, they bore no animosity against each other on account of their differences. Idolatry gave birth to no persecutions. And the great reason is simply this; they looked upon the world as one great empire, divided into various sections, over each of which a certain number of deities presided; and none, therefore, could behold the gods of other nations with contempt, or compel strangers to pay homage to their own gods. Minor reasons are many, arising from policy and unbelief. Thus their toleration, instead of meriting the applause of a liberal and generous policy, is resolvable into an atheistic philosophy. This is proved by the treatment of Christianity on its appearance.

The origin of such a system, and so extensive in its influence, is a most interesting pursuit. But passing by its origin, leaving the dispute as to whether it arose from worshipping the heavens in place of Jehovah, endowing them with intelligence, and then personifying the ascribed attributes (which the Scriptures seem to countenance), whether it arose from the employment of symbols to represent various occurrences and opinions, whether it arose from the respect paid to family resemblances, or from a combination of all—passing by all those considerations, it is sufficient to remark, that its progress has been the progress of intellectual

weakness, human ignorance, and diversified crime ; and that at the period of the birth of Christ, the dark character of idolatry could not be excused as fabulous or symbolic, for every idea of its origin was erased. It had become the political engine of powerful men, the lucrative employment of professional men, and the indulgent patron of depraved men. Its rites were cruel, and its worship obscene. The gods were both numerous and diversified. The material creation furnished many such ; as the sun, moon, and stars, which were superior gods ; the earth, the sea, the wind, rocks, groves, hills and mountains, which were inferior gods. Vegetable and animated creation, furnished some ; as trees, plants and animals. Departed heroes were deified, and consecrated as divinities. Virtues, vices, and diseases, also, were adored as deities.

These gods were worshipped in the most costly magnificence. Most nations offered animals ; and some, human sacrifices. These were offered by pontiffs, priests, and ministers, who, distributed into various classes, officiated in and presided over this strange worship. By them the rites were solemnized, and by them the prayers were offered. In addition to the public worship of these gods, many eastern nations, beside the Greeks, celebrated certain religious rites and ceremonies in private. These were called mysteries ; from which all, except the initiated, were excluded. These proceedings were kept secret ; to divulge was to endanger one's life.

These are the general features of idolatry and polytheism : yet there were some things peculiar to different nations. The gods of the Egyptians were plants, animals, and other natural productions. The Greeks adored Jupiter, as the chief of the celestial association, as the protector of men and the sovereign ruler of the universe ; while their atheistical philosophers have generally looked upon this personage as an emblem of the higher regions, and his wife Juno as the lower atmosphere. The common people adored Cybele, as the mother of the gods ; they looked upon her as a symbol of the earth ; Apollo was the sun ; and his sister, Artemis, or Diana, the moon. The religious system of the Romans was similar to that of the Greeks, with the addition of a few more absurdities, which were engrafted upon the original stock and exhibited in proceedings more cruel and vicious.

Leaving the Grecian and Roman system—the northern seems to have been a military superstition ; since all the traditions that we find among the Germans, Gauls, and Celts, respecting their gods and their rites, very evidently tend to excite and nourish a martial spirit. While the Eastern superstition, especially that of the Persians, Egyptians, and Indians, as evidently appears to be designed for the preservation of the public peace, the advancement of civil virtue, and the support of established government.

We pass now to the moral condition of the world existing under such a state of policy ; learning, philosophy, and religion. The natural results of that policy, which held the bulk of the people in a state of slavery, uneducated and degraded—which countenanced the sports of the gladiators and laid no restraint on the exercise of unnatural lust, the licentiousness of divorce, the custom of exposing infants, and procuring abortions—which tolerated the consecration of public stews to certain divinities, under the influence of those philosophical systems—which unloosed the bands of society, and led men, if not to deny, at least to doubt the existence of a God, or else to believe that the government of the world was infinitely below His dignity—are not easily described ; while the results of that religion—whose acknowledged divinities were monsters of cruelty, lust and drunkenness—whose worship was distinguished by the shedding of blood, and practices the most obscene—can be conceived more easily than described. We are not astonished, that in an age when the Epicureans taught that sensual pleasure was man's chief good, when the septs doubted whether vice was not preferable to virtue, when the stoics held that all crimes were equal, then *debauchery* was predominant, suicide fashionable, murder frequent, and dishonesty of every kind pleasing. No pen can describe their condition, so well as the apostolic. At that time they walked in "the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart ; who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness ; and were without hope, and without God in the world."

To conclude; from the picture of the Gentile world with which we are presented in the page of history, and at which we have just taken a rapid glance, as it existed at the birth of Christ, it is evident we should be at no loss to prove that the criminality or inexcusability of the heathen world arose from a suppression of or holding of the truth in unrighteousness, and a wicked perversion of that truth, in changing through a conceit of wisdom the glory of the incorruptible God into an image made like unto corruptible man, and birds, four-footed beasts, and creeping things; that their moral degradation followed as the natural result of their departure from God. There being no tendency in the systems of Philosophy or of religious worship which they adopted, to promote virtuous dispositions, moral conduct, in man—to lay restraint on his sinful passions, excite his hopes or rouse his fears: but, on the contrary, everything—both in the character of the gods and in their worship—to degrade man into the brute.

Man being thus degraded by sin, and separated from God and His goodness through ignorance, stood in need of some Divine teacher to lead him in the paths of rectitude and truth, by instructing him in the principle of true godliness and infusing into his soul a love of goodness. This has been done by our Lord Jesus Christ, through the instrumentality of His Gospel; and that, too, with such success, that men can scarcely believe they were once so degraded as they evidently were, both from the testimony of history and the Gospel, and, consequently, are robbing the Gospel of its glory by ascribing that change in the sentiments, practices, and condition of men to natural causes. Thanks be unto God, we have not so learned to undervalue the Gospel; but from its statements, which harmonize with facts—its adaptation to the moral wants of man—and its glorious results on his temporal as well as his spiritual—prospects to receive it as a Divine blessing.

The wisdom of God also shines out pre-eminently in the selection of that period in which Christ made his advent. Then the Scripture had for some time been translated into the Greek, and had concurred with other causes to produce a general, although indistinct, notion of the birth of some great personage. Then the nations of the world were nearly all united under one government, which produced an almost general peace, and afforded many advantages to the apostles and first heralds of mercy in the way of access to different nations. And then the age was learned and inquisitive. So that now the honour of Christianity cannot be impeached, as though the age in which it extended most rapidly was ignorant and unskilled in the art of reasoning. When Christianity was first published, neither Gothic nor Vandalian ignorance reigned triumphant; nor were erudition and learning held in universal contempt. But philosophy proudly reared its head, and stood prepared to dispute every inch of ground with the religion which it looked upon as foolishness. Yet it fell before it, like Dagon before the ark. The popular superstition, supported as it was by kingly power, priestly cunning, and vulgar prejudice, also fell before it with astonishing rapidity. In such an age as this, and met by such opposition as this, Christianity rose, extended and conquered. "Oh! the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"—(*To be continued.*)

Erratum—At page 6, line 13, for "Arabia" read "Africa."

STANZAS, BY ROBERT HERRICK.

In the hour of my distresse,
When temptations me oppresse,
And when I my sins confesse;
Sweet Spirit, comfort me.

When I lye within my bed,
Sick at heart and sick in head,
And with doubts discomfited;
Sweet Spirit, comfort me.

When the tapers now burn blue,
And the comforters are few,
And that number more than true;
Sweet Spirit, comfort me.

When the priest his last hath prayed,
And I nod to what is said,
Because my speech is now decayed;
Sweet Spirit, comfort me.

When the tempter me pursu'th
With the sins of all my youth,
And half damns me with untruth;
Sweet Spirit, comfort me.

When the judgment is reveal'd,
And that open'd which was seal'd;
When to Thee I have appeal'd;
Sweet Spirit, comfort me.

Worthies of the English Church.

No. I.

NICHOLAS RIDLEY, D.D., BISHOP AND MARTYR.

THE aspect of the present times requires that our periodical literature should endeavour to familiarize the public mind with the great events, which transpired in this country at the time of the Reformation. Believing, as we do, that the permanent stability of our glorious constitution, depends mainly for its security on the maintenance and profession of those principles bequeathed to us by our Reformers, we purpose in the present volume to furnish a series of biographical notices of those champions of the English Church, who at this eventful crisis, and in subsequent times, witnessed a good confession, and became martyrs and confessors to the sacred verities of our holy faith, and who were mainly instrumental in establishing the religious blessings we so richly enjoy. Foremost in the rank of those eminent worthies—who ought to be had in everlasting remembrance—stands the intrepid, the learned, and the pious RIDLEY; who in his day so unflinchingly advocated and ably defended the true *Catholic* faith, in opposition to those peculiar novelties and opinions which the See of Rome had ingrafted upon it; and more especially by exposing the weakness of the grounds on which she rests her claims to spiritual sovereignty over Christendom.

Dr. NICHOLAS RIDLEY, descended from “a stock right worshipful,” was born in the beginning of the sixteenth century at Wilmontswick, in Northumberland. From the grammar school at Newcastle upon Tyne, he was sent in 1518 to Pembroke Hall, Cambridge: his character at this time appears to have been that of a zealous Papist. In 1522 he took his degree of B.A.; two years after was elected Fellow: and in 1525 he commenced M.A. In 1527, by the kindness of his uncle, he was sent for further improvement to the University of Sorbonne, at Paris: studied also at Louvain, and returned in 1529 to Cambridge, where he applied himself to the study of the Scriptures. To imprint them on his memory he used to walk much in the orchard at Pembroke Hall, called in consequence Ridley’s Walk, where he learned to repeat nearly all the epistles in Greek. In 1534 he was chosen Senior Proctor; and while in that situation, it became his duty to sign the judgment of the University, which denied that any jurisdiction over England is divinely assigned to the Roman bishop. But however firmly Ridley might have been persuaded of this unquestionable truth, he had not then shaken off the bulk of those prejudices amidst which his mind had been matured. In the same year he took his degree of B.D., and was also appointed chaplain to the University, and public reader.

Ridley’s well known acquaintance with the Scriptures and the fathers, induced Crammer to desire his assistance; and in 1537, he became, as chaplain, a member of his family. The plague raging at this time at Lambeth, the archbishop retired to Ford, in Kent, where Ridley had more frequent intercourse with him, and was in the following year preferred by the Primate to the vicarage of Herne, in the same county, of which he personally performed the duties, greatly to the benefit of his parishoners. To enliven the devotion of his flock, he used to have *Te Deum* read in his parish church in English, which was afterwards urged in accusation against him. After two years’ residence in this retirement, he was recalled to Cambridge as master of his college, and admitted to the degree of D.D. He was also made chaplain to the king; and on the restoration of Canterbury cathedral to its ancient state, he was appointed one of its prebendaries. Professional engagements did not, however, induce him to discontinue his studies; on the contrary, his attention was ever anxiously fixed upon the controversies which have rendered his age so famous. The result of this honourable perseverance was, a gradual, but a firm conviction, that Popery, being the religion neither of Scripture nor ecclesiastical antiquity, must be steadily opposed by every Christian minister, who knows his duty, and hopes to give no ill account of his important trust hereafter.

During his residence at Herne, Ridley was first led to reject the doctrine of

transubstantiation ; chiefly by the perusal of a Treatise by Ratramus, or Bertram, written seven hundred years before, at the request of Charles the Bald. "This Bertram," he afterwards affirmed, "was the first that pulled me by the ear, and that brought me from the common error of the Romish Church, and caused me to search more diligently and exactly both the Scriptures and the old ecclesiastical fathers in this matter." On this topic he so well grounded himself, that he became the means of setting Cranmer right on this point. At the close of 1545, Ridley, by the influence of the archbishop, obtained a stall in Westminster Abbey.

At the beginning of the reign of Edward VI., Dr. Ridley being appointed to preach on Ash Wednesday in the Chapel Royal, expressed his determination to expose, as far as in him lay, the Papal usurpations, and the evil of indulgences. He then adverted to the danger of using images as instruments of devotion, and to the folly of supposing that evil spirits could be repelled by holy water. His sermon called forth a reply from Gardiner, who happened to be one of his hearers.

Soon after, a general visitation of the kingdom was appointed, and Dr. Ridley was selected as preacher to the commissioners for the northern circuit. The object of this commission was to ascertain the actual condition of the church, to correct its abuses, and abolish all superstitious practices. Among other things it was thought expedient to inhibit all ministers from preaching, till the church could be furnished with more learned divines : and in order that the people might be instructed in the true faith, Cranmer, assisted by Ridley and Latimer, composed those twelve discourses that now stand in the former part of the book of Homilies.

It was now thought proper to reward the merits of Dr. Ridley with a higher station in the church, and accordingly he was nominated to the See of Rochester, vacant by the translation of Bishop Holbeach to Lincoln. On September 25, 1547, he was consecrated in the chapel of the dean of St. Paul's, by the Bishop of Lincoln, assisted by the suffragan Bishops of Bedford and Sidon, acting under the commission of the Archbishop of Canterbury. His advancement did not make him neglect the duties of the pulpit : he still continued to attract, by his preaching, most crowded auditories, and to convince his hearers, by his powerful reasoning and graceful elocution, of the uncatholicity of the prevailing errors of the Roman Church.

In the early part of the year 1550, Ridley was appointed to succeed Bonner in the See of London. No sooner had he entered upon his new preferment, than he gave such proof of his good sense and Christian temper, as was to be expected from his exalted character. His conduct towards Bonner's family, as well as to himself, was most praiseworthy. One of his first acts, after entering on possession, was to assure the mother and sister of the extruded prelate Bonner, who had been inmates of his palace, that they should not lose the benefit of the Bishop of London's board. He never failed to send for them to dinner and supper, constantly placing Mrs. Bonner at the head of the table; nor was any difference made when the lords of the privy council came to share the feast, as they often did on such occasions. As if he succeeded to the love as well as to the office of her son, he would then tenderly take the old lady by the hand, and leading her before the magnates to the head of the board, say, "By your lordships' favour, this place, of right and custom, is for my mother Bonner." When, however, Bonner regained his former station, he made a base return for these acts of kindness.

In his ordinary habits, Bishop Ridley was strict, studious, and devout. At five in the morning he left his couch, and spent half an hour in private prayer. He then proceeded to his study, where he remained till ten o'clock, when he met his household in the chapel. After dinner he commonly spent an hour in conversation, or in playing at chess. His afternoons were usually devoted either to literature or business, and before supper his family again assembled in the chapel. The evening meal was also followed by an hour of relaxation, after which he again entered his study. At eleven he retired, having concluded the day as he began it.

In 1552, the bishop paid a visit to the Princess Mary at Hunsdon, who was surrounded with Popish priests. After a courteous reception, he offered to preach before her the next Sunday. On hearing this, her countenance fell; and after a pause, she said, "As for that matter, I pray you, my lord, make answer to it

yourself." The bishop replied, that his office and his duty required it of him. "I can only repeat," added Mary, "your Lordship is able to resolve the question put to me. You surely know my mind thereon. If, however, some answer to your proposal must come from me, I can only say, that should you visit Hunsdon on Sunday next, the pulpit of the parish church will of course be at your service. There you may preach if you please; but I will not come to hear you, nor shall any of my servants." "Madam," replied the bishop, "I trust you will not refuse God's Word." The princess rejoined, "I cannot tell what you call God's Word; that which passed as such in my father's time, and that which is now so termed, are different things." She was answered, "God's Word is the same at all times; but in some periods it has been understood and practised better than in others." On hearing this the princess angrily said, "You durst not for your ears have avouched, in my father's days, for God's Word, that which you now set forth as such." When at length her visiter took his leave, Mary said, "My lord, I thank you for your civility in coming to see me; but for your offer to preach before me, I thank you not a whit." The bishop then retired, when Sir Thomas Wharton offered him a glass of wine. This he had no sooner drunk, than he suddenly exclaimed, "Surely I have done amiss. I ought not to have taken any refreshment in a place where God's Word has been refused. Rather was it my duty to have departed instantly, and to have shaken off the dust from my feet, as a testimony against this house." Mary never forgave him.

And now, Edward, having finished his short but saintly course, changed his crown of gold for one of glory. He died at Greenwich on the sixth of July, 1553, after a reign of six years and a half. His last prayer was offered on behalf of his country—"O my Lord God, bless Thy people, and save Thine inheritance! O Lord God, save Thy chosen people of England! Defend this realm from papistry, and maintain Thy true religion." With his decease, a great change took place in the circumstances of Ridley. It was intended that he should be translated to the see of Durham: but this was not effected.

On the accession of Mary, the hearts of the Reformers might well sink within them, when they contemplated the gloomy prospects of their beloved church, now about to be purified in the fire, and purged by the blood of her martyrs, which has ever been the seed of the church. On the death of Edward, Ridley unfortunately joined the party of Lady Jane, and defended her claims to the crown in a sermon at Paul's Cross. He soon afterwards, however, regretted the course he had adopted, and to make reparation for it, he resolved to wait upon Mary to implore her pardon; but instead of being favourably received, he was immediately seized, and sent to the Tower on a lame horse. Here Ridley had for his companions, Cranmer, Latimer, and Bradford. When first committed, these holy men appear to have been allowed separate rooms, and to have been treated with reasonable indulgence. The prison, however, was soon crowded with other victims; and the three prelates, with Mr. Bradford, were, in consequence, all confined in a single room. From this inconvenience they resolved to extract a solid advantage. Expecting daily to be called in question for their faith, and knowing that transubstantiation is the palladium of Popery, they read over together the whole New Testament, for the purpose of detecting, if possible, any ground in it for the Romish eucharistic doctrines. The result of their study was a renewed conviction that the sacred penmen afford no reason for believing either the corporal presence, or the propitiatory character attributed to the mass.

In the month of March, 1554, the lieutenant of the Tower was directed to deliver to Sir John Williams the bodies of Dr. Cranmer, Dr. Ridley, and Mr. Latimer, to be conveyed to Oxford. Here they were consigned to a prison, called Bocardo; and on the fourteenth of April they were brought out together to St. Mary's Church, to meet a select body of Popish disputants. The questions submitted to them were as follows:—1. Whether the natural body of Christ was really in the sacrament? 2. Whether any other substance did remain, after the words of consecration, than the body of Christ? 3. Whether in the mass there was a sacrifice and propitiation for the sins of quick and dead? The dispute was fixed for Cranmer on the 16th, for Ridley on the 17th, and for Latimer on the

18th of the same month. On the appointed day, Ridley was brought forth to dispute. His principal opponents were Dr. Smith, Weston, Tresham, Oglesworth, Glin, Seaton, Cole, Watson, and Ward. The insults he experienced were precisely similar to those which had been heaped upon the archbishop. Finding himself assailed by a multitude of discordant voices, he exclaimed, "I cannot answer at once to you all." The deep research and learning of Ridley were exhibited to great advantage at this time, which perpetually confounded his opponents. His discussion with Dr. Glin claims some notice, from his having been on intimate terms with Ridley. The following intercourse took place between them:—

"*Glin.* I see that you evade all Scriptures and fathers; I will go to work with you after another manner. Jesus Christ hath here His church known on earth, of which you were once a child, although now you speak contumeliously of the sacraments.

"*Ridley.* This is a grievous reproach, that you call me a shifter away of the Scripture, and of the doctors: as touching the sacraments, I never yet spake contumeliously of them. I grant that Christ hath here His church on earth: but that church did ever receive and acknowledge the eucharist to be a sacrament of the body of Christ, yet not the body of Christ really, but the body of Christ by grace.

"*Glin.* Then I ask this question—Hath the Catholic church ever, or at any time, been idolatrous? Answer me this.

"*Ridley.* The church is the pillar and stay of the truth, that never yet hath been idolatrous in respect of the whole: but peradventure in respect of some part thereof, which sometimes may be seduced by evil pastors, and through ignorance.

"*Glin.* That church ever hath worshipped the flesh of Christ in the eucharist, as the catholic church doth at present.

"*Ridley.* And I also worship Christ in the sacrament, but not because He is included in the sacrament; even as I worship Christ also in the Scriptures, not because He is really included in them. Notwithstanding, I say, that the body of Christ is present in the sacrament; but yet sacramentally and spiritually, according to His grace giving life; and in that respect really, that is, according to His benediction giving life. Furthermore, I acknowledge, gladly, the true body of Christ to be in the Lord's supper, in such sort as the church of Christ doth acknowledge the same. But the true church of Christ doth acknowledge a presence of Christ's body in the Lord's supper, to be communicated to the godly by grace, and spiritually, as I have often showed, and by a sacramental signification, but not by the corporal presence of His flesh."

The next day poor Latimer appeared, whose treatment was still more disgracefully brutal. The glory of this contest (as given by Fox) certainly rests with Ridley, rather than with Cranmer, who had probably less nerve—or with Latimer, who had less learning. He adheres to one line of argument—that of explaining all the authorities advanced against him, of the spiritual presence only; and this he does with a knowledge of his subject, as well as a readiness in applying it, such as argue an extent of reading, a tenacity of memory, and a presence of mind, truly astonishing. Be they passages from Scripture, from the fathers, or from the canons of councils, with which he is plied, they appear to be the last things which he had examined; so that a false reading, or a false gloss, never escapes him.

On the following Friday, April 20th, Ridley and Latimer again appeared before the commissioners, when Dr. Weston demanded of them, whether they would subscribe. They replied, that they would stand to what they had said. They were accordingly condemned as heretics. To this sentence Ridley answered—"Although I be not of your company, yet doubt I not but my name is written in another place, whither this sentence will send me sooner than I should by the course of nature have gone."

From this time our Reformer was guarded with the greatest strictness, under the custody of Irish, mayor of Oxford, whose wife, a morose woman, deemed it meritorious to increase the severity of his confinement. While in prison he continued

to write in defence of his views; and when deprived of pens and ink, he cut the lead of his windows into pencils, and wrote on the margins of the books which were still left to him.

The destruction of Cranmer, Latimer, and Ridley was delayed, owing to the discovery, that the tribunal, before which they had been tried, was not competent to decide the case. It was not till September of the year 1555—a year memorable in the annals of English history, for the wide spread horror and bloodshed which prevailed in the land—that a fresh commission was issued by Pole, for the trial of Ridley and Latimer. The bishops of London, Gloucester, and Bristol, were appointed commissioners by the legate for the prosecution of the two Reformers, who were summoned to appear before them on the 30th of September. The bishop, however, continued firm to his principles; and after several examinations they proceeded to degrade him from the ecclesiastical order, and with Latimer he was consigned over to the secular power. The ceremony of degradation took place at the mayor's house. When they threatened to gag him, he declared that as long as he had breath he would speak against their abominable doings; and when they would have made him hold the chalice and the wafer cake, he said that he would not take them, but would let them fall.

The place appointed for the execution was the ditch on the north side of the town, over against Baliol College; and the Lord Williams of Thame was instructed, by the queen's letters, to marshal the householders, and to see that no tumult was made. Then came out Ridley in his black furred gown and velvet cap, walking between the mayor and an alderman. As he passed Bocardo he looked up, hoping to see Cranmer, but he, says Fox, was then engaged in dispute with one friar Soto; others, however, whom Heylyn and Burnet follow, assert, that he beheld the whole sorrowful spectacle from the roof of his prison, and upon his knees begged God to strengthen his companions in their agony, and to prepare him for his own. When Latimer came up (for the poor old man made what speed he could, but by reason of his years was slow), Ridley ran to him and kissed him, saying, "Be of good heart, brother; for God will either assuage the fury of the flame, or else strengthen us to abide it." Then they kneeled down both of them, and prayed very earnestly; and when they had risen and talked together awhile, Dr. Smith, one of those who had recanted in Edward's time, and was now, therefore, the more zealous, preached before them, having the feeling to choose for his text, "Though I give my body to be burned, and have not charity, it profiteth me nothing." After a while, being commanded to make ready, Ridley gave away his apparel, a new groat, some nutmegs, rases of ginger, a dial, and such other things as he had about him, the bystanders but too happy to get "any rag of him;" and Latimer, who had left it to his keeper to strip him, now stood in his shroud, no longer the withered and decrepid old man he seemed, but bolt upright, "as comely a father as one might lightly behold." Then did Ridley move the Lord Williams to intercede, that the leases which he had made as bishop of London might be confirmed; and when he had relieved his conscience of this his only worldly care, a kindled faggot was laid at his feet; Latimer, who was fastened to the same stake, exclaiming at the instant, in words that have become memorable, "Be of good comfort, master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

Latimer's sufferings were short; he received the flame as it were embracing it; and after he had stroked his face with his hands and bathed them a little in the fire, he soon died, as it appeared, without pain. Not so Ridley; the faggots were piled up about him, so that there was no vent for the flame, which, burning underneath, consumed all his lower extremities, he piteously desiring of the people, for Christ's sake, to let the fire come unto him. His brother-in-law, who meant it in mercy, heaped upon him still more fuel, till nothing could be seen of him, only he was perceived to be leaping up and down under the faggots, often crying out "I cannot burn." At last one of the spectators, pulling off the wood from above, made a way for the flame to escape, towards which Ridley leaned himself as towards a welcome executioner, when the gunpowder with which he was furnished exploded, and he fell down dead at Latimer's feet.

Such was the end of Nicholas Ridley, who, like the primitive martyrs, witnessed a good confession. By the ardour of his zeal, and the energy of his character, he justly deserves the respect and the admiration of posterity. As a Reformer, he was eminently fitted for the work which Providence assigned him. And surely no Englishman can take up his Bible, or join in the blessing of the church service, or feel the comfort and support of those checks upon his erring judgment which are provided in the Articles, can bear to hear the name of Ridley mentioned but with reverence and gratitude.

Islington.

J. Y.

THE CHURCH'S INVITATION TO DISSENTERS.

BY DR. CHALMERS.

Would it not be beautiful and good, that the distinctions between sect and sect should be offered up, as a sacrifice, on the altar of our common faith, and for the well-being of our common and general humanity? We do not speak of the sin of schism in the abstract. There is much said on this subject by certain domineering churchmen, who arrogate a mystic superiority to themselves, while they would place all others beyond the pale of Christianity. With this exclusiveness we cannot in the least sympathize; nor is it on any pretension of this sort, that we would vindicate the establishment of the church either of Scotland or England. We do not feel it necessary to depress immeasurably beneath us, either the creed or the government of other denominations. We most willingly concede with respect to sectaries we could name, that they are at one with us in all that is vital, and differ from us only in certain minute and insignificant peculiarities. And yet the establishment of our existing churches in their respective countries, might (we think) be made to rest on a firmer and more rational basis than is alleged by those, who claim for their ministers the immaculate descent of a pure and apostolic ordination. We disclaim all aid from any such factitious argument; an argument which could have been of no avail against the Popery we rejected, and should be of as little avail against those denominations of Protestantism which have been left undendowed. We contend against Popery, as being unscriptural. We do not contend against all Protestant denominations except our own, as being unapostolical; but we contend against the endowment of more than one denomination for one country, as being incommodious, and not fitted to secure the great object for which an endowment is desirable—the general Christian education of the people. In reasoning against Popery, the more erroneous, or the wider the difference from us, the more easily the case is disposed of; while in reasoning, not against Protestant sectaries, but against the endowment of any of them except one, the *less* erroneous, or the *nearer* they are to ourselves, the more easily their case is disposed of. There is no paradox here. It was on theological principles, that we stripped Popery of her endowments. It is on principles of a right economical arrangement, that while recognizing the substantial unity of some of the Protestant bodies, we endow only one of them, and leave out the rest. It has been said, “When the difference between the church and the sectaries is so insignificant, why treat them so unequally?” Our reply is—“When the difference is so insignificant, why keep up that difference at all?” Why do sectaries keep aloof from the church, on considerations which are confessedly insignificant and paltry? We hear of their agreement with the church, on all vital and essential topics; and this agreement we (in opposition to the bigots within the Establishment) heartily accord to the great majority of Dissenters, in both parts of the island. But if they agree in all that is essential, what are the topics on which they differ? They can be no other than the *non*-essentials of Christianity; the caprices, or whimsical peculiarities, in which (through the very wantonness of freedom in this land of perfect toleration) men have chosen to disport themselves—each having a creed, or (rather) a costume and a designation of their own. The Government, after having done what was theologically right in rejecting Popery, would still be theologically right

in transferring the endowment of the national church to any one of these Protestant denominations; which, mainly and substantially, are all of them right. And if *theologically* right in *firing* upon some one, it would be *fiscally* right in *keeping* by that one. We see no way of escaping from this conclusion, except by unchristianising the Church of England; that is, by the bigots *out* of the Establishment becoming, in their way, as outrageous as those bigots *within* the Establishment, who would unchristianise the Dissenters. It is enough for Government, that it has taken a scriptural church into its service; and it is vindication enough for its not taking more, that its work can be better done by *one* such servant than by *several*. To the remonstrances of the excluded sects, "Why, when we differ so little, do you not *take us in*?"—it may well be replied, "Why, when you differ so little, do you *keep yourselves out*?" It is not for Government to make the adjustment here; nor is there any way of bringing the adjustment about, except by means of greater intelligence and greater charity both in the church and among the sectaries themselves.

It is no purpose of ours to wound the feelings of our Dissenting brethren, whose services, in the cause of our common Christianity, cannot be too highly estimated. We venerate the Church of England as a Christian Church; but so far from laying a stigma on the sectaries, a very large majority of the non-conformists throughout England, are, in our apprehension, so near in their theology to the Establishment, that we cannot make out the principle on which they continue to stand without its pale. Yet we do not refuse them the credit of principle; and it is not because we hold them to be in error, that we contend for the endowment of one sect, and of one only. On this subject, we are altogether at one with the Dissenters of a former age; such as Baxter and others, who would have felt the abandonment of a national support for the clergy, to have been a national abandonment of Christianity; and who, without dreaming of such a support for themselves, demanded no more than liberty and toleration.

I will not relinquish the hope of a termination to all these differences; and that some great and noble sacrifice at the shrine of true Christian patriotism is still awaiting us. When once the habit of the Christian world is to think more on their articles of *agreement*, and less on their articles of *difference*, or, in other words, when they come to think more on that which is *great*, and less on that which is *little*—when *principles* on the one hand, and *points* on the other, shall hold their just relative proportion and place in the estimation of men—then will the gravitating power which unites bodies to a common centre, prevail over the repulsions which are almost all associated with the rapidly fading and (we trust) soon to be forgotten wrongs of former generations. When once the Church of England shall have come down from all that is transcendental or mysterious in her pretensions, and, quitting the plea of her apostolical derivation, shall rest more upon that in which the real greatness of her strength lies—the purity of her doctrines, her deeds of high prowess and championship in the battles of the faith, the noble contributions which have been rendered by her scholars and her sons to that Christian literature which is at once the glory and the defence of Protestantism, the ready-made apparatus of her churches and parishes, the unbroken hold which (as an establishment) she still retains on the mass of society, her unforfeited possessory right to be reckoned and deferred to as an establishment still—when these, the true elements of her power, come to be better understood, she will be recognised as the great standard and rallying-post, for all those who would unite their efforts and their sacrifices in that mighty cause, the object of which is to send throughout our families, in more plentiful supply, those waters of life which can alone avail for the healing of the nation. But the best and highest sacrifice of all, would be that which might be made by the Dissenters of England; those representatives and descendants of the excellent ones of the earth—the Owens, and Flavels, and Howes, and Baxters, and Henrys, of a by-gone age, who rejoiced to see all that the church did, if but done for the Christian good of the people. We speak not of the sin of schism; of which we have sometimes heard, in language far too strong for any sympathy or even comprehension of ours. But we speak of the blessings of unity, which has been greatly more endeared to us since we have been made to

perceive, that it is only by an undivided church, only by the ministers of one denomination, that a community can be thoroughly pervaded with the lessons of the Gospel. Tell us, whether it is of greater consequence that minor differences should be upheld, or that the universal Christian education of our families should be provided for! But, in truth, those minor differences may co-exist with the operations of an effective establishment. We want not to overbear the consciences of Dissenters; but, if possible, to disarm their hostility to an institution, the overthrow of which, we honestly believe, would be tantamount to the surrender of the great bulk and body of our nation's Christianity.

This question is not one of justice between sect and sect, but a question of justice to the population. It is ever to be deplored, when a *greater* question is transmuted into a *less*; or when the moral interests of a community are suspended on the adjustment of a matter, which affects only the personal feelings or secular advantages of some one or more orders of ecclesiastics. It is thus, we fear, that the great boon of a parochial system of education, has been so long withheld from the people of England. Is it right, or seemly, that the difficulties of a harmonious settlement, between Churchmen and Dissenters should stand in the way of a great national blessing to the families of the working classes? We trust that the legislature is now awakening to the truth, that no popular education can be of avail for the well-being of the community, which is not based upon religion. In as far as parochial schools are laid under ecclesiastical superintendence, it should be the superintendence of the ministers of the territorial establishment; while the schools themselves should be open to all the population. In Scotland, there is little or no resistance to this arrangement; for, while there is enough of jealousy and adverse feeling between the Church and Sectaries, there is, on the whole, a general and practical acquiescence in our scholastic economy. Our schools have been the nurseries of Christianity; but, not that we are aware, have they ever been complained of, as giving an undue advantage to the Established Church; nor, although it is the general practice of our Dissenters to send their children to these parish seminaries, have we ever heard them spoken of as the nurseries of a proselytism, that was all on the side of one denomination, while injurious to every other. Must religion, on the one hand, be excluded from education for the sake of harmony? or must education, on the other, be kept in abeyance for the sake of those minor differences, which separate the Church and Protestant Sectaries from each other? Let us hope that Christian philanthropy will prevail over all these difficulties, and that we shall soon have a sufficiently thick-set establishment of schools for the families of the English; that education, as well as religion, may have the full benefit of the territorial principle. The attempt to harmonize Catholics with Protestants, in a common habit of attendance on unscriptural schools, proceeds on an entire reversal of the apostolic order.* It is an attempt to be first "peaceable," and then "pure." The attempt to harmonize Churchmen with Dissenters, in a common habit of attendance on schools, where the theology of the Establishment is taught, is in the direct footsteps of that order; being "first pure," and "then peaceable."†

MINISTERS NEGLECTING THE SOULS OF MEN.

I WOULD not for ten thousand worlds be that man, who, when God shall ask him at last how he has employed most of his time while he continued a minister in His church, and had the care of souls, should be obliged to reply, "Lord, I have restored many corrupted passages in the ancient classics, and illustrated many that were before obscure; I have cleared up many intricacies in chronology or geography; I have solved many perplexed cases in algebra; I have refined on astronomical calculations; and left behind me many sheets on these curious and difficult subjects where the figures and characters are ranged with the greatest exactness and truth. And these are the employments in which my life has been worn out, while preparations for the pulpit, or ministrations in it, did not demand my immediate attention."—*Dr. Doddridge.*

* James iii. 17.

† This subject is pursued at somewhat greater length, in the seventh volume, just published, of Dr. Chalmers's works, pages 346 to 356; and in his "Lectures on the Establishment and Extension of National Churches," Lecture vi., pages 172 to 182. It is from these sources that the above remarks have been drawn.

THE LIFE AND TIMES OF THE LATE COUNTESS OF HUNTINGDON.

(Continued from Page 13.)

We now begin to hear of one, whom many of our readers recollect :—

“ About this time the Rev. Rowland Hill commenced preaching at Bristol and in the neighbourhood. Many parts of Gloucestershire, Somersetshire, and Wiltshire were visited by him, and he has himself recorded in his diary many of the texts from which he preached, and the effect of his sermons. But his head-quarters were at Bath, at the house of the Countess of Huntingdon, where he always had a welcome reception. He was at this time under the frowns of his family, disappointed of admission into the church, and distressed for money. His labours in her ladyship's chapel were attended with remarkable success. Lady Betty Germaine brought many of the nobility to hear him, and great crowds attended whenever he preached. Mr. Berridge, in his usual quaint manner, notices Mr. Hill's visit to Bath, in a letter to her ladyship, dated May 8th, 1771 :

“ ‘ I find you have got honest Rowland down to Bath ; he is a pretty young spaniel, fit for land or water, and has a wonderful yelp. He forsakes father, and mother, and brethren, and gives up all for Jesus ; and I believe will prove a useful labourer, if he keeps clear of petticoat snares. The Lord has owned him much at Cambridge and in the North, and I hope will own him more abundantly in the West.’

“ He preached several times in the neighbourhood of Bath ; also at Rodborough, Painswick, and Dursley, to immense crowds. From Dursley he went, for the first time, after preaching on the evening of Sunday, June 16th, to Wotton-under-Edge, a place that was destined to become his favourite summer residence in after life. The people behaved with remarkable attention, and stood in great crowds under the market place, while he addressed them from Ephes. v. 14 — ‘ Awake thou that sleepest,’ &c. An old lady, of one of the most respectable families of the town, who was awakened to a sense of religion under his ministry, used frequently to describe his first visit to Wotton. She was sitting at her tea, when a relation suddenly came in, and said, ‘ Ann, the baronet's son, who goes about preaching, is now under the market-house.’ ‘ Are you sure it is the baronet's son, himself ?’ ‘ Yes, that I am, for I saw his brother Mr. Richard Hill, not long ago, and he is so like him, I am sure he is of the same family.’ Upon this she accompanied her friend out of curiosity to see and hear the stranger, little thinking of the alteration his preaching would be the means of producing in her own views of herself and of her Saviour. One man who stood by her seized a stone, and was going to throw it at Mr. Hill ; but another who was near him laid hold of his arm and said, in the broad dialect of Gloucestershire, ‘ If thee dost touch him, I'll knock thy head off ?’ when the assailant dropped the stone, and the people soon became quiet, overawed by the solemnity of the subject and the earnestness of the preacher.”

We now reach the period in Lady Huntingdon's life, at which she turned her attention to Ireland. Of that unhappy country she says in one of her letters—“ Poor wicked Ireland, I trust, shall yet have a Gospel day ; I can't see how or when, but it must be ; and till I find that opportunity, my eye is only waiting darkly for its accomplishment.”

“ Ireland had peculiar claims on Lady Huntingdon. Her Ladyship's grandfather was a baronet of that kingdom ; her mother, the Countess Ferrers, was an Irish Lady ; many of her relatives were natives and residents of that country ; and her eldest daughter, afterwards Countess of Moira, was, for half a century, an inhabitant of Ireland. It was no wonder, therefore, that the benevolent heart of the Countess should have been directed towards a country so dear to her from relative ties. About the latter part of the year 1749 we find the first manifestation of her intentions towards Ireland, and the ardent desire which always burned in her heart to make known the savour of that name which she loved. Mr. Charles Wesley, accompanied by several preachers, had succeeded his brother, and, after a short stay in the metropolis, proceeded to Cork, at which period a violent persecution raged against the Methodists in that city. Application was made to the mayor, but redress could not be obtained ; and the grand jury made that memorable presentment, which is worthy of being preserved in their records to all succeeding generations :—‘ We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of his Majesty's peace, and we pray that he may be transported !’ Similar presentments were made against eight Methodist preachers and some respectable citizens, who belonged to the Methodist Society.’

Nor did Mr. Whitefield escape without his share of the enmity and opposition. In 1757 he visited Ireland for the last time; and we are told—

On Mr. Whitefield's former visits to Dublin he preached in a more confined place in the week days, and a few times ventured out to Oxmantown-green, then a large open place, like Moorfields in the old time, situated near the Royal Barracks, where the Ormond and Liberty boys, two factions amongst the lowest class of the people, generally assembled every Sunday to fight with each other. The congregations then were very numerous; the Word seemed to come with power, and no noise or disturbance ensued. This encouraged Mr. Whitefield to venture again; and he gave notice that he would preach there during this visit to Dublin. He went through the barracks, the door of which entered into Oxmantown-Green, and pitched his tent near the barrack-walls, not doubting of the protection, or at least interposition of the officers and soldiery, if there should be occasion. Vast was the multitude that attended. After singing and prayer, Mr. Whitefield preached without molestation, only now and then a few stones and clods of dirt thrown at him. It being war time, he took occasion to exhort his hearers, as was his usual practice, not only to fear God, but to honour the King, and prayed for success to the King of Prussia. When he had finished, and thought to return home the way he came, by the barracks, to his great surprise access was denied, and he was obliged to go near half a mile, from one end of the green to the other, through thousands of Papists, who finding him unattended (for a soldier and four preachers who came with him had fled) threw volleys of stones upon him from all quarters, and made him reel backwards and forwards till he was almost breathless and covered with blood. At last, with great difficulty, he staggered to the door of a minister's house near the Green, which was kindly opened to him. For a while he continued speechless and panting for breath; but his weeping friends having given him some cordials and washed his wounds, a coach was procured, in which, amidst the oaths, imprecations, and threatenings of the Popish rabble, he got safe home, and joined in a hymn of thanksgiving with his friends. In a letter written to a friend just after this event, he says; 'I received many blows and wounds; one was particularly large, and near my temple; I thought of Stephen, and was in hopes, like him, to go off in this bloody triumph to the immediate presence of my Master.'

In the end Lady Huntingdon succeeded in procuring a chapel in Dublin, and establishing there a large and flourishing society of Christians. Before the chapel had been obtained, some disputes arose, which however were made up:—

"Many of the leading members of the congregation, for some considerable time had intimated a wish that they might be organized as an Independent church. Several meetings were held, and resolutions to that effect were passed, though not unanimously. These resolutions were forwarded to Lady Huntingdon for her approbation; but her ladyship's liberal system could never countenance anything so narrow, and, in her opinion, so ill calculated to further the cause and interest of the Redeemer among mankind. Her ladyship's answer is important, as it fully explains her sentiments on the subject of Dissenting Churches, which cannot fail to be read with attention by all who profess to belong to her connexion at the present day:—

"You know so well my sentiments of Independent congregations that I need not enlarge; but I have heard it is determined by the people, that they mean to collect themselves into a body for this purpose, and support a minister by subscription. You know my liberal way of thinking, by having all follow the light the Lord vouchsafes them; and therefore I must leave it under this situation. I can be no longer able to serve them, as according to what I do know, or have known, my call is a general and universal one; and I believe this to be that of the college:—and my protection, as a Dissenting Church, is quite out of the order of all my work; and if this become their settled choice, I think you will like to come to England—the sooner the better, [after you see they have made their appointment of a minister. As I am satisfied you will not sacrifice the whole of your ministry to a handful of people, while the calls for you here are so many and so great—and nothing could distress me more than for you to sink into the formality of a single congregation, while your ministry is so generally owned of the Lord—therefore, dear Hawkesworth, hasten to us and help us."

Mr. Hawkesworth continued in Ireland; but the lamentable disputes between the Arminian and Calvinistic Methodists now raged so hotly, that Mr. Wesley's

preachers forbad the people to hear him; and Mr. Wesley himself thus wrote:—

“ ‘ It is far better (says he) for our people not to hear Mr. Hawkesworth—Calvinism will do them no good. Until Mr. Hill and his associates puzzled the cause, it was as plain as plain could be; the Methodists have always held, and have declared a thousand times, the death of Christ is the meritorious cause of our salvation (that is, pardon, holiness, glory); living obedient faith is the condition of glory. This Mr. Fletcher has so illustrated and confirmed as I think scarce any one has done before or since the apostles. I inclose James Perfect's letter to you on purpose that you may talk with him: he has both an honest heart and a good understanding, but you entirely mistake his doctrine. He preaches salvation by faith in the same manner that my brother and I have done, and as Mr. Fletcher (one of the finest writers of the age) has beautifully explained it. None of us talk of our being accepted for our works—that is the Calvinistic slander; but all maintain we are not saved without works; that works are a condition (though not the meritorious cause) of final salvation; it is by faith in the righteousness and blood of Christ that we are enabled to do all good works; and it is for the sake of these that all who fear God and work righteousness are accepted of Him.’ ”

The merits of this controversy may be learnt, by a perusal of the following documents. At their 27th conference in August 1770 the Wesleyan Methodists put forward their propositions thus:—

“ Take heed to your doctrine.

“ We said in 1744, we have leaned too much towards Calvinism. Wherein?

“ 1. With regard to man's faithfulness. Our Lord himself taught us to use the expression; therefore we ought never to be ashamed of it. We ought steadily to assert upon His authority, that if a man is not faithful in the unrighteous mammon, God will not give him the true riches.

“ 2. With regard to working for life, which our Lord expressly commands us to do. Labour (Ergazesthe), literally, work, for the meat that endureth to everlasting life. And, in fact, every believer, till he comes to glory, works for, as well as from, life.

“ 3. We have received it as a maxim that ‘ a man is to do nothing in order to justification.’ Nothing can be more false. Whoever desires to find favour with God should cease from evil, and learn to do well. So God himself teaches by the prophet Isaiah. Whosoever repents should do works meet for repentance. And if this is not in order to find favour, what does he do them for? Once more review the whole affair:

“ 1. Who of us is now accepted of God?

“ He that now believes in Christ, with a loving obedient heart.

“ 2. But who among those that never heard of Christ?

“ He that, according to the light he has, feareth God and worketh righteousness.

“ 3. Is this the same with him that is sincere?

“ Nearly, if not quite.

“ 4. Is not this salvation by works?

“ Not by the merit of works, but by works as a condition.

“ 5. What have we then been disputing about for these thirty years?

“ I am afraid, about words (namely in some of the foregoing instances.)

“ 6. As to merit itself, of which we have been so dreadfully afraid: we are rewarded according to our works, yea, because of our works. How does this differ from, for the sake of our works. How differs this from *secundum merita operum*, which is no more than, as our works deserve. Can you split this hair? I doubt I cannot.

“ 7. The grand objection to one of the preceding propositions is drawn from matter of fact. God does, in fact, justify those who, by their own confession, neither feared God, nor wrought righteousness. Is this an exception to the general rule? It is a doubt whether God makes any exception at all. But how are we sure that the person in question never did fear God and work righteousness? His own thinking so is no proof. For we know how all that are convinced of sin undervalue themselves in every respect.

“ 8. Does not talking, without the proper caution, of a justified or sanctified state, tend to mislead men? almost naturally leading them to trust in what was done in one moment? Whereas we are every moment pleasing or displeasing to God, according to our works. According to the whole of our present inward tempers and outward behaviour.”

In opposition to these propositions, Lady Huntingdon submitted to the clergy of all denominations the following circular:—

"The above minutes, given by Mr. John Wesley, in conference with others, we think ourselves obliged in justice to our own consciences and in the sight of God to disavow, believing such principles repugnant to Scripture and the whole plan of man's salvation under the new covenant; as also to the foundation of that church to which we profess to belong, and which is established in this kingdom, by its articles, homilies, and liturgy, as its confession of faith. In union with this and all other Protestant and reformed churches, we hold faith alone in the Lord Jesus Christ for the sinner's justification, sanctification, righteousness and complete redemption. And that he, the only wise God our Saviour, is the first and the last, the author and finisher, the beginning and end of man's salvation: wholly by the sacrifice of Himself to complete and perfect all those who believe. And that under this covenant of free grace for man, He does grant repentance, remission of sins, and meetness for glory, for the full and true salvation to eternal life; and that all called good works are alike the act of His free grace to man through faith; as a part of that covenant, which can sensibly contain nothing else suitable to the very nature of it. Being 'created anew in Christ Jesus unto good works which God has before ordained that we should walk in them.' Thus the works of faith, and those of a pharisee, through his own natural powers, become separated, as St. James shows by the works he treats of, which are set forth in Abraham and Rahab as the most eminent instances the Holy Spirit has recorded of faith; and whatsoever is not of faith is sin. We altogether desire no other salvation than what is derived by this alone, believing all promises are vested in Jesus Christ, and by Him as His purchase to be dispensed, that so it may be all of grace by faith in Himself alone, and works only as the manifestation and natural fruit of that faith which saves. Upon the most impartial survey of these minutes, we find from the beginning to the end one uniform and positive contradiction to these known principles and experience of the Protestant faith. And as all under the name of Methodists may and are too generally supposed to hold principles essentially the same; we therefore desire to be considered as having no approbation of, or hand in, the establishment of such doctrines, either in whole or part; nor answerable in any degree, towards God or man, for the bad consequences so justly feared from them. Considering them as destruction to the very foundation of Christianity; and this distinct from all private judgments of men, who may be led into various opinions upon these essentials. While Mr. Wesley held these fundamental principles (though with some particular judgments of his own upon Scripture which wanted the approbation of many) we trusted the foundation stood sure with him, till, under his own hand, he has proved to all Christians, as well as all men of sense, the contrary, by the clear and explicit manner in which he now avows his endeavour to establish salvation by works. We mean to enter into no controversy on the subject; but separated from party bigotry and all personal prejudice to Mr. Wesley, the conference, or his friends, do, as Christians, Protestants, and members of the Church of England, hereby most solemnly protest against the doctrines contained in these minutes. And as those who, with a single eye, stand out for what we believe to be the truth in Jesus, we appeal to Him for our honest and upright meaning in this, wishing to show Mr. Wesley and all others every kindness due to them as men, while we are forced by conscience to disavow his principles."

The Wesleyans qualified their propositions at the next conference (August 1771) in the following declaration:—

"Bristol, August the 9th, 1771.

"Whereas the doctrinal points in the minutes of a conference held in London, August 7th, 1770, have been understood to favour justification by works—Now, we, the Rev. John Wesley and others assembled in conference, do declare that we had no such meaning, and that we abhor the doctrine of justification by works as a most perilous and abominable doctrine. And as the said minutes are not sufficiently guarded in the way they are expressed, we hereby solemnly declare, in the sight of God, that we have no trust or confidence but in the alone merits of our Lord and Saviour, Jesus Christ, for justification or salvation, either in life, death, or the day of judgment. And though no one is a real Christian believer (and consequently cannot be saved), who doth not good works when there is time and opportunity, yet our works have no part in meriting or purchasing our justification, from first to last, either in whole or in part."

"Numerous pamphlets now appeared on both sides, and to the arguments contained in them were added the keenest ridicule and the strongest possible invective. 'Farrago double

distilled'—'An old Fox tarred and feathered'—'Pope John,' &c.—were among the titles of these passionate productions. Mr. Rowland Hill excused his severity, by quoting, among other epithets applied by the Messrs. Wesley to the Calvinists, the titles of 'Devil factors'—'Satan's synagogue'—'Children of the old roaring hellish murderer who believed his lie'—'Advocates for sin'—'Witnesses for the father of lies'—'Blasphemers'—'Satan-sent preachers'—'Devils'—'Liars'—'Fiends.' Was Mr. Wesley's biographer, Watson, aware of these expressions, when he described the pamphlets on Mr. Wesley's side, as 'models of temper, and calm, but occasionally powerful reproofing? It has been said that the acid was all on one side; but was this so, when Mr. Wesley thus summed up the doctrine of Mr. Toplady's pamphlet on predestination?—'The sum of all this is: one in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Reader, believe this, or be damned. Witness my hand, A. T.'

"On a review of this memorable controversy, it is painful to reflect that scarcely ever was so important a subject discussed with such ill success. Both sides discovered towards certain truths feelings which did them honour; the one being jealous for Divine sovereignty and grace, with human dependence; the other for infinite justice and holiness, with the moral agency of man. But they seemed to have reserved their religion for their friends, and to have thought that anything was lawful to an enemy. Forgetting that from erring man, the errors as well as sins, of his brother, demand sorrow rather than anger; they let loose all the furies against their opponent's opinion. With whomsoever the victory might be supposed to rest acquired by such weapons, it could confer no glory.

"It is as painful as it is remarkable, that the true point on which the whole controversy turns was never brought to view. This could not be expected from the Arminians, whose cause it would have injured. But the Calvinists, by this neglect, betrayed a want of insight into their own system. The contest, concerning what God designed from eternity, must at last be decided by what he effects in time; for his actions are the annunciation of his decrees. As Mr. Wesley professed to admit that God was the author of conversion, that he gave the will its right direction, and sustained the religion which he first produced; when this admission is pursued to all its consequences, it proves all that Calvinism requires. Instead, however, of discussing this interesting question which lay within their reach, and tended to edification, as it led them to look into their own hearts, the combatants pushed each other back into the ages of eternity, to speculate upon the order of the thoughts which passed in the Infinite Mind.

Another singularity of this contest was, the difference of the tribunals to which the litigants appealed. The Arminians seem to have felt as gladiators exhibiting before the world, which must have been much confirmed in its native enmity to Divine sovereignty and grace, by the misrepresentations of Mr. Wesley and Mr. Fletcher. The Church of Christ was the theatre in which the Calvinists sought applause; but they seemed not sufficiently solicitous whether that applause proceeded from the best or the worst part of the professors of religion. The Arminians gloried in the patronage of the Monthly Review, and Mr. Fletcher reproached Mr. Hill for appealing to the children of God. That was indeed more likely to be true which which commended itself to those 'who had tasted that the Lord is gracious,' than that which suits the taste of 'the carnal mind which is enmity against God;' but in appealing to the people of God, we should not forget that those who lay claim to this title without right are often the worst judges of truth and holiness.

"The effect of the controversy was most pernicious. Without eliciting truth, or illustrating difficult texts, the combatants inflamed the spirit of party, and rendered the two bodies of Methodists, for several succeeding years, more hostile to each other than almost any other differing sects. Both parties were driven to extremes. The Calvinists not only shocked their opponents by saying things as strong, rather than as true, as possible, against Arminians; but they actually went to lengths which some of them afterwards condemned as the perversion of Calvinism; though others unhappily gloried in these extravagancies as the perfection of the Gospel; so that real Antinomianism became the pest of many churches, and the scarecrow of the Arminians. These, in their turn, fled from Calvinism with such haste, that they almost rushed into the arms of a mystical deism; for though Mr. Fletcher, as he advanced towards the close of the controversy, felt as a Christian on the verge of eternity, and dropped some healing antidotes to the controversial venom, Mr. Wesley seemed only intent on the following up his position, that 'we are going too far towards Calvinism.'"

HEAVEN ANTICIPATED ON EARTH.

A SERMON BY THE REV. W. JAY.

PREACHED AT ARGYLE CHAPEL, BATH, ONE SUNDAY MORNING, APRIL 6, 1839.

"And surely it floweth with milk and honey; and this is the fruit of it."—Numbers xiii. 27.

THE history of the Jews, my brethren, is very instructive and profitable; it is worthy of our regard, for its veracity and for its antiquity, for the wonders it records and for the instructions it supplies. As they were fair specimens of human nature, it teaches us much concerning ourselves; and as with Him there is no variableness nor shadow of turning, it teaches us also to regard God; while every thing in their civil, judicial, and religious state, was the shadow also "of good things to come."

You know on what occasion the words of the text were spoken, and to what they refer. They are a part of the report of the spies, when they returned and told Joshua, saying—"We came unto the land whither thou sentest us, and surely it floweth with milk and honey: and this is the fruit of it"—holding forth in their hands fine clusters of grapes and pomegranates.

We will glance at Canaan as an emblem of heaven, and inquire whether, as the Israelites had something of the matter before they entered it, Christians have not also something concerning which they may say of heaven, "This is the fruit of it." We will endeavour to ascertain when the earnest and foretastes of heaven are most richly afforded. And then consider the use that is to be made of a doctrine, which does not engage people's attention so much as it ought to do, namely, that of viewing heaven, not in its completeness, but in its anticipation; not as a future, but as a *present* reality. Consider what we say, and may the Lord give you understanding in all things.

The Jews as a people were typical of the Christian church. A type, as Dr. Doddridge says, is always inferior to the reality; and in the Scriptures we find

the Jews thus typical of Christians, for they were inferior to us; as the apostle says, "God having provided some better thing for us, that they without us should not be made perfect." Yet they afford a likeness. Moses was a type of Messiah; and therefore he says himself, "A prophet shall the Lord the God raise up unto you of your brethren, like unto me." Their condition in Egypt can always serve to represent our natural state; their deliverance from it, our conversion; their passage through the wilderness, our residence in this world; Jordan, death; and Canaan, heaven.

Let us inquire a little into this. Some have adverted to the circumstance, that as the native inhabitants of Canaan were expelled, and thus room was made for the Jews to occupy the region, so the angels, the original inhabitants of heaven, who kept not their first estate, were cast down to hell, and the redeemed from the earth refill their places. We quarrel not with this, but we wish to have something firm and sure to ground our remarks upon. We would then ask—

Was Canaan given to the Jews, and was it a gift entirely irrespective of all worthiness and works in them? How often does Moses labour to convince them of this! God had not chosen them for their righteousness' sake, for they were a stiff-necked people. And the apostle does not labour the less to convince *us*, that "we are saved by grace, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast;" and that while "the wages of sin is death, the gift of God is eternal life through Jesus Christ our Lord."

Was Canaan given by promise and covenant? So is heaven. "In hope of eternal life," says the apostle, "which God who cannot lie, promised before the world began." To whom, then, could

He have addressed the promise? Not to us, but to our covenant Head and representative. This covenant, by which the Jews were made proprietors of the land of Canaan, was made with Abraham and Isaac and Jacob; in them they were thus blessed, and for their sakes they received all these things. But the better covenant, of which all the spiritual Israel shall glory, was made with a far greater character than Abraham. He was "set up from everlasting, from the beginning, or ever the earth was." He has been given, as Isaiah says, "for a covenant to the people;" and in Him we are blessed, and for His sake we receive all things.

Was Canaan for the settlement and the rest of the Jews, after their bondage in Egypt, and travels, and toils, and privations, and hardships in the wilderness? And "there remaineth a rest for the people of God." "They rest from their labours."

Above all—Was Canaan remarkable for its fertility? Why, it is seldom ever mentioned without the addition of "flowing with milk and honey:" this is mentioned thirty or forty times in connection with it. And then hear Moses, who said to them, "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Let us look through this literal description to the *spiritual* glory discerned; and let us remember the language of the apostle even with regard to the patriarchs. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." "These all died in faith; not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the

earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." And wherefore did they not? "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

Canaan, you see, however, was not only rich in its productions, but the Jews had even while they were in the wilderness a specimen of it; and as they held forth grapes and figs and pomegranates, they said, "This is the fruit of it." For it is to this they referred, as you see from the preceding verses: "They came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence." So that, you see, they had something besides the report and the promise; they had not only the pledge of it, you will observe, but they had specimens, they had a part of it, they had a little realization of it. And now let us inquire, whether Christians have not something of heaven even while they are here, and concerning which *they* also may say, "This is the fruit of it;" whether they have not something in addition to the report and the promise of it.

The report is something indeed, and it is a good report; and the promise also is something, and it is a promise that fails not for evermore. And what Watts says also is very true:—

"Yes, and before we rise
To that immortal state,
The thought of such amazing bliss
Must constant joys create."

We are, says the apostle, "made meet for the inheritance of the saints in light." This is still more. He means *prepared* for it. How is a man prepared for a higher state? By a lower. How is a youth prepared for a trade? By going to it—beginning with the lower parts, and then rising to the superior, till he is qualified for the whole. A Christian at his conversion is an apprentice to the kingdom of God; and then he sets up in business—oh! what a bu-

siness ! why, the very merchandize of it is better than gold, and the gain thereof than fine gold. How does a child learn to walk ? By walking. How does a swimmer learn to swim ? By swimming. Neither of them could ever be taught or enabled to do this by mere lecturing.

Now let us go to the express decision and declaration of Scripture. "Let the saints," says David, "be joyful in glory : let them sing aloud upon their beds." This is no more than what the apostle means when he says, "Rejoicing in hope of the glory of God." "He," says our Saviour, "that believeth on the name of the Son of God hath everlasting life, and shall never come into condemnation." "He that eateth My flesh and drinketh My blood hath everlasting life." Says John, "These things have I written unto you that believe in the name of the Son of God ; that ye may know that ye have eternal life." Says the apostle, "He hath quickened us together with Christ, and raised us up, and made us sit together in heavenly places." And "we are come," says he, "to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all." We will readily concede that this does not only refer to a future condition, but neither does it only refer to the present world : there is a connection between them, and it is commenced even here.

In order to exemplify the subject (for without instances and exemplifications public instruction is of little importance) and to see how a Christian is a partaker of heaven while here on earth, it will be necessary for us to consider what heaven itself is. We may remark three grand articles with regard to this.

But previous to our entering upon these, we would just observe, that we consider heaven as a *state*, rather than as a *place*. I say rather than a place, for unquestionably it is a place. We know that it is designed to contain finite and embodied creatures, and that some embodied creatures are there even now, as Enoch, and Elijah, and those who rose from their graves at the resurrection of Christ ; and Jesus is there also, "in a body like our own." What is material and cor-

poreal cannot be everywhere. But admitting that it is a place, and adding also that it is impossible for us to conceive what localities may be rendered by the bounty and the power of God—(how very superior it may be rendered even to the garden of Eden—what a place must that be where Deity resides as to His peculiar presence and manifestation of Himself!)—yet we would observe, that heaven is a *state* rather than a place. Even now, we all well know, that happiness does not depend wholly or principally upon *place*. Why, what was Paradise to Adam and Eve, after they had sinned, and while guilt was rankling in their bosoms, more than a desert ? And what were the prisons to Paul ? Let his glory while in them answer ; you see how full of confidence and peace and joy he was, while suffering for the Redeemer's sake.

This is proved also by the present experience of the believer ; for he cannot now be partaking of heaven as a *place*, but he *does* partake of it as a *state*. And how ?

First, let us view heaven as a state of knowledge.

Every thing there will be favourable to the acquisition of wisdom ; and in reference to this, observe how thoroughly accomplished we may consider the words of Isaiah, "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Who can imagine how full, how extensive, how profound, our future knowledge will be, when that which is perfect is come, and that which is in part shall be done away ? But you see, the apostle allows that it is "in part" even now. And the Christian does partake of it even now ; and this is the fruit of it : "We were darkness, but are now made light in the Lord"—"The darkness is past, and the true light now shineth : " He has "called us out of darkness into marvellous light : " "The people that sat in darkness have seen great light." And thus, even *here*, says the apostle John, "we have an unction from the Holy One, and we know all things." There is at present great restriction, but you see us allowed to conceive of heaven as a scene of present knowledge perfected. The views the Christian has now

of the evil of sin, of the vanity of the world, of the beauties of holiness, of the worth of the soul, of the excellencies of the Saviour, of the grace and glory of His character, are the same in kind, though not in measure and degree, as the views he will have hereafter. What knowledge he now possesses as a Christian is a *peculiar* knowledge; there is a *certainty* in it; it is not mere opinion, mere conjecture, mere reasoning. "In God's light he shall see light." The Holy Spirit meets him at the altar, and he can say as the apostle did, "I know in whom I have believed;" "I know that this shall turn for my good;" "We know that if the earthly house of this tabernacle be dissolved, we have a building of God." And there is also an influence in it which others never feel, which descends from the head into the heart. How often therefore is it said that God "gives His people a heart to know Him!" Heaven is thus already commenced; and though the *day* is hereafter, the dawn is *now*; and the dawn is produced by the very same sun that produces the day.

Then we may consider heaven as a state of *holiness*; for it is not only high but a *holy* place, and into this we are told entereth nothing that defileth. 'Ah!' say you, 'you cannot say much of your sanctity now;' you rather say, "There is a law in my members warring against the law of my mind!" Yes, but there *is* a law of the mind to be warred *against*, which was not the case with you *once*, nor is it the case with others *now*. You say, "When I would do good evil is present with me." Yes, but you *would* do good; "the spirit indeed is willing but the flesh is weak." You are not merely convinced, but you are *converted*; you are not merely reformed, but you are "*renewed* in the spirit of your mind;" you are not only moral men, but you are *holy* men; your body, your spirit show this. (Why should you refuse the language? if some abuse it, let them abuse it, and take the consequences;) you are "partakers" of God's own holiness. A change has not only taken place in the head, but in the disposition; you mind spiritual things, you are joined to the Lord, and have one spirit; you have the same mind also, "which was in Jesus Christ." Take the glorified above, as they now are. Do they cast

their crowns at the Saviour's feet? Every Christian now living has something of the same humility in him, and which leads him to say, "Not unto us, O Lord, not unto us, but unto Thy name be all the praise." "Not I, but the grace of God, which was with me;" "By the grace of God I am what I am." Do they who dwell in His house above still praise Him? The Christian has something of that very gratitude in him already; and it urges him to say, as to inclination and purpose, "I will bless the Lord always, His praise shall be continually in my mouth; bless the Lord, O my soul, and forget not all His benefits." And is it said, that His servants do serve Him, see His face, and His name is in their foreheads? Why, there is a degree of the same hope in His church here, so that they take pleasure in diffusing His glory, and avowing even unto death His name. Heaven, in this view also, is commencing business.

Then we must view heaven as a state of *blessedness*. This is the common view that is taken of it. All are made for happiness; but there are some who have found it. And who are they? Why those to whom He has assigned the path of life, and who are now "in His presence" where "there is fulness of joy," and "at His right hand" where "there are pleasures for evermore." You do not question *their* happiness. And are Christians here strangers to all that blessedness, which *they* are now enjoying? They are in what the apostle calls "the glorious liberty of the sons of God." Christians are already made free; they are upheld by God's free Spirit; they run in the way of His commandments with enlarged hearts. Have *they* entered into His pure, and complete, and eternal peace? Why, even here, the apostle tells us, Christians are possessed of the peace of God, which passeth all understanding, keeping their hearts and minds through Jesus Christ; even now their minds are kept in perfect peace, being staid upon God. And are *they* blessed because they are still with the Saviour, where He is, to behold His glory? Why, do not Christians now enter into glory by the eye of faith? Why, do they not hold communion with God even now? Yes; these are the earnestness and the foretastes of that blessedness.

But now let us mention *some* of the

seasons in which these earnest and foretastes are most richly afforded to Christians on earth.

The first of these that I shall mention is *sorrow*. You know how far I ever am from pleading for an improper abstraction from the world; at the same time I would call to mind, that as Christians, your souls can never prosper in the Divine life without occasional and frequent retirement. You all know, that the treasures of friendship are mainly unfolded and enjoyed in secret; and abundantly is this the case with the friendship subsisting between God and His people. It is *then* He manifests Himself to the Christian, as not unto the world. It is then—Oh! how often!—the Christian has realised the words, which he is sometimes singing—

"Be earth with all her scenes withdrawn;
Let noise and vanity begone;
In secret silence of the mind,
My God, and there my heaven, I find."

Another is, in *the means of Divine appointment*. In the sanctuary you have often prayed with Watts—

"Send comforts down from Thy right hand,
While we pass through this barren land;
And in Thy temple let us see
A glimpse of love, a glimpse of Thee."

And you have been thus indulged. You came to inquire in His temple, and to see the Lord as you have seen His power and His glory in His sanctuary. The language of God justifies your peculiar expectation with regard to this; and you should repair to the ordinances of religion with a full confidence, as well as desire. For has He not said, "I will abundantly bless her provisions; I will make the place of My feet glorious?" Has he not said, "I will bring them to My holy mountain, and I will make them joyful in My house of prayer?"

And among all these may we not refer peculiarly to *the table of the Lord*, to which some of you are now approaching? This is the only visible representation we have of the Saviour in this world. It is here, that sense aids faith; it is here, that our communion with things unseen and eternal is maintained by means of things which are seen and temporal; it is here, that He stands and "shows you His hands and His side;" for as the apostle says, "Before your eyes Jesus Christ is thus evidently set forth crucified among

you." I pity those, who go to the table of the Lord under a dread from the language of the apostle, "He that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." Come to His table cheerfully and gladly, as you would to a feast. I hope there are not many Christians here, but can say, from an assurance that they have a participation in this ordinance, "We sat under His shadow with delight and found His fruit sweet to our taste."

Affliction is another season at which God vouchsafes His earnest and foretastes of heaven. Some of you, perhaps, little expected that I should mention this. But where was Jacob when he had a vision? Exiled from his father's house. In what state was he when he said, "This is none other than the house of God, and this is the gate of heaven?" A forlorn youth, with no shelter near him. Where was John, when he was "in the Spirit on the Lord's day?" Working in the mines with the slaves of Patmos. The mother regards all her children, but who has most of the bosom and the caressing? The poor weakly, sickly child. What says Paul? "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." And therefore he could say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

Yea, He peculiarly affords these earnest and foretastes of heaven in *death*. You will meet them there; and He will be with you most, and afford you most when you most need it. He will be found "a very present help in every time of trouble;" and therefore you may be sure He will in *that* time. You often say, 'It is a hard thing to die;' and it *is* a hard thing to die, and it will be found so if you happen to die without Christ. But—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there."

"Oh! yes," says Dr. Roden, "I can now smile at death, because my God is smiling upon me." Then many of the hindrances of real joy are withdrawn. 'Thou that evil thing *legality*, which has been such a hindering of the Christian, is destroyed. He cannot fetch his satis-

factions from the consolations of a well-spent life, as it is called ; but looking to Him he can "rejoice with joy unspeakable and full of glory." Then in the neighbourhood of the place it would be said, "He is now on the very verge of Jordan ;" he can see as it were, across the stream, "that goodly mountain and Lebanon."

Yes, these are the scenes and the situations, in which God peculiarly vouchsafes the earnest and the foretastes of heaven. This is the use we should make of heaven, and consider it, not in its fairest state, but as in its commencement ; not in its future, but its present reality.

What does the subject lead me to say, with regard to some of you, in the way of self-examination. What have you to do here ? Are you not like the Jews, who despised "the pleasant land," as it is justly called ? You despise a much pleasanter one. Instead of seeking the things which are above, you "mind earthly things ;" heaven is hid from your view—earth contains all you desire. Like the leech, you fasten upon every thing that is fleshly ; and like the grave, you refuse nothing that is mortal and physical. If you think of heaven, it is as a place millions of miles off, somewhere above the stars. But what our Saviour said is the experience of every believer ; the kingdom of God is here ; for "the kingdom of God is within you." If you ever think of salvation, you never include any thing *present* in it, but a deliverance hereafter at the hour of death. But if you are not saved *now*, you will never be saved *at all* : "*now* is the accepted time, *now* is the day of salvation." If you are not made happy here, you can never enter heaven hereafter ; or if you did enter it, your going there would produce nothing like happiness ; you would be entirely incapable of the enjoyments and the employments of the place. Take the representations of heaven from Scripture, and then say, Could I be completely happy in the realization of all this ?

Christians ! you should derive from the subject the use of gratitude and praise. What thanksgivings are due from you, that you who deserve hell should be made heirs of the glory which is to be revealed ; yea, and that He should not only have made you heirs of it, not

only that He should have made it clear and promised it to you, and assured it to you, but begun it *already* in you, and furnished you with some of the fruits even *here* ! "Oh ! how great is Thy goodness," therefore says David, "which Thou hast laid up for them that fear Thee ; which Thou hast wrought for them that trust in Thee before the sons of men !" And, says the apostle, speaking of present things, "He that hath wrought us for the self-same thing is God, who also hath given us the earnest of His Spirit." Therefore, says the apostle, joining his fellow Christians, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Further ; what wonder that the believer should be willing to depart ?—for he knows that "to depart" is "to be with Christ, which is far better." How does he know this ? Why, he knows it from *experience*. Yes, from his experience he has become better acquainted with heaven than from all the books he ever read, or from all the sermons he ever heard on the subject. Affliction always tends to promote the believer's readiness to leave the world ; but these earnest and foretastes of heaven do much more to make them ready here. The former (that is, the affliction,) only tells him what the world is ; but these earnest and foretastes tell him what heaven is, and render it attractive ; so that he has said—

"Yes, I have tasted Canaan's grapes ;
And now I long to go
Where my dear Lord the vineyard keeps,
And all the clusters grow."

After all, what were the clusters of grapes and a few pomegranates, compared with the whole vintage of all Canaan ? and what are the present indulgences, Christians, compared to what is reserved for you ? "It doth not yet appear what you shall be." It is a good report you have heard, but the half is not told to you ; you experience much, but "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the things which God hath prepared for them that love Him."

"If such the sweetness of the streams,
What must the fountain be !
Where saints and angels draw their bliss
To all eternity."

THE FIFTEENTH OF A COURSE OF LECTURES
ON THE REVELATION OF ST. JOHN THE DIVINE.
BY THE REV. T. GOUGH, SEN.

DELIVERED AT WESTBURY LEIGH CHAPEL, ON LORD'S DAY MORNING, MARCH 18, 1838.

“But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star.”—Rev. ii. 24—28.

It is a fact that needs neither confirmation nor illustration, that God Almighty has so ordered the position of His church and the station of every individual member of such church, as that that situation should be a test of the character of genuine religion. Man is the creature of circumstances, and we are here placed in the midst of snares, trials, and oppositions; and we carry in our bosom the latent principles of a corrupt nature. There is such a thing as being discouraged because of the difficulties of the way; there is such a thing as the soul being grieved because of the roughness of its journey. And man needs motives to endurance, to perseverance, and to encourage him; and pray, from whence are these to be drawn? They are all enclosed in this Sacred Volume. Here the Almighty tells you that His mercies are continued to the righteous, and that He watches over all that is precious. He has declared to us, that the measurement and state of all these things are with Him. He promises that proportionate strength shall be given. There is exhibited to the conflicting soul the untarnished and imperishable crown of glory; hence God has given us motives of perseverance. But *man*, as *man*, is the creature of circumstances; he is very much the creature of ease; the cross is not pleasant to him, the burden is not desirable; hundreds have said, “Oh! that I had wings like a dove, then would I fly away and be at rest.” But God never furnishes us with motives for the encouragement of indolence; nor has He told us to hang our harps upon the willows, or to lay down the weapons of our warfare, nor to get down from our watchtower, but to maintain an observant position there. He has never told us to be remiss in the means of

grace, or neglect the services of His own appointment; but with all the motives for your consolation, He furnishes motives for your vigilance, activity, and watchfulness. I rather think these things may be found in part, if not in whole, in the words I have read. The great Redeemer is heard to say, “As many as have not known the depths of Satan, I will put upon them none other burden;” I will not crush you down. “Hold fast till I come.” And behold the motives to this; “And he that overcometh and keepeth My words unto the end, to him will I give power over the nations; and I will give him the morning star.” A very lively and sublime metaphor. Some great and good men understand this Jezebelian state of things to refer to the dark ages of Popery, and the reign of Pagan persecution; and the promise, to refer to the reign of Constantine. I have, however, no sympathy with these sentiments, and proceed to consider—

I. The solemn charge of the Son of God—“Hold fast till I come.”

II. The sublime promise which is given.

I. In considering this high charge, we are led to notice those to whom it is delivered. We have nothing to do with Thyatira as a mere city; we have to do with the church, and believers in it. There might be some in that city (we say it not to their honour), who received the doctrines of the Gospel, and stood aloof from the errors and practices referred to, but who were not visibly united with the rest; they ought to have been identified as one family. “I say unto you, and to the rest in Thyatira, as many as have not this doctrine”—(the doctrine stated in the former lecture). The doc-

trine had not however been received by them. The doctrine of what?—"The doctrine of devils;" "the depths of Satan." I do not know any class this can more strongly refer to, than to the heretical Church of Rome, and the pope at her head; concerning which, there is so much written in the second of Thessalonians. These doctrines led unto such practices at which humanity shudders. Here are the few who have not received them, who stood aloof therefrom. Now to you who have not known this doctrine; that is, not approved, not acknowledged it; our Lord gives this interpretation of the word, in His representation of the grand assize, "Depart from Me, I know you not;" ye are not Mine. These had not stained their garments with the pollutions of that place. We all know the word "depths" has its different meanings and bearings. There are the deep things of God; and it is to be regretted that any man should be in the church of God many years, and be a novice in the high matters of our holy religion, the grand essentials of godliness. The Christian should not be content to swim in shallow waters; he should not be contented with merely walking up to his ancles, or knees, in his acquaintance with the things of God; he should not always be in the first principles of Christianity, but seek to be acquainted more and more with the deep things of God. You are aware, there are sublime things of the Gospel, called, in other parts, "the deep things of God," which the Spirit of God alone knows; and there are the mysteries, "the depths of Satan," of antichrist, and of error. Look at the harlot herself, and then you may form some idea of the mysteries here referred to in the words of our text. We may look at some other things to pave the way. Are you not aware, some mysterious topics and sentiments are advanced, under the appearance of extraordinary piety and sanctity in the teachers, or of a profound acquaintance with deep things? I should consider it very likely this prophetess laid claim to some peculiar depths of knowledge; she seems to be spoken of in the superlative sense of the term, as "the great whore of Babylon." You have it in the seventeenth chapter of this book; John saw her there. We wish we had no relics of it in England. Some people show something very unlovely in their foreheads; we read, that

upon her forehead was written—"Mystery, Babylon the great, the mother of harlots, and abominations of the earth." Here is Jezebel in her superlative character; and all that is connected with antichrist may be considered as partaking of these sentiments and practices. But these to whom the promise was given had not received these things. Perhaps no teachers under the heavens were more characterised for stedfastness, than the Waldenses and the Albigenses; and it is pleasing to God there are such, who hear the truth and stand aloof from error. Error in sentiment is generally productive of error in practice, notwithstanding there are those who say, that error itself has its innocence. Now the command is, "Hold fast till I come." You have it; hold it fast. This command is perfectly superfluous, if they had not the possession of the thing; there is no retaining, where there is no possession; no holding fast, where there is no grasp. When Paul wrote to the Thessalonians, he warned them; but especially setting before them the coming of Christ—(see the first and second verses of the first chapter in the second epistle)—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand." These had received the truth. But in what way came the Gospel to these early disciples? in what way did they receive the truth? There is an importance in this; turn to the first of Thessalonians, the first and second chapters contain the account—"We give thanks to God always for you, making mention of you always in our prayers." Now how is the Gospel said to come to them? Not as dying upon the ear with the sound of it; "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost." For as this Word of God was so divinely applied to them, certainly things produce their likeness; wherever the carcass is, eagles will be. "We also thank God ye received it not as the words of men, but as it is in truth, the Word of God, which effectually worketh in you that believe." Yes, they had the truth in possession. And God says to these early Christians, "Grasp it, hold it fast till I come." We see something thrown in of an alleviating

character to this people, under the trials they were exercised with. There is something softening connected with this command. "I will put upon you none other burden." If we refer to the fifteenth of Acts, we see that Christians under the ministry of Peter were exhorted to abstain from every thing of an idolatrous nature, in every thing contrary to the command of God. Notwithstanding what the judaizing teacher might have advanced, the nonsense of doing this and the other, so that they might not altogether reject the essentials of religion, yet the apostles wrote to them to abstain from this. "We write unto them that they abstain from the pollutions of idols, and from fornication, and from things strangled, and from blood;" and going on to the twenty-eighth verse we read, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Now, says God, the Redeemer, This is laid upon you; and the injunction is most solemn, "Hold fast; I lay no other burden upon you."

II. The promise now calls for our serious consideration. "And he that overcometh and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces; even as I received of My Father."

Now, dear hearers, let us be serious, sober, moderate, relying on the Divine Spirit. I first take my standing here, in considering it as referring to something Christ received and His people received in connection with His reception. I take the liberty of transposing the natural order of the passage, but simply with the view of better accommodating the subject to you. Now, says the Redeemer, "as I received of My Father," (a great deal is said about dashing the nations, &c.)—"The power I have received of My Father." Now, what power has Christ received? Nothing that comes *strictly* under the character of the Godhead; it must be something in connection with His mediatorial character and glory. Now what was the grant? That He should triumph over death, ascend on high, take possession of a mediatorial throne of glory, and as such He should reign. I confess my total ignorance of the grant, if it does not come within these observations. He becomes "obe-

dient unto death;" and behold His resurrection! and behold Him when that involving cloud received Him out of sight! He went and took possession of His mediatorial throne. Now if this covenant grant to Christ is admitted, what is the character of the reign of the Son of God to this moment? Pray, has it been *earthly*? Has it been *political*? (I speak of the term in connection with politics among men). Has it been *earthly*, or *spiritual*? Has He altered the character of His kingdom, which He declared was not of this world? I would refer you to one quotation out of an hundred; you find it in the second Psalm. "I will declare the decree; the Lord said unto me, Thou art My Son, this day have I begotten Thee." This, I conceive, relates to His resurrection, for by that all-stupendous act, He is declared to be the Son of God with *power*. "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." In connection with these words, Dr. Watts strikingly says, that God—

"Shall strike the powers and princes dead,
Who dare oppose His throne."

There is a passage in Daniel which corresponds pretty much with this book, where the prophet declares, "That all nations shall serve Him." Now if this does not refer to the extension of His empire, we know not what the reign of Christ is. But remember our Lord says, "He that overcometh and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father." Can any mere creature accomplish this apart from Christ. Where is the supreme power? The agency, in a *subordinate* sense, is powerful; but the man must be irrational, if he says the agents can accomplish anything apart from the *efficient* power. God is the great first cause.

I take it in a *holy* sense. Jesus Christ, and the church under Him, are destined ultimately to conquer the world. Behold the little army in the Apocalypse further on. They went forth, conquering and to conquer. Jesus Christ must reign; and power is given Him for this purpose. But let us notice the crowning remark—"Hold fast till I come." That Christ will appear, I have no doubt, and that He will reign on earth; I have not the least hesitation in expressing my opinion on these sentiments. The coming of Christ on earth in our nature is what the church looked forward to before His incarnation, and now anticipates His coming "a second time without sin unto salvation." There are some subordinate senses, in which the coming of Christ is to be understood. I do not know from Genesis to Revelations, that we are in so many words exhorted to prepare for death. Yet to prepare for death is essentially necessary. To be actually and habitually ready for it, should be the desire of every believer. But almost every thing that relates to preparation is "till I come"—till the return of the Lord, the great proprietor. 'My church,' as if He said, 'shall exist and be powerful and exalted, above every other hill—I will exalt it.' "And I will give him the morning star." Here we turn from the din of arms, and the shedding of blood, to a metaphor, both pleasing and delightful to the natural eye—the *morning star*. A great many of these expressions are perfectly symbolical, and can only be so understood; we are familiar, however, with the *morning star*. But who is it? Hark! it refers to Him, who "spake as never man spake." The expression is a term referring to angelic beings. The writer of the book of Job says, "The *morning stars* sung together." It sometimes refers to a teacher; consequently, the pastors of the Asiatic churches are compared to stars. There can be no question but the reference here is to Him, concerning whom even Balaam the prophet, "who loved the wages of iniquity," said, "A star shall come out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the chil-

dren of Seth." His incarnation was hailed as the morning light, as the break of day. A morning star is beautiful in its appearance; especially is it rendered so after a dark night. The morning star says virtually, *Midnight is past*; and it is always the harbinger of day. Now our blessed Lord, in all His appearances, was the harbinger of clearer light. And if you have Christ *now*, you not only have some light, comfort and joy, but the pledge of a more perfect day in this respect in a brighter and eternal world. The morning star as soon as it makes its appearance is the infallible forerunner of day. Now our blessed Lord says, I give him all this. He has Me now, and I will not leave him comfortless amidst his trials and crosses; and he shall have the day of which I am the pledge. We like to descant for an hour on such a declaration as this, but must close the lecture. Let me first ask you, seeing here is a charge, whether you have been enabled to "hold fast." I have made the remark before, that it is one of your greatest mercies if you have received the truth of the Gospel—if you have received Christ. And if ye have received Christ Jesus the Lord, so walk ye in Him. Many only *hear* the Word; but it does not come to them with Divine power. It is very possible, if a minister of Christ were to go from house to house among his hearers, some would be ready to say, 'We are not infidels; I do believe the Gospel.' Attest—let us have proof? *Is thy whole confidence fixed on the Son of God for salvation?* "Every one that hath heard and learned of the Father cometh unto Me." If you say you have received the truth, and the truth in Christ, *why are you not evidently one of His servants, and as such found in His appointed means and ordinances?* Your saying you have received Him, will be the very rock on which every unprofitable believer will split. But have you indeed received the truth? Hold it fast then; consider the motives of encouragement. And the end will crown all. May God Almighty bless what we have now attended to, and render it profitable to our souls, for Christ's sake. Amen.

Review of Books.

POPERY UNVEILED. In Six Lectures. pp. 196.; cl. bds.

Religious Tract Society.

IN these Lectures, prepared for the press with a view to their circulation by the Religious Tract Society, we see no statement, to which the members of any of the reformed churches should object. It is a book for them all, because against the foe of them all; and it founds its argument, not upon the articles or confessions of any one Protestant Church, but upon that which they all recognise as the sole authority in things necessary to salvation—THE BIBLE. As for the method after which this is done, it is condensed of course, but the leading points of the controversy are all sufficiently developed. The tenets of the Papacy are fairly stated—generally in the very words of the highest Romanist authorities; and they are examined with patience and candour, and refuted in a clear, simple, and forcible way. Altogether the book is ably written, and is a fair summary of the controversy, confined to the *religious* aspect of Popery.

We will take the first Lecture as a specimen of the whole, and examine a little its contents. The subject of it is, The distinctive principles of Popery.

"These are three; the first, the insufficiency of the Scriptures to be the Christian rule of faith and practice; the second, the right of the Romish clergy to supply the deficiency, by authoritatively fixing the doctrine to be believed, and the precepts to be observed; and the third, the supremacy of the bishop of Rome over all other ministers, and over all Christian people."

The first of these principles is stated in the words of Dr. Milner; after which our author proceeds to consider its truth. He shows how it leads to the doctrine that tradition is of equal authority with Scripture and equally necessary to a complete exhibition of the religion of Christ; and the further doctrine, that in all controversies concerning either Scripture or tradition, the church is the unerring judge. A principle this, which accordingly is held by the Romish Church. A principle, however, which will not bear the light. It makes a return from error to truth hopeless; the

decrees of councils and all the acknowledged fragments of antiquity being unalterable, because held to be infallible. Should some page of the inspired writings be seen by a Catholic to contradict tradition, he must not act on his perception, but submit to the judgment of those who have differently understood the Scripture. "Who," asks the Lecturer—

"Who could have supposed, had there not been evidence to prove it, that such a system should profess accordance with that Book, in which conformity to the written Word is represented as the test by which the spirits of the prophets should be tried; a Book which says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," Isaiah viii. 20. Who could have imagined that such should be the doctrine of a church, which acknowledges the authority of that epistle in which we read, that all Scripture given by inspiration of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17. Can this, some, it is probable, are ready to ask—can this be the religion of one hundred and fifty millions of the human race? Is this the creed of the enlightened Catholics of the nineteenth century? Are not these exploded tenets found only among the writers of the middle ages? Alas! this is the doctrine of the whole Romish Church, maintained as tenaciously as ever, and sanctioned by the highest authorities. It is a melancholy fact, that the governors of that extensive community, while they confess the Divine origin of the Bible, discountenance its perusal. It is undeniably true, that the bulk of their adherents are not permitted even to possess a copy of the New Testament."

And he proceeds to set out the letter of the present Pope to his clergy of 3rd May, 1824, urging the strict observance of the rule of the Council of Trent against the perusal of the Scriptures without priestly sanction.

The second principle is also stated in Dr. Milner's words. The Doctor declares that the simple question is, which is the true Church of Christ; because reason, tradition, and Scripture teach, that she is to be the arbiter in every religious controversy. And he insists

that by four tests the Romish Church is proved to be (and that exclusively) the Church of Christ; she is one—holy—Catholic—and apostolic. Upon this it is observed—

“Do they say that they are one? So were the Babel builders. ‘Behold,’ said the Almighty, ‘the people is one!’ One language was on their lips. One purpose was in their hearts. One course was pursued by them all in their desperate career of folly. Gen. xi. 4.

“Do they say that they are holy? So did the ancient Jews, whose hypocrisy Isaiah unmasked. They were a rebellious people; they walked in a way that was not good; they provoked God to anger continually; yet each of them possessed sufficient self-complacency to say to his neighbour, ‘Stand by thyself; come not near me; I am holier than thou!’ Isaiah lxx. 3—5.

“Do they say that they are Catholic? So said the page of prophecy respecting the worshippers of the beast, ‘whose mouth spake great things and blasphemies.’ They are not more generally dispersed throughout the world, than it was predicted his adherents should be; ‘power was given him over all kindreds and tongues and nations.’ Rev. xiii. 4—7.

“Do they say that they are apostolic? In the days of the apostles ‘the mystery of iniquity did already work.’ Even then were there many antichrists. 2 Thess. ii. 2. 1 John ii. 18. The claims on which they rest then have been made, or might have been made, by men on whose foreheads the stamp of infamy is fixed by the unerring band of the Almighty.

“But if they still contend that it is by such tests the question must be determined, we will not hesitate to deny that the Church of Rome possesses these attributes, however tenaciously it may claim them. It is in vain for them to pretend that its history exhibits these qualities, till all ecclesiastical records are burnt, and the memory of man has ceased to do its office. Have not religious disputes, in repeated instances, armed one half of the popedom against the other? If they will tell us, for example, in what the unity of the church consisted in the days of Urban the Sixth and Clement the Seventh, when pope appeared against pope, and excommunication was exchanged for excommunication; and if they will prove that there was never any alienation of heart between the Dominicans and the Franciscans; and that Scottists and Thomists, Jansenists and Jesuits have always taught the same doctrine; we shall be able to show, on

similar principles, that Protestant churches may also boast their unity.”

“The arguments adduced by the Romish clergy to prove their inherent right to regulate our belief, appear then to us, to be incorrect in principle, and inapplicable in fact. Uninspired men could possess no such authority, were the church in which they ministered as pure as that at Ephesus in its brightest days. And the Church of Rome, far from being identical with the living Church of Christ, in our apprehension betrays conspicuous tokens of putrefaction. For if a community, professedly Christian, can ever become dead, corrupt, and pestilential, it must assuredly be so, when it substitutes the dogmas of men for the doctrines of Christ; when it dispenses with His authority, and sets up in His stead a Lord of its own creation; when it is proud and uncharitable, ambitious and greedy of wealth, ‘arrayed in purple and scarlet, decked with gold, and precious stones, and pearls; and drunken with the blood of the saints, and with the blood of the martyrs of Jesus.’”

Passing to the last of the three great principles of Popery—the supremacy of Rome over all Christian ministers and people—we read as follows:—

“The exaction of universal obedience to the sovereign pontiff is founded on these three positions; the first, that our Lord gave to Peter supremacy over the other apostles; the second, that Peter afterwards became the bishop of Rome; the third, that his authority descends from him to his successors in that city.

“That Peter was accustomed to take the lead among the disciples we readily grant. His natural fervour and promptitude placed him at the head of the little band, and he might on various accounts be denominated ‘the first.’ But there is no evidence that he was endowed with any authority over his brethren. The power of binding and loosing in earth and in heaven, was equally given to them all, Matt. xviii. 18. A promise similar in its nature was made to ten of the apostles after the resurrection of their Lord, when Jesus said, ‘As My Father hath sent Me, even so send I you,’ breathed on them, and added, ‘Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained,’ John xx. 21—23. It is true, that on one occasion, Jesus said to Peter individually, ‘I will give unto thee the keys of the kingdom of heaven,’ Matt. xvi. 19. But as this was spoken in reply to what Peter had previously said, there is nothing in this cir-

cumstance to prove that the power confided to him was different from that bestowed on his colleagues; especially as afterwards language of similar signification was addressed to them generally. The rock on which the Redeemer declared He would build His church, is by no means so naturally interpreted of Peter, as of the confession which Peter made, 'Thou art the Christ, the Son of the living God;' a confession which expresses the faith of every Christian, and which the gates of hell, the policy and power of the infernal conspirators, have never been able to subvert.

"But whatever might be the nature of Peter's pre-eminence, there is no reason to believe that he was bishop of Rome. If the testimony of those ancient writers be received, whose declarations are our only evidence that he ever was in that city, he was put to death there in the twelfth year of Nero; can we then suppose that the apostle of the circumcision, several years before the destruction of Jerusalem, settled as bishop of a Gentile city? The Church of Rome was founded long before this time; and certainly Peter was not its bishop, either when Paul wrote to it in the fourth year of Nero, or when he visited it as a prisoner, in the seventh.

"But even had Peter sustained this office, how slender would have been the pretence afforded to his successor at Rome, to claim authority over the venerable apostle John, who lived thirty years after the martyrdom of Peter, or to exercise any supremacy which Peter may be supposed to have possessed over his fellow-disciples! Yet, on this quicksand, are those extravagant pretensions founded, which have enabled the chief ecclesiastic at Rome, and his immediate coadjutors, not only to tyrannize over other professed ministers of Christ, but also to trample on the rights of sovereign princes. Thus has he been enabled to 'exalt himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God.'

Such is an outline of the first Lecture. The subjects of the other five are—The worship and authorised customs of Popery—Its tyranny—Its rise—Its tendency—The means which should be adopted to subvert it.

The work well deserves circulation in the present day, and we trust will deliver some of those who are snared in the net, now and here spread so widely for souls.

THE NEW YEAR'S PARTY. By the Rev. T. W. AVELING; pp. 150.

Ward and Co., Paternoster Row.

WE have had much pleasure at this New Year's Party, and we recommend our readers to join it. The narrative—during the recital of which the hours flew rapidly by—strikingly exhibited the opposite results which attend opposite courses pursued by persons originally placed in the same circumstances. We were half inclined to be angry with some of our worthy's host's "young friends," for appearing "somewhat weary;" but we think his modesty *fancied* this, rather than *saw* it in the deeply interested countenances around. The incidents which diversified his path through life, were sufficiently striking to command attention, but not so extraordinary as to exceed probability; and the different scenes through which he passed, in his native village, in London and in America, are sketched in colours borrowed from the sun. Indeed, so far as our own particular taste goes, we think that the author (who has been very successful in his court to the Muses) has made his prose a little too poetical; but the tale was not designed for a cold-hearted critic, but for bright eyes and young imaginations. The power of the pathetic scenes, however, may be guessed from the fact, that this same cold-hearted critic could not get through the description of Edward Young's death-bed, without a suffusion of the eyes and a choking sensation at the throat.

From Mr. Aveling's eulogium on America, we feared he had forgotten that foul plague-spot, which taints the whole constitution of society there; but we were relieved by finding, in the next paragraph, an indignant remonstrance on the subject of slavery. He, like ourselves, loves America well—too well to be silent on her faults. We are also glad to find that the author shares with us in our detestation of war; and we hope to see the time, when the glare and glitter which now surround it, will not have power to hide its hideous deformity. Its naked reality is well shown in "The Cost of a War" (in "Evenings at Home"*) and also in Dr. Chalmers's "Thoughts on Universal Peace."† The following sketch is worthy of a place by their side.

* The Twenty-second Evening.

† This Sermon forms the second in the Eleventh Volume of Dr. Chalmers's Works; pages 57 to 85.

"The soldier told us of some engagements in which he had fought; and depicted, in all their horrors, the scenes of war through which he had passed. His descriptions of a battle, of the roaring of the cannon, the groans of the dying, and the shrieks of the wounded falling around him, were very different from those I had read in books. 'I was allured, Sir,' said he, 'by the bright colours and gay dresses of the recruiting party, when I became a soldier; but I have seen them torn, and trampled on, and covered with blood in the field of battle. It was a different sight then.'"—Pages 50 and 61.

The church-yard is a favourite resort of ours; but we suspect some readers of this tale will think the author's visits to it rather too frequent, and we wish he had married Caroline instead of burying her. He has exhibited much skill in concealing his plot here; for we fully expected his hero was to wed that pattern for sisters. We endeavoured to atone for his neglect, by falling in love with her ourselves; but, alas, she quickly deserted us for that happy clime, where "hearts do not grow cold!"

The following anecdote exhibits the kind providence of God, in a light in which it is not often contemplated:—

"A friend of mine, arriving at a country inn, found there an intimate and pious acquaintance, who was on his way to London. My friend, addressing him, said—'I have cause to be grateful to God; for, this morning I have been preserved from almost certain death. My horse, on coming down the neighbouring hill, made a false step, and threw me with great violence. I fell with my head a few inches from an immense jagged flint-stone; upon which had it struck, I should have been inevitably killed.' 'I have still greater reason than you to be thankful,' said the person addressed; 'for, in coming down that same hill, I was not only preserved from death, but from any accident at all.'"—Pages 69 and 70.

The author has recently been appointed coadjutor to the Rev. John Campbell, whom, in our number for January, we accompanied in one of his delightful African journeys*. We rejoice to hear of Mr. Aveling's ardent and active exertions in behalf of the young, and still more of the success which has attended them. The present effort will be equally popular; and, we hope, equally useful. The volume, in purple cloth and gilt edges, is got up with the publisher's usual good taste.

OLD HUMPHREY'S ADDRESSES. pp. 320. cl. bds.

Religious Tract Society.

THIS volume contains a collection of short and lively papers on miscellaneous topics. Some of them are written in a very spirited strain, and all are interesting. In number they are sixty-one; and the subjects are extremely diversified. Indeed the table of contents almost provokes a smile by the succession of singularly differing titles. These little essays, however, contain a world of instruction; and there is often quite a treasure hid under a quaint title.

We take our extract almost at random. Our eye has fallen on the following Title—"Perhaps you will think of it." Here is what follows:—

"While eating my mid-day meal, a sudden feeling of thankfulness came upon me as I called to mind the unceasing regularity with which my wants were supplied. In the frozen climes of the north, the half-famished Indian had, doubtless, wandered far for food; in the sultry regions of the east, the Arab must have roamed over spacious tracts in quest of water, while bread had constantly been given me, and water had been sure. It was a customary thing to have a table spread before me, but it was an unusual thing for me to feel truly thankful. Do you ever pass days, weeks, and months, without feeling your heart glow with gratitude for your daily food? What if the Father of mercies were to send a constant famine, wherein there should never be sufficient earing and harvest again for ever? He might do this; the very thought is enough to make us value our bits and drops. 'Perhaps you will think of it.'

"It was during one of the last cold, misty, and miserable days, that I was far from my home without my great coat. I mounted a coach to ride home, with the rain and sharp wind full in my teeth, so that I absolutely shivered with cold. A hundred times have I put on my great coat without any grateful emotion for the comfort of clothes, and perhaps you have done the same thing. What if the Giver of all good should, in His providence, cut off every means of supplying ourselves with clothing, by destroying the flocks and blighting vegetation! The thought is enough to make us bless God with the liveliest ardour, for our raiment. 'Perhaps you will think of it.'

"It may be that you were out in the open air the severest day of the frost. It was intensely cold, and seemed to freeze,

* See "The Evangelical Register," No. 123, volume xii., page 37.

not only one's breath, but almost one's very thoughts. Few days are more pleasant to those who have health and spirits, and who can move about with alacrity, than a fine frosty day; but for all that, when night comes on, and the tea-kettle begins to sing, it is doubly pleasant to draw near a cheerful, spirit-stirring fire. I found it so, and gratefully rejoiced in the delightful glow that spread throughout my frame. How many times have I warmed myself at the cheerful hearth without thankfulness? Has this been the case with you? What if the great Governor of the universe should command the supply of coal to fail, so that fuel should never again be abundant for ever! The thought almost makes me quake with cold, and should render us more thankful for the blessing of fire. 'Perhaps you will think of it.'

"The other day I looked at my Bible as it lay on the sideboard, and thought to myself how much I neglected it. What is a chapter or two in the morning and another at night, said I? why, if I looked upon it as the gift of God, given to warn me from evil, to console me in trouble, to direct me in difficulty, and to guide me to glory, I should prize it as a treasure, and commune with it continually as with a friend. Do you ever neglect your Bible? What a punishment it would be to us both, if an angel were sent down from heaven to close the leaves of the Bible for ever from our view! The thought is enough to make us value the Bible. 'Perhaps you will think of it.'

"My thoughts sadly wandered yesterday morning as I sat in the house of the Most High, while the minister was preaching his sermon. Do your thoughts ever wander under the sound of the Gospel? What, if the messenger of the Most High were sent down to close God's house, and to seal up the mouth of His faithful ministers for ever! This is a solemn thought, is it not? enough to make us anxiously attentive to every word spoken by a faithful minister. 'Perhaps you will think of it.'

"A short time ago, I knelt down, in a hurried manner, to offer up my morning praises and petitions at a throne of grace, and, after a few words, hastily rose to pursue some worldly object which absorbed my attention; but my conscience smote me, and told me that I had offered an affront to the Lord of heaven. Do you ever hurry over your prayers? What, if the high and holy One should issue forth His unchangeable mandate, 'There shall no more prayer and supplication find favour at the mercy-seat henceforth for ever.'

What an overwhelming thought! how precious it seems to make a throne of grace! 'Perhaps you will think of it.'

"How rare a circumstance it is for us to realize, even for a moment, in our thoughts, that eternal state of glory to which all true Christians are hastening. Not an hour ago I had a delightful anticipation of the heavenly Jerusalem. The city with the golden gates, the innumerable multitude that no man can number, the saints with their crowns of gold were all before me, as well as the Lamb that was slain, seated on His eternal throne; the golden harps resounded with celestial harmony, and the heavenly hallelujahs rose in one grand chorus of thanksgiving and praise. How much do we think of earth, and how little do we encourage thoughts of heaven! at least it is so with me. How is it with you? What if the Lord of life and glory were to proclaim, with a voice of thunder, the announcement, 'None shall behold My glory in heaven, who rejoice not in the expectation of sharing it, while yet they are on the earth.' The thought should awaken the most sluggish faculties of our souls to heavenly anticipation. 'Perhaps you will think of it.'

"We are too unmindful of what we owe the Father of mercies for the common blessings of food, raiment, and fire. We are too backward to improve the means of grace His goodness has provided for us, and too worldly to encourage the hope of eternal glory. If you are of opinion that this observation is just, 'Perhaps you will think of it.'"

REMINISCENCES OF PAST EXPERIENCE.

By the late MRS. G. SOFER, of Plymouth. pp. 204 cl. bds.

Darton and Clark, 58, Holborn Hill.

VALUABLE "Reminiscences" are these; the history of a soul—of its vain confidence, of its rising apprehensions, of its terrible alarms, of its deep temptations, conflicts, gloom, deliverance, light, love, joy, peace, humble serving, glad obedience, patient waiting, peaceful dismissal from this time-state. It is a touching narrative, because in these several stages, though little is said, that little seems to tell the whole truth, and keep nothing back. Hence there may be here and there that, at which a reader may say, 'It could not be wise to take that course;' but we feel that there is *truth* in the account, and truth deeply interests us when it concerns these high matters, and describes passages of life through which *we* have to

follow. The awakened and anxious will prize the book much; nor ought any to read it without profit. We look with reverence upon these unveilings of the inner-man—this telling in time something of the tale that will be fully told hereafter.

We subjoin a few sentences, further to certify the reader of the character of the volume :—

“ The sermon of our dear Lord on the mount passed through my mind, until I came to the end where it is spoken of building on the rock. (Matt. v., vi., vii.) I was most solemnly engaged whilst in this meditation, but still thought there was not such a one as I who ever went to heaven.

“ Why, Mary Magdalene, out of whom *was cast* seven devils, never sinned after the manner that I have, and she never possessed the advantages I have been favoured with; she had only seven devils, perhaps legions follow me! There was Manasseh—his sin was not like mine; Peter's, David's, Paul's, nor that of any that can be named, bear any comparison with the vile thoughts of my heart! God surely cannot justify me; His honour and attributes forbid it. When, lo! just as I came to this solemn conclusion, I thought of the request of the dying thief, and immediately I felt a degree of courage, and said, ‘ Lord here is one more vile than the dying thief—more vile than Manasseh—than Peter, who denied Thee, or any of the human race whom Thou hast redeemed.’

“ All of a sudden I was aroused as from a reverie, to consider our Saviour's intercession at the right hand of God in heaven, and that His power was the same now as when He was on the cross by the side of the poor criminal. Without delay or hesitation I was enabled to cry—‘ Dear Lord, remember Me, now that Thou art entered into Thy glory.’ Whether by the operation of the Spirit of God, God only knoweth, but an immediate answer I thought I received: a season of light, peace, love and joy ensued, and a beam from Jesus' face filled me with wonder and delight. I thought I saw Him pointing to His bleeding wounds, with a smile of the greatest complacency, saying—‘ All this I bore for thee,’ followed by these soul-ravishing, God-satisfying words—‘ Awake, O sword against the Shepherd, and against the Man that is My fellow, saith the Lord of hosts.’ Then I saw that justice had enough to satisfy all its demands, and I was satisfied also.

“ Thus I was quieted for about one day,

when the arch-fiend returned with more rage than ever. My joys were all rent from me by the insinuation that the ‘sweet exercise I had enjoyed was all a delusion, and I had better keep it from my mind altogether.

“ One day, when the force of temptation came upon me, I ran to the ‘revealed Word for a moment's support, and opened at the sixth chapter of Isaiah, which was an answer to it at once. Spiritual weapons for the spiritual fight were what I wanted. ‘ Now, O mine enemy,’ said I, what canst thou say? This Holy!—Holy!—Holy!—filling the whole earth with His glory, is Jesus, the great and eternal Jehovah; (and here) there are three Holies! yet but one Holy!’ This Scripture was made at once a healing balm to my poor soul; copying it out I carried it about with me, and when assaulted by Satan I generally found the reading of it produced a transient relief. As to the accusation of having sinned against the Holy Ghost the enemy could not make much of it; alas! I had guilt enough without a charge of this kind.”

“ The pangs of a wounded nature kept me in constant fear, as to what the end of this conflict might be, and often was I driven to the throne with this cry of a poor sinner—

“ Mercy, good Lord, mercy I ask,
Mercy! the total sum;
For mercy, Lord, is all my suit,
O let Thy mercy come!”

“ ‘ Deliver me from the snare of the fowler, and let me escape, as a bird unto her mountain; I am stung bitterly by the serpent, and none but Jesus can relieve and heal.’ ”

THE CAPTIVITY OF THE JEWS, AND THEIR RETURN FROM BABYLON. pp. 192. cl. bds.

Religious Tract Society.

We have here one of a very deserving class of books, several of which have recently appeared; books that take a particular portion of the sacred history, and give a chronological narrative of the period selected, illustrating and adding to the Scripture account from the writings of profane authors and the discoveries of modern travellers. There is much popular ignorance and mistake on the subject of the era, to which this volume is devoted; and numbers of people are surprisingly unacquainted with the order of events in the days of Jeremiah, Ezekiel, Nehemiah and Esther. Such books as these ought to be welcome on this account. Besides which, they col-

lect a great deal of new information, and throw additional interest around neglected portions of Holy Writ. The volume is exceedingly well got up, and may be depended upon for accuracy.

THE GOOD SHEPHERD. By the Author of "The Penitent's Prayer." pp. 80. Religious Tract Society.

AN interesting Commentary on the twenty-third psalm, and the former part of the tenth of St. John; abounding with devout thoughts upon those consolatory passages, and holy uses of the doctrines they unfold.

GIFT TO A DOMESTIC. pp. 163. cl. bds. Religious Tract Society.

THIS volume contains counsels admirably suited to the persons addressed, and relating both to their conduct in the things of this life and to preparation for the life to come. True fidelity and ready service, upon Christian motives, are commended to servants, and exhortations are illustrated by appropriate anecdotes; while the writer ever keeps

before their view "the reward of the inheritance," which awaits those who (in whatever station) "serve the Lord Christ."

THE COMPLETE DUTY OF MAN. By H. VENN, M.A. New Edition, with a Memoir. pp. 418. cl. bds.

SOLITUDE IMPROVED BY DIVINE MEDITATION. By NATHANIEL RANNEY, some time Minister of Felsted, in Essex. A.D. 1670. pp. 341. cl. bds.

JESUS CHRIST THE BRIGHTNESS OF GLORY. By THOMAS BRADBURY. A.D. 1729. pp. 70.

Religious Tract Society,

WE class these works together, because they agree in bearing us back to days that are past; they are memorials of men of God, who "being dead, yet speak," and live. We have had occasion before to thank the Tract Society for preserving and reviving works like these, and we feel that they deserve well of the universal church for the service they have thus done it.

Religious Intelligence.

THE COURT.

HER Majesty, who did not attend Divine service on the first two Sundays in January, left Windsor Castle for Buckingham Palace on the 10th, and attended at the Chapel Royal, St. James's, on the 19th and 26th.

Date. Preacher. Text.
Jan. 19 Rev. Dr. Irving.. Rom. xii. 6-8
" 26 Ven. Archd. Hamilton.. Eph. v. 9.

On Thursday, Jan. 16, Her Majesty in person opened Parliament. The following is the first paragraph of her Speech on that occasion:—

"My Lords and Gentlemen,

"Since you were last assembled I have declared my intention of allying myself in marriage with the Prince Albert of Saxe Coburg and Gotha. I humbly implore that the Divine blessing may prosper this union, and render it conducive to the interests of my people, as well as to my own domestic happiness, and it will be to me a source of the most lively satisfaction to find the resolution I have taken approved by my Parliament."

PARLIAMENTARY.

THE QUEEN'S SPEECH.—An address to

Her Majesty (echoing the Speech from the throne) having been moved in the House of Lords, on Thursday, Jan. 16, the DUKE OF WELLINGTON moved that the first paragraph of the Address be amended, so as to run thus—"We have heard with great satisfaction your Majesty's declaration of allying yourself in marriage with the Protestant Prince Albert of Saxe Coburg and Gotha;" observing that the House and the public were entitled to know that the provisions of the law had been complied with, forbidding her Majesty's marriage with a Roman Catholic. VISCOUNT MELBOURNE said, that as every one knew that the Prince and his ancestors were Protestants, the amendment was unnecessary, and would only create a doubt upon the subject. THE EARL OF WINCHILSEA maintained that the information was needed, to satisfy the country. LORD BROUGHAM said, that the amendment implied, that the House supposed Her Majesty would break the law. The Amendment was, however, agreed to without a division.

CHURCH OF ENGLAND.

NEW BISHOP.—Dr. James Bowstead has been translated from the Bishopric of Sodor and Man to the See of Lichfield, in the room of Dr. Butler deceased. And Dr. Peyps has succeeded the Bishop of Sodor and Man in that diocese.

NEW CHURCHES.—We continue our List of Churches opened:—

Harbridge, near Ringwood, Nov. 12 (Winchester Diocese). Erected by Earl of Normanton.

Beaulieu, New Forest (Winchester Diocese).

Sulby (Isle of Man), Nov. 24.

Rain Hill, near Prescot (Chester Diocese); seats 375; cost £800.

Halewood, near Childwall (Chester Diocese); seats 350; cost £900.

Bolton (Chester Diocese); seats 650; cost £2,200.

Addington, near Standish (Chester Diocese); seats 600; cost £1,400.

St. Thomas's Church, Preston (Chester Diocese); seats 1,050; cost £3,500.

Holme, near Burton in Kendal (Chester Diocese); seats 500; cost £750.

St. James's Church, Clitheroe (Chester Diocese); seats 688; cost £1,200.

Stalybridge (Chester Diocese); seats 1,000. Cost near £4,000.

Marthal, near Rostherne (Chester Diocese).

CALCUTTA CATHEDRAL.—In addition to the £20,000 given by the Bishop of Calcutta towards the erection of this Cathedral (which will cost, with endowment, £60,000), the subscriptions in Calcutta up to Oct. 12 amounted to £15,300, and the Christian Knowledge Society have voted £5,000, and the Society for the Propagation of the Gospel, £3,000. The first stone was laid on the ninth of October.

WESLEYAN.

NEW CHAPELS.—The following have been opened:—

Southwell, Notts, Dec. 13.

Hunslet, near Leeds, Dec. 20.

Horsforth Woodside, near Bramley, Dec. 22.

Darwen, Dec. 25.

MISCELLANEOUS.

CHURCH RATES.—List of contested cases continued:—

Uxbridge - - Rate postponed twelve months.

Romford - - Rate carried.

FEMALE EDUCATION IN THE EAST.

[The following is an extract from a speech delivered by the Hon. and Rev. B. W. Noel, at a public meeting on behalf of the City Auxiliary to the Society for Promoting Female Education in the East, held on Monday, Dec. 30, 1839]:—

“In India—a sphere of labour peculiarly chosen by this society—they well knew, from the vast mass of information which had been diffused upon the subject, how cruelly the female portion of the population suffered under the severity of the laws, and from the barbarity of the opposite sex. Experience had invariably proved that, in all countries in which it existed, polygamy was a source of degradation to the female sex; and the case of India formed no exception to this rule. It was calculated that there are in India fifty millions of women; and this vast proportion of the population was systematically depressed by treatment the most cruel and inhuman. Women were there the servants and the slaves, instead of the companions and the counsellors of their husbands; at meals, the wife attended upon her husband—the mother performed the most menial services for her son; and the miserably degraded wife was not even allowed to pray, without the express permission of her lord and master. One great and fruitful cause of the unhappy condition of females in India, was, he considered, the early age at which they were betrothed or married. Before they attained an age which qualified them for the choice of a partner for life—indeed, while they were mere infants, they were introduced to children of the other sex, who had been selected as their husbands, and to whom they were married. From the time of the marriage, the wife was considered as the property of her husband; she was not introduced into any society; she received no education; she had no occupation which might strengthen and enlarge the mind; in short, no source was open to her from which she might hope to obtain happiness. How, then, was it possible that these forced marriages could be productive of the least domestic comfort or happiness? It was almost invariably the case, that Hindoo marriages conducted to the misery, instead of the happiness, of both parties; and, in fact, no Hindoo woman could expect happiness in that relation of life. The men of India were aware of this, and they well knew that their lives were not secure for an instant, unless they

could invest a state of widowhood with more misery and wretchedness than even married life. Widowhood was, in India, a proscribed and despised condition:—widows were prevented by law from marrying again after the death of their first husbands, and they were compelled to observe many severe and painful austerities—and it was believed, that the misery and barbarity to which women in a state of widowhood were exposed, and the consequent dread of that condition which was implanted in the minds of the native females, was the only cause which prevented an immense number of Hindoo men from being destroyed by poison, by their insulted and degraded wives. They might, from these facts, form some slight idea of the condition to which females were reduced by heathenism. But, if they found that women were thus degraded and debased in the semi-civilized heathen countries of the East—as, for instance, India, and China—they could not expect the sex to occupy a more elevated position in those parts of the world in which the light of civilization had been more scantily diffused. He had recently perused a work on New Zealand, by Mr. Polack, in which the author says, that he has frequently conversed and reasoned with the women of that island on the cruel practice of murdering their female infants, and he never knew them to manifest any sense of shame on the subject. Mr. Polack further states, that he once heard a young New Zealand woman, when accused of the murder of her female child, reply with a laugh, that ‘she wished her mother had shown her the same kindness when she was an infant, and then she would not have lived to be a miserable drudge, exposed to her husband’s cruelty.’ It was amply proved, by experience, that, throughout the world, wherever man existed in his natural and corrupt condition, he invariably employed his superior strength and power to tyrannise over woman; and it was only where the light of the Gospel had been introduced, and where the civilization engendered by the knowledge of that Gospel prevailed, that man became, as he ought to be, the protector and the friend of the weaker and more helpless sex. But the condition of female children in heathen lands, was more painful and miserable than even that of woman. It was impossible to imagine how, in China, the mental and bodily

energies of the female children were enfeebled, distorted, and crippled, by the cruel practice of confining their feet in small shoes, from early infancy, in order to prevent their growth. It was known that the Chinese had been accused, and not without foundation, of the fearful practice of infanticide. This fact was established by the testimony of Mr. Gutzlaff, the well-known missionary, who states, that this crime, so far from being confined—as was supposed by some—to the capital, or the more populous cities, was practised, to a dreadful extent, along the whole coast. There were present, today, two female children, who afforded evidence, in their lacerated and crippled persons, of the cruelties of heathenism. These children, who were being educated in this country, and who were being destined, he hoped, to be useful in their native land, were sold by their heartless parents to an inhuman monster, who, in order to excite compassion by their exhibition, and thus to gain the contributions of the charitable, plucked out their eyes, and rendered one of them a cripple for life, by severing the sinews of one arm and leg. A lady who had been connected with the missionary station at Kishnagar, had told him, that just before she left India, forty native children had been brought to the Orphan Asylum at Calcutta, by a British officer. It was at a period when the country was desolated by one of those dreadful famines which are of such frequent concurrence in that quarter of the globe; and the children to whom he had alluded, whose parents had either deserted them, or had died, were about to be sacrificed by the unhappy natives to propitiate their deities for the removal of the famine, when they were fortunately rescued by the officer, who conveyed them to a place of refuge. From statements which had been made to him by Mr. Moffatt, a missionary who had recently arrived from South Africa, it appeared that the situation of children among the heathen in that portion of the world, was equally distressing. It was not unusual, in Africa, when, in their predatory wars or excursions, one tribe had overcome another, for the victors to collect the children of the vanquished, and to destroy them by casting them into a burning furnace, or by some other mode equally barbarous and inhuman.”

THE EVANGELICAL REGISTER.



MARCH, 1840.

PRACTICAL DIVINITY.

ESSAY III.

MAN IN HIS LAPSED STATE, AN OBJECT OF REDEEMING LOVE.

Redemption ! O thou beauteous mystic plan !
Thou salutary source of life to man ;
What tongue can speak thy comprehensive grace ?
What thought thy depths unfathomable trace ?
When lost in sin our ruined nature lay,
When awful justice claim'd her righteous pay,
See the mild Saviour bend His pitying eye,
And stop the lightning just prepared to fly !
(Oh—strange effect of unexampled love !)
View Him descend the heavenly throne above :
Patient the ills of mortal life endure,
Calm, tho' reviled, and innocent, tho' poor ;
Uncertain His abode, and coarse His food,
His life one fair continued scene of good,
For us sustain the wrath to man decreed,
The victim of eternal justice bleed.
Look ! to the cross the Lord of life is tied ;
They pierce His hands, they wound His sacred side ;
See ! *Christ* expires, our forfeit to atone,
While nature trembles at His parting groan.

BOYSE.

THE view taken in the preceding essays of the present state of man as a fallen creature, although consonant with reason, revelation, and experience, is calculated to excite, in the minds of such as reflect and consider, apprehensions of a gloomy and terrific character. The awful fact that man is fallen from his primeval dignity, felicities, and prospects—is ruined, condemned, lying under the curse of a violated covenant or broken law, indisposed to seek and unable to make peace with God, (because the carnal mind is enmity against God, and he cannot remove his guilt,)—having been clearly proved : it is evident, that unless God either has interposed, or will interpose in our behalf, we must inevitably suffer the punishment justly our due as transgressors, and endure all the misery which necessarily results from separation from the Author and Giver of all good. But although our sins have separated us from God, (Isaiah lix. 2.), and constituted us His enemies (Col. i. 21.), and our case is bad, yet it is not desperate. The Lord in mercy appears in our behalf, and displays His love in the gracious appointment of a

suitable Mediator, through whose intervention contracted guilt should be atoned for, sins pardoned, sinners justified, souls regenerated, and reconciled to God, and finally exalted to eternal glory. To illustrate these and kindred facts, the greater part of the sacred volume was penned; which, while it clearly describes our helplessness, guilt, and misery, as clearly discloses the tender mercy of our God in devising, appointing, and achieving our salvation.

I. That man in his lapsed state is an object of redeeming love, is seen in the gracious appointment of a suitable Mediator.

A mediator is one, who interposeth between two parties at variance, to make a peace or unity between the party offending and the party offended. There must be two parties, and the mediator is a middle or intervening person. This principle is recognised in the sacred volume, (Gal. iii. 20)—“A mediator is not a mediator of one.” A mediator is required when the persons or parties at variance are, by the cause of the difference, prevented from treating directly with each other. A mediator should regard the interests of both the parties between whom he negotiates, and see that the peace made is injurious to neither. He should be the friend of both. A mediator should voluntarily undertake the office of reconciler, and work of making peace, under the sanction and appointment of the superior or grieved party, and be well acquainted with all the circumstances of the case.

These pre-requisites are all found in our adorable Redeemer. He is a Mediator coming between two parties at variance with each other; namely, God and man. Man being the offending party, and God the offended. Our sins had separated between us and our God, constituted us His foes, and filled our souls with every evil desire. Our sins had brought us under the curse of the law, armed eternal justice against us, and rendered us worthy of punishment. Our sins had disqualified us for approaching God, and consistently with His majesty and holiness God could not treat (as far as we can judge) directly with us in our guilty impenitent state of rebellion otherwise than as a Judge. The difference made by sin justified the interposition of a mediator, but could not cause his intervention. Let us then be thankful for the merciful appointment of the Son of God, and rejoice because “there is one Mediator between God and men, the man Christ Jesus”—(1 Tim. ii. 5). Upon the terms of the first covenant as based in the principles of inflexible justice, which were fully developed in the nature of the moral law that was given on Mount Sinai, through the agency of Moses as mediator (Gal. iii. 19), no reconciliation could be effected, because man could not of himself meet the demands of justice. Hence the necessity of another covenant, in which justice should be honoured before the universe, whilst mercy and grace descending pardon and restore to men the enjoyment of Divine favour in a life of humility and living obedience. Hence “Jesus, the Mediator of the new covenant”—(Heb. xii. 24)—“is the Mediator of a better covenant established upon better promises”—(Heb. viii. 6). Jesus, being both God and Man, is the friend of both God and man, and regards equally the *glories* of the Godhead and the *welfare* of man, in the discharge of his Mediatorial office. As *man* He is related to us, whose cause He undertook, and so qualified to make satisfaction for sin in the nature that had transgressed, by yielding obedience to the law we had broken, and suffering death for our sins according to the terms of the better covenant, which He, as the Surety of the covenant, had entered into with the Father in our behalf. The office of Mediator which our Lord sustains, and the work of making peace which He has done, were willingly undertaken by our Lord with the sanction and by the appointment of our heavenly Father. The willingness of Christ to effect a reconciliation between us and the Deity, is revealed in a variety of modes and various passages of Scripture. The following passages are sufficient to demonstrate this point:—“The Lord possessed me in the beginning of His way, before His works of old; I was set up from everlasting, from the beginning, or ever the earth was; when there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as ye He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth, when He established the clouds above, when He strengthened

the fountains of the deep, when He gave to the sea His decree that the waters should not pass His commandment, when He appointed the foundations of the earth, then I was by Him, as one brought up with Him : and I was daily His delight, rejoicing always before Him ; rejoicing in the habitable part of His earth ; and My delights were with the sons of men. Now therefore hearken unto Me, O ye children : for blessed are they that keep My ways"—(Prov. viii. 22—32.) "*Sacrifice and offering Thou didst not desire ; Mine ears hast Thou opened : burnt offering and sin offering hast Thou not required.* Then said I, Lo, I come : in the volume of the book it is written of Me, I delight to do Thy will, O My God."—(Psalm xl. 6—8.) And this language was uttered with a perfect knowledge of His humiliation, sufferings, and death. Mortality with all its evils, and death with all its horrors, were disclosed to His view ; but His love was stronger than death—the waters of affliction could not quench the flame. And when the period was come for the fulfilment of His engagements, in which He was to atone for our sins and accomplish our redemption by suffering and death—when He cometh into the world He saith, "*Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me.*" "Lo, I come to do Thy will"—(Heb. x. 5—7.)

Our Lord came readily, but with the sanction and appointment of the Eternal Father. When the fulness of time was come God sent forth His Son made of a woman, made under the law, to redeem them that were under the law—(Gal. iv. 4, 5). And prior to His coming, calls on us by the voice of inspiration, to regard His Son with earnest attention. "Behold, My servant whom I uphold ; Mine elect in whom My soul delighteth. I have put My Spirit upon Him ; He shall bring forth judgment to the Gentiles"—(Isaiah xlii. 1.)

II. That man in his lapsed state is an object of redeeming love, is seen in the dignity of the Mediator and the antiquity of His appointment.

The Mediator appointed to repair the breach made by sin between our souls and God, wears the honours of Divinity. "He is the brightness of the Father's glory ; the express image of His person ;" "the Creator of all things visible and invisible." "The Word that was with God"—and was God. "Having life in Himself." The co-equal and co-eternal Son of God the Father—(1 Pet. i. 2). God, who is love, unto whom the past, the present, and the future are fully known, foresaw eternally the apostacy of our first parents, and provided for the reconciliation of men to Himself through faith in the merits of His Son, prior to the creation of the world. Hence we read of "eternal life, which God, that cannot lie, *promised before the world began*"—(Titus i. 2.) "Of God who hath saved us and called us with an holy calling ; not according to our works, but according to His own purpose and grace, which was *given us in Christ Jesus before the world began*."—(2 Tim. i. 9.) Of "the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath *chosen us in Him before the foundation of the world*"—(Eph. i. 3, 4.)

III. That man in his lapsed state is an object of redeeming love, is seen in the reconciliation effected by the appointed Mediator.

First. This reconciliation, although not so decisively ascribed to the obedience of our Lord while living as to His death, is nevertheless to be traced to it, and was effected by it. In order to yield obedience to the law, our Lord was made under the law—(Gal. iv. 4.) "He took upon Him the form of a servant"—(Phil. ii. 5.)—"and as Mediator became *one*"—(Isa. xlix. 3.) As a servant He obeyed the will of God, as revealed in the laws of nature and of Moses. His obedience was rendered willingly.—(Psalm xl. 6.) It was perfect in nature and extent, for He was without sin—(1 Pet. ii. 22) ; and rendered in behalf of such as believe, that being clad by faith in it as by a robe, they should be accounted righteous. "Christ is the end of the law for righteousness, to every one that believeth"—(Rom. x. 4.) In this respect Christ is the very opposite of Adam. Adam is a cause of condemnation ; Christ of justification. "For as by one man's disobedience many were made sinners, so by the obedience of *one* shall many be made righteous"—(Rom. v. 19.)

The obedience of Christ, rendered in our nature to the law of God, magnified and made it honourable ; condemned sin in the flesh, and proved "the commandment holy and just and good." His righteousness being perfect, accepted in our behalf, and the possession of believers, we may desire with Paul, to be "found

in Christ, not having our own righteousness, but that which is through the faith of Christ, the righteousness of God by faith."—(Phil. ii. 9.)

Second. This reconciliation is effected through the death of our Lord Jesus Christ, the appointed Mediator, who suffered for our sins to sustain the glory of God in our everlasting welfare. The death of Christ was an astonishing event. The dignity of the sufferer, the prodigies attendant on His crucifixion, and the wondrous results of His passion, all prove it wonderful. Well might the sun refuse to disperse the darkness which diffused itself over the land, the veil of the temple be rent in two from top to bottom, the earth tremble, the rocks split, and the graves burst open to allow the saints to rise after His resurrection. The death of Christ was a reconciling event; "When we were enemies we were reconciled to God by the death of His Son"—(Rom. v. 12). "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man, so making peace: and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God"—(Eph. ii. 11—19. See Col. i. 20.)

The death of Christ was a reconciling event, because it realized the types and fulfilled the predictions of the Old Testament in taking sin away, the cause of separation or of variance between us and our God. Daniel had left it on record, that the Messiah should be cut off, but not for Himself; that He should finish the transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, &c.—(Dan. ix. 24—26.) Isaiah had said, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." He had glanced forward to the future and said, "It pleased the Father to bruise Him, He hath put Him to grief; when thou shalt make His soul an offering for sin, He shall see His seed." The services of the Mosaic ritual faintly shadowed forth the figure of Him that was to come. That economy was an economy of blood, and by a succession of sacrifices taught us the necessity of a more dignified Victim, and richer blood than theirs, to take away sin. Hence the force of our Saviour's appeal to the desponding disciples, who were sad, dejected, and cast down on account of His crucifixion—"Ought not Christ to have suffered these things and to enter into His glory"—(Luke xxiv. 26.)

The death of Christ was a reconciling event, because He, according to the eternal purpose of God, took away sin, the cause of the difference between God and His people, as revealed in the predictions of the prophets and signified in the prescribed services under the Old Testament dispensation, in the discharge of His Mediatorial office. The death of Christ was pre-determined; hence He is called "the Lamb slain from the foundation of the world"—(Rev. xiii. 8). Hence it is said, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain"—(Acts ii. 23). And hence we are said to be "redeemed with the precious blood of Christ, as of a Lamb, without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you who by Him do believe"—(1 Pet. i. 18—20.)

The death of Christ as Mediator was predetermined. "And for this cause He is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance"—(Heb. ix. 15). Sin was in the way—sin was the cause of variance; but the death of Christ takes away sin. "The blood of

Jesus Christ cleanseth from all sin"—(1 John i. 7). "Behold the Lamb of God that taketh away the sin of the world"—(John i. 29). The fires of sacrifice may now be extinguished, the blood of the appointed typical victims may no longer be shed, the clouds of incense no longer ascend; the true Sacrifice has been offered; the ransom has been paid, eternal redemption is obtained. "He laid down His life for His sheep"—(John x. 11). "The Son of man, who came to give His life a ransom for many"—(Matt. xx. 28)—"hath suffered for sins, the just for the unjust, that He might bring us to God"—(1 Peter iii. 18). The death of Christ, which removes sin and ransoms sinners from their punishment—(see Job xxxiii. 24)—which obtains remission and forgiveness, is a perfect reconciliation. The Old Testament economy developed the principle of sacrificial atonement, and inculcated the fact, that "without shedding of blood there is no remission of sin"—(Heb. ix. 22). It taught, by the constant recurrence of sacrifice, that "it was not possible for the blood of bulls and of goats to take away sin"—(Heb. x. 4)—and by the guiding light of prophecy disclosed to our view the appointed Victim, "whose blood is shed for many for the remission of sins"—(Matt. xxvi. 28). And "by one offering He hath perfected for ever them that are sanctified"—(Heb. x. 14). His death was efficacious. He was delivered, from eternity, for our offences, as the appointed Mediator, according to the everlasting purpose of the Father; in time He was the subject of promise, prediction and type, and at the appointed period was put to death in our place and stead, in a body which He assumed and which was prepared for that purpose—(compare Heb. ii. 9, 14, with Heb. x. 5).

The death of Christ, we should remember, was necessary to fulfil the promises, verify the types, accomplish the predictions and establish the eternal purpose of God in showing mercy to sinners, whom He hath loved, not at the expence of justice or of law, but by meeting the demands of justice and yielding obedience to His commands in the nature that had sinned. It was an illustrious expedient, in which the love of God to poor sinners, His regard to justice, and hatred of sin are fully developed. The death of the appointed Mediator, so far from procuring the love of God, is the effect of His everlasting and unchanging love; "Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins"—(1 John iv. 20). God commendeth His love toward us in that "while we were yet sinners Christ died for us"—(Rom. v. 6.) So far from the death of Christ being designed to reconcile God unto us, "God hath reconciled us to Himself by Jesus Christ"—(2 Cor. v. 18.)

IV. That man in his lapsed state is an object of redeeming love, is seen in the blessed results of the mediation of Christ.

1. There is a way of access to God. Prior to the fall, it is possible Adam had direct access to his Creator; but after the fall, there was no way of access, until a way was opened through our Lord Jesus Christ, who says "I am the way" (John xiv. 6), and graciously invites us to come and find rest to our souls; promising to reject none that come. Yes, there is a way of approach to God, a way in which sinners may "draw near and obtain mercy, and grace to help in time of need." And over the entrance is inscribed by the pen of eternal love—"Him that cometh to Me I will in no wise cast out."

2. There is salvation for every penitent believer.

"Jesus is exalted a Prince and a Saviour, to give repentance to Israel and forgiveness of sins"—(Acts v. 31). "Through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things—(Acts xiii. 38, 39). "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth (*προεθετο*, foreordained,) to be a propitiation through faith in His blood"—(Romans iii. 24, 25).

3. There is the peculiar privilege of communion with God for believers. "Being justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have access unto the Father by the One Spirit." And truly under the influence of the Holy Spirit, our fellowship is with the Father, and with His Son Jesus Christ. Heaven begins on earth in the enjoyment of Divine love, access to our heavenly Father, and the cheering rays of His reconciled countenance.

4. There is great encouragement to seek salvation.

This encouragement is drawn from His promises. He says, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." From the perfection of the Mediator's work. He hath obeyed the law, and so wrought out and brought in an everlasting righteousness, which is unto all and upon all that believe. "He hath made atonement for sin, and died to purify unto Himself a peculiar people, zealous of good works." And "He is able to save to the uttermost all that come to God by Him.

Lastly. The salvation of His church is completed; her sins are washed away in the crimson streams that flowed from her dying Lord. She is ransomed by the life He gave for her redemption from the curse of the law, justified in His righteousness freely from all things, and brought into a state of peace with God through His gracious intervention, and may rejoice in hope of the glory of God. Truly, He hath loved His church and should be loved in return. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies living sacrifices unto God, which is your reasonable service"—(Romans xii).

From the gracious appointment of a suitable Mediator, the dignity of the Mediator, the antiquity of His appointment, the reconciliation He has effected, and blessed results of His Mediation, it is clear that man in his lapsed state is an object of redeeming love, and may through faith in the gracious Redeemer arrive finally in eternal glory. The Lord grant this faith to every reader, for the Redeemer's sake.

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F. PERKINS.

TWO DEATH BEDS.

As the result of his own observation, he who addresses you may state, that he has witnessed the closing days of many who had imbibed infidel opinions, but never saw more than one who persisted in those opinions to the last. Some awoke to horror and despair; and some, there was reason to hope, sought and received mercy from that long-suffering Saviour whom they had denied. One, indeed, there was, who, according to the horrid language of his mates, did "die game,"—an expression in itself betraying the desperate struggle there must be made to keep the truth from bursting forth. The man to whom we allude was a superior mechanic, possessed of a vigorous mind, and deeply versed in the works of sceptics. Though he yielded several points, and discovered much of wavering in his views, yet he never avowedly abandoned his unbelief. Little cause, however, had infidelity to triumph in his end; pitiful were the solace and the succour which she gave him. His sick-bed was a scene of unmitigated suffering; his temper became so embittered, that, on one occasion, when his little child, in its mother's arms, stretched out its hand towards some lozenges that lay on his pillow, he snarled forth in a tone I shall never forget, "You fiend!" He wailed and writhed under his bodily pains, which were not greater than are incident to some kinds of consumption, with the most abject impatience; his countenance was the mirror of passion and misery, and his very look had in it something terrific. In vain did he strive to stifle the misgivings of his mind, for his apprehensions would betray themselves; he could not endure to be left in the dark: he would, sometimes, when none besides his family was present, shriek out frightfully and declare there were devils in the room! True, his intellect might be impaired, though I never discovered it; but, even admitting that he raved, whence arose the complexion of his ravings? And to complete the horrors of that chamber, even his adult daughters, instead of hanging yearningly over his bed, would not one of them venture alone into his apartment, such a dread had they of what was passing there.

Oh! contrast with the dark scenes we have glanced at the death-beds of some of the servants of God. A thousand such present themselves to view. May it be allowed me to select from amongst them the one most endeared to myself? May I take you, for a moment, to the death-bed of my venerated father? During half a century he had proved his principles in his life, and when dying he sealed them in his death. Though his bodily anguish must have been intense, he sustained it without one expression of disquietude. His children, instead of shrinking from his presence, hung around him with a thrilling love, chastened by a holy admiration of the grace which God imparted to him. There was no enthusiasm, no excitement. There was the serenity of the summer sunset, combined with all its lustre. Within a few minutes of his death, he waved his hand, and exclaimed, "More than conqueror! More than conqueror!" Then, after a pause, stretching forth both his arms, his countenance beaming with more than earthly brightness, he added, "A world of glory breaks upon my view: I see angels and archangels, cherubim and seraphim—I see all our dear departed relatives and friends that died in the Lord—I see God the Father, sitting on the throne—I see God the Son, standing at his right hand—I see the spirits of just men made perfect." It seemed as if he had somewhat of the vision vouchsafed to the first martyr. The impression, indeed, was mental, but the effect was no less real. Almost immediately after, he expired without a struggle.—*From a Lecture on Infidelity, by the Rev. H. Stowell. Religious Tract Society.*

ECCLESIASTICAL HISTORY.

ON THE STATE OF THE WORLD AT THE COMMENCEMENT OF THE CHRISTIAN ERA.

PART II.

ON THE JEWISH NATION.

From the family of Noah many nations and tribes have descended, and these admit of various distinctions, as the inhabitants of different localities, the recipients of different creeds, and the adherents of different leaders in religion; but the great divisions into which men were separated at the period of our Saviour's advent were those of Jew and Gentile. These were the result of Divine interposition. The Almighty was pleased to set apart the Israelites for the important purposes of preserving in the earth the knowledge of Himself, of testifying against the idolatry and polytheism of the rest of mankind, of introducing the Messiah, and preparing the way for the extension of the Gospel. This He accomplished by honouring them with a revelation of His character, and the origin and design of the present mundane system; by favouring them with the laws and institutions of Moses, the missions and writings of a long train of prophets, and the care of a watchful providence. To the Gentiles, who neither regarded nor observed the ceremonial ritual prescribed by Moses under the direction of Jehovah, we have attended. To the state of the Jewish nation, at the interesting period under consideration, we now attend.

The descendants of Abraham, called Jews or Hebrews, were not then in that scattered state in which they are now, and in which they have existed for ages—"a nation scattered and peeled," "without a king and a prince;" neither were they in that splendour and stability or esteem, which distinguished them in the days of David. But they were resident in their own land, and governed, although under a tributary king or imposed rulers, by rulers of their own and by their own laws, at the commencement of the period under review. Palestine, or the land of promise, the land of their fathers—the site of their glory—the spot on which the affections of the Jew now fasten, and for which he cherishes the hope of possession in a future period—commonly called Canaan, after the son of Ham, whose descendants once possessed this land as well as Mizraim or Egypt—is situated on the Western part of Asia, and in the neighbourhood of Egypt and Arabia. It is bounded on the East by Arabia Deserta, on the West by the Mediterranean or Great Sea, on the North by Syria, and on the South by Arabia and Egypt. A small tract of land about 200 miles long and 100 broad, varying greatly in its breadth in different places, which lies far within the temperate zone, and is blest with a good air and fruitful soil. This country, however, was not the only place where the Jews existed in numbers. Through their previous captivities and frequent emigrations, they were found in various lands, and "wherever they dwelt they lived in a measure separate from the rest of the community, but they were extremely harmonious among themselves; indeed, those who lived in countries separate and distant still maintained a connection with each other by means of the temple at Jerusalem, for every individual was in the habit of sending to it yearly a half shekel in money—those who were able visited it in person."* Wherever they emigrated, they carried the writings of Moses and the prophets; and wherever they lived they were known by their religious peculiarities. So far from hiding their attachment to the God of heaven and earth, they gloried in Him as their God and the God of their fathers, and erected prosecutions and synagogues in which to worship Him in every place. "The Jews of Egypt, who inhabited Leontopolis in the district of Heliopolis from the year 143 before Christ to Anno Domino 73, had a temple of their own, though they still kept up a connection with the Jews at Jerusalem."†

The nation so united by religious ties or bonds, was united still more closely in the expectation of a great deliverer, who they fondly hoped would not only liberate

* Jahn Bib. Ant.

† Jahn.

them from the galling yoke of the Roman, but from that state of political weakness which had rendered them tributary to the Persians and Syrians. They expected He would ascend the throne then filled by the Idumean Herod, who held his kingdom in subjection to Cæsar, and having expelled him from the country, should not only defend them against, but vanquish all their foes; nay, they looked forward to the establishment of a lasting and extensive empire through a succession of decisive victories. They lost sight of the spiritual character of their long promised Messiah, of the superior nature of His triumphs, and of the unearthly character of His empire. And hence, notwithstanding the seventy weeks of years from the time of the mandate going forth to rebuild the temple were nearly expired—notwithstanding the sceptre was departing from Judah and the lawgiver from between his feet—notwithstanding a general expectation of Messiah was created among the Gentiles as well as themselves—notwithstanding He was born in the fulness of time in Bethlehem, and of the line of David, in the period foretold by prophet after prophet—and notwithstanding He, as predicted, healed the sick, fed the multitude, gave limbs to the maimed, sight to the blind, and life to the dead—we find them despising and rejecting Him to their eternal injury, and, through their rebellions and factions, to the destruction of their civil polity.

The political sects or factions to which this state of things gave birth, do not require much attention; and we must not forget “that among the Jews religious and civil opinions were almost necessarily blended. The Galileans are mentioned in Scripture in strong terms of censure, as a turbulent and seditious sect; and Josephus, who does not name the Herodians, not only speaks of the Galileans as a very considerable sect, but ascribes to them a great part of the calamities of his country. Their leader was Judas of Galilee, who was followed at first by a small part of the Pharisees, but by degrees the Galileans swallowed up all the other sects, and it is highly probable that the zealots were of this sect.”*

The Herodians also were a political rather than a religious sect. “Tertullian, and some other ancient authors, thought that the Herodians were so called because they believed Herod to be the Messiah; but Jerome treats this opinion with contempt, and there seems to be no foundation for it in Scripture, unless we suppose that it is alluded to in our Lord’s caution to His disciples against ‘the leaven of Herod.’ It seems more probable that the Herodians were only a set of men strongly attached to the family of Herod, and of particularly profligate principles.† These men, says Dr. Doddridge, from their high regard to Herod would naturally be zealous for the authority of the Romans, by whose authority Herod was made and continued king;” and so determinately opposed to the Pharisees, whose principles were widely different. “The Herodians,” says Dr. A. Clarke, “did not exist before the time of Herod the Great, who died only three years after the incarnation of our Lord; they existed at least thirty years after, and were alluded to by our Lord, who cautioned His followers against them. As Herod subjected himself and his people to the dominion of the Romans, in opposition to Deut. xvii. 15, built temples, set up images, and joined in heathenish worship, though he professed the Jewish religion, we may learn that the Herodians were such as held it lawful to transfer the Divine government to a heathen ruler, and to conform occasionally to heathenish rites in their religious worship; in short, they trimmed and were religious just as far as it tended to secure their secular interests.”‡ This view is supported by Dean Prideaux, from whence it was extracted by Dr. Clarke. And they seem to have borne a close resemblance to the Samaritans in their original character, according to Prideaux, who says, “The Samaritans were no more at first than a mongrel sort of heathen, who worshipped the God of Israel only in an idolatrous manner and in conjunction with their other deities,” till reformed by Manasseh.

We close our review of the political state of the Jews at this interesting season by observing, that the publicans, although they were not of any sect or party civil or religious, but merely gatherers of taxes, and collectors of customs for the

* Bp. Tomline’s Elements of Christian Theology. † Bp. Tomline. ‡ Dr. A. Clarke on Matt. 16. 1.

Romans, were lightly esteemed, and their employment considered base and infamous by the Jews, who bore with impatience the taxes imposed by their conquerors.

The religious state of this nation now requires our attention, although little can be added that a serious reader of the New Testament does not know. Prior to the Babylonish captivity the Jews were prone to idolatry, but afterwards they were determinedly opposed to it with the exception of the time-serving Herodians, who are supposed to have been of the Sadducees. "Previously to that captivity there are no vestiges of the existence of any sect among the Jews. Devoted to the study of their law, and to the ceremonies of their religion, they neglected those curious studies which were esteemed by many among other nations. After the captivity we do not meet with any traces of the sects until the time of the Maccabean princes;"* but at the commencement of the Gospel dispensation, *the visitor or traveller* could not pass through the towns of Palestine or streets of Jerusalem, without encountering the proud sanctimonious Pharisees. A superstitious sect, who cherished too high an opinion of themselves, and held the rest of mankind in low esteem; distinguished by their broad phylacteries or scrolls of parchment, on which passages of Scripture were inscribed, which they wore as frontlets partly over the forehead and partly between the eyes, as well as by the extra width of the fringes and borders of their garments. Here they would be seen praying ostentatiously in the corners of the streets, or entering the public synagogue for individual devotion; here distributing alms, as the sound of a trumpet attracted the attention of the needy or the observation of the multitude; and there with sad and rueful countenances afflicting themselves by weekly fasting.

Beneath this self-denying charitable and devotional exterior he would discover a state of mind both hypocritical, corrupt, and iniquitous. The extortions and general conduct of the sect would disclose their hollowness, *seeing* they devoured widows' houses and for a pretence made long prayers—*seeing* they washed the outside of the cup and platter, but left the inner part untouched—that they washed their hands but not their hearts, but, on the contrary, acknowledged thoughts and desires were not sinful—and *seeing* they cultivated no other than ceremonial purity, made the whole of religion to consist of compliance with the traditionary requirements of the oral law and the outward forms of religion, and that they by their traditions rendered the law of God Himself null and void. 'Ye hypocrites,' he would exclaim, 'you deceitfully assume the garb of extraordinary piety to conceal your wickedness, and aid you in the accomplishment of your evil purposes. Truly ye are like unto whited sepulchres, which indeed appear beautiful without, but are within full of dead men's bones and all uncleanness.' And notwithstanding their professed reception of the laws of God as given by Moses, of the doctrine of a presiding Providence, and belief in the existence of angels and spirits, as well as of a coming resurrection—notwithstanding their outward sanctimony, their distribution of alms, their frequent fasts and long prayers offered in the sight of men—he would come to the conclusion that their religion was only subservient to the elevation of their character in the sight of a corrupted and short-sighted public in order to further their base designs. On discovering that the bulk of the people adhered to the doctrine of the Pharisees, and the Scribes were chiefly of that body, he would extend his survey to the Sadducees; and on ascertaining their notions to be opposed to the general tenour of truth, that they rejected the doctrine of a resurrection, the existence of any other spirit save the Almighty, denied the doctrine of Divine Providence, the reality of Divine influence, discharged religious duties in order to enjoy earthly felicity, and limited the period of their existence to the duration of their mortal life, he, notwithstanding he might meet "with many of devotional feeling and intellectual imbecility, who, disgusted with their priests and bewildered by their traditions, sought relief in the indulgence of an eremitic taste, and a life of contemplation,"† who constituted the philosophical sect of the Essenes—notwithstanding there might be a few devout and sincere servants of God—he, not-

* Hartwell Horne's Critical Introduction to the Scriptures. † Library of Ecclesiastical Knowledge.

withstanding this, would pronounce them a hypocritical, irreligious, deceitful, and wicked people, destitute as a nation of the knowledge and practice of pure religion.

The moral state of the Jews, as the natural consequence of the religious, was very low indeed. Wicked beyond conception, they denied the full exercise of filial affection, and were disgraced by every vice. In private society divorces were frequent, being allowed on the most trivial pretences, whilst every irregular desire was indulged. Josephus himself, who is more respectable than many, tells us, that he divorced his own wife though she was the mother of three children, because he was not pleased with her behaviour, and married a wife who had lived at Crete, but a Jewess by birth.* *When every thing was venal, and the high priesthood was not only let to sale, but purchasers were to be found, we need not dispute Josephus' testimony, immoral as he was, to the wickedness of his countrymen.—He shall speak for himself:—"I cannot forbear declaring my opinion, though the declaration fills me with great emotion and regret, that if the Romans had delayed to come against these wretches, the city would either have been engulfed by an earthquake, overwhelmed by a deluge, or destroyed by fire, as Sodom was; for that generation was far more enormously wicked than those who suffered these calamities."*

Let it suffice to say, by way of conclusion, "that by substituting a regard to the letter of the law in the place of spiritual obedience, and by presuming to multiply their own inventions and traditions, and to hold them no less binding than the positive commands of God, they by degrees attained to a pitch of impiety unknown to former times, and which was so much the more offensive and abominable as it was covered with a mask of religion, and accompanied with a claim to superior sanctity."[†]

From this review of the state of the world at the commencement of the Christian dispensation, we arrive at the following conclusions:—

1. That the doctrine of human depravity, as taught in the sacred Volume, is both illustrated and confirmed by the disastrous results of the prior dispensation. That neither the light of nature, nor the law of Moses, is sufficient to restrain the inbred corruption of the human race.

2. That there is an absolute necessity for a deep, lasting, and radical change, of a spiritual character, to be wrought in the hearts of men, in order to qualify them to glorify God here, and enjoy Him hereafter.

3. That in order to his enjoyment of this blessing he must live under a dispensation of mercy; one of pure justice affording no spiritual aid, containing no cheering promises of pardon. That such a dispensation, however needful, must secure the glory of the Divine character. That the Gospel is such a remedy is our mercy.

4. That human additions, by way of rites and ceremonies, or traditions, are displeasing to Christ the Head of the church, and productive of evil, as His conduct in relation to the Pharisees, and the unhappy results of their conduct fully prove.

5. That a national religion, established and supported by the community, can neither preserve unity of sentiment, purity of faith, or purity of life. The Mosaic economy was a Divinely established system of worship, its mode arranged by infinite Wisdom, perfectly adapted to answer its typical design; but the people living under it were sometimes addicted to idolatry, and when our Lord came they were divided into a variety of sects, as well as degraded by hypocrisy and immorality.

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* See his *Life*, penned by himself, section 76.

† Rev. John Newton's *Review of Ecclesiastical History*, Book 1, Chap. 1.

Worthies of the English Church.

No. II.

THOMAS CRANMER, D.D., ARCHBISHOP AND MARTYR.

OUR blessed Lord, at the close of His sojourn upon earth, told His disciples, that "in the world they should have tribulation;" at the same time consoling them with this gracious promise, "be of good cheer, I have overcome the world." As the Captain of our salvation, He was made perfect through sufferings; so was it His sovereign will, that His followers should be fitted for their glorious inheritance by the discipline of a rough and narrow way, and thus be led to exemplify the triumph of faith over the imperfection and sins of nature. Our liturgy well teaches us to consider "the whole state of Christ's church" as being "*militant* here on earth"—engaged in a perpetual warfare, and maintaining a succession of struggles against the enemies of her peace. The history of the Christian Church, moreover, affords sufficient proof, that had she been left alone, and unprotected, "the waters had overwhelmed her, the stream had gone over her soul." But, supported by that blessed promise of her Saviour, when He was about to ascend up on high—"Lo, I am with you always, even to the end of the world"—her saints and martyrs in all ages have found Him faithful to redeem His pledge. Even in the early days of the church, when her sons were driven far from the abodes of men—when some desert rock was their only altar, some hidden cave their temple, and darkness a welcome covering to hide them—*He* was their light, their shelter, their defence. In succeeding ages, during the most violent persecutions, He has ever been with them, fulfilling His purposes of mercy towards them, and making all things to work together for their eternal welfare.

In the historical notices of the Reformation in England during the sixteenth and seventeenth centuries, we may trace the wonderful workings of Divine providence, producing the most important results from insignificant beginnings. For four centuries before, no country in Europe had suffered more, and with greater reluctance, from the usurpation of the Roman see, than England. During this period a voice was heard at intervals bidding the Church to re-assert her ancient independence; and the corruptions of this period called into action the energies of Wickliffe—"the morning star" of a brighter day. Then followed the discovery of the art of printing (A. D. 1440), together with a diffusion of the Scriptures, which elicited a spirit of inquiry among all classes. Wolsey, Archbishop of York, Colet, the founder of St. Paul's School, and Sir Thomas More, were all liberal patrons of sound learning. This improved state of things was the machinery by which the Reformation was to be worked out; minor links and secondary causes, assuredly—yet not the less powerful in His hands, whose pleasure it was, in the history of this great moral revolution, to connect the light of reviving letters with the recovery of Revealed Truth.

THOMAS CRANMER was born at Aslacton, Nottinghamshire, July 2, 1489. At the age of fourteen, and soon after the death of his father, he was entered at Jesus College, Cambridge, and elected a fellow in 1510-1. Here he diligently applied himself to the study of the Scriptures, and the writings of Erasmus. In 1523 he took his degree of D.D., and was made divinity reader in his own college, and theological examiner in the University. The study of the sacred volume, which he inflexibly required of the students, subjected him to the fiercest animosity of the friars. It was at this time that Henry VIII. began to entertain scruples respecting the lawfulness of his marriage with his brother's widow, Catharine of Arragon. Henry being on a journey stopped at Waltham, whither Cranmer had been driven by a plague from Cambridge. Two of the King's attendants slept in the same house with Cranmer, and the principal topic at the supper table was that of the divorce. Cranmer gave it as his opinion that the matter in debate ought to be determined by the Word of God, and suggested that all the universities in Europe should be consulted. This conversation was reported to the king, who exclaimed—"Where is this Doctor Cranmer? I perceive he hath the right sow by the ear."

Cranmer was accordingly introduced into the royal presence, and to the commencement of that war with the papacy which ended in his death.

In 1529 Cranmer was dispatched to the papal court to dispute on these two points:—viz. "that no man, *jure divino*, ought to marry his brother's wife; and that the Pope ought, by no means, to dispense to the contrary." The affair was embarrassing to his holiness, who refused to pass an official judgment in favour of the divorce, and so conferring the empty title of "Supreme Penitentiary" on Cranmer, gladly saw him turn his back on Italy.

The death of Warham afforded Henry an opportunity of rewarding the services of Cranmer by raising him to the primacy. The 30th of March was the day fixed for his consecration, when he refused to accept the Pope's bulls for the ceremony, as he did not consider them essential to the validity of the appointment. His first act, as primate, was to pronounce the sentence of divorce between the king and Catharine, which virtually snapped asunder the chain which bound England to the chariot wheels of the papacy. On the 7th of September, the new queen, Anne Boleyn, was delivered of a daughter, Elizabeth, and the archbishop had the honour of being her godfather.

Cranmer now resolved upon a visitation of the whole kingdom, to inspect the conduct of the bishops and the clergy; and to correct, as far as he was able, the superstitious practices of the cathedrals and parish churches. He found this no easy task; for he was sturdily resisted by Gardiner and Stokesley. He had also long wished for a translation of the Bible; and to accomplish this undertaking, he divided Tyndal's New Testament into ten parts, which he sent to the most learned bishops. The whole were returned with the exception of the Acts, which had been given to Stokesley, who said, "He would never be guilty of bringing the simple folk into error!" The dissolution of the monasteries by the civil power soon after followed. Cranmer was not an unconcerned spectator of the sinister acts of some avaricious courtiers, who, without regard to public good, sacrilegiously enriched themselves out of the spoils of the church. Had his wishes been carried into operation, our country would have been blessed from the proceeds with numerous schools and colleges.

In June, 1536, the archbishop opened the convocation, when certain articles concerning faith and ceremonies were agreed upon, entitled "Articles devised by the King's Highness' Majestie, to stablyshe Christen quietnes, &c." Fuller calls them "The Draught of the Twilight Religion." They are ten in number, and rather indicate that a reformation was abroad, than that it was achieved. Soon after followed a proclamation reducing the number of religious holidays, and exhorting the people to teach their children the Lord's Prayer, the Creed, and the Ten Commandments.

The next year, 1537, the archbishop and the commissioners compiled a short treatise, called *The Bishop's Book*, or *The Godly Pious Institution of a Christian Man*, which consisted of an exposition of the Creed, the Sacraments, Decalogue, and Lord's Prayer. This publication considerably helped forward the Reformation; for in it the supremacy of the Bishop of Rome was denied, and the Church of England asserted to be truly and properly a branch of the Catholic and Apostolic Church. The same year appeared an impression of the whole Bible in English, under the fictitious title of *Matthew's Bible*, accompanied with the royal injunctions, commanding "all incumbents to set it up publicly in the church, and to encourage all persons to read it, as being the true lively Word of God, what every Christian ought to believe, embrace, and follow, if he expected to be saved."

A new parliament was convened on the 28th of April, 1539, when Henry appointed a commission to inquire into the debated doctrines, and to prepare such articles as would pacify the spirit of controversy. The majority of the commissioners chosen were avowed opponents of the Reformed faith. Cranmer manfully opposed the passing of the "Six Articles," commonly called the "Bloody Articles;" a whip with six thongs, says Fuller, each one as heavily laid on, fetching blood from the backs of poor Protestants. The Primate contended for three days in the house against the passing of the bill, unawed by the presence of the king, who himself took part in the controversy. The king ordered him to quit the house

during the discussion : this he refused to do, saying that "it was God's cause, and not man's ; and he would protest against it to the last." This was no proof of the slavish prostitution of his judgment to his master's pleasure, with which the popish writers constantly affect to brand his memory. "This instance of magnanimity and integrity," says one of his biographers, "is perhaps unparalleled in history ; and had Cranmer distinguished himself in no other respect, this alone would have transmitted his name to posterity with unfading honour. Boldly may the friends of the reformation challenge their adversaries to produce an example that bears the least competition with it ; and with equal confidence and justice may the advocates of Cranmer appeal to his conduct on this occasion, as a refutation of every accusation urged against him, of mean compliance and courtly submission." The king, who understood the beauty of Cranmer's character, expressed his sense of the zeal, the honesty, and the learning, with which he had withstood court and parliament, by commanding the chief Lords to dine with him at Lambeth.

The current of the Reformation from this time alternately ebbed and flowed to the death of Henry. In the autumn of 1543 Cranmer visited his diocese, and corrected various superstitious ceremonies, such as sprinkling holy water to still the thunder and drive away the devil, the use of holy candles and incantations. Such were the struggles of Protestantism. At the instigation of Gardiner and others, a plot was laid to bring the Primate within the meshes of the Six Articles. They charged him with discountenancing all preachers who opposed the *New Doctrines*—with removing out of his cathedral church two images of Christ, and two of our Lady—and with holding a correspondence with the divines of Germany. The plot was happily defeated by the king, who suspected that the whole was a conspiracy against the life of his old friend. No sooner, however, was one intrigue of Cranmer's enemies crushed, than another was instantly concocted. The Duke of Norfolk and others urged Henry to commit him to confinement ; for that he had so infected the realm with his *unsavoury* doctrine, that three parts out of four in the land were abominable heretics. The king pondered, and consented on the following day, if they saw good cause, to order him into custody. What followed is a scene full of dramatic effect, and it is happy that Shakespeare has set upon it his own impress. At eleven the same night, the king dispatched Sir Anthony Denny to request the archbishop to attend him at Westminster. Cranmer had retired, but instantly arose, and repaired to his Majesty, whom he found walking pensively in a long gallery at Whitehall. "My Lord of Canterbury," said the king, "I have given permission to have you sent to the Tower ; some lords of the council having grievous things to lay to your charge, which they dare not utter whilst you have free admission to the board." Cranmer, conscious of his own innocence, and unsuspecting of treachery, kneeled down before the king and said, "I am content, if it please your grace, to go to the Tower at your highness's commandment, and I most humbly thank your Majesty that I may come to my trial ; for there be, that have in many ways slandered me, and now I hope this way to try myself not worthy of such report." The king, perceiving his uprightness and simplicity, interrupted him, and exclaimed, "O Lord God, what a man be you ! what simplicity is in you ! I had thought that you would rather have sued to us to have taken the pains to have heard you and your accusers together for your trial, without any such endurance. Do you know what state you be in with the whole world ? and how many great enemies you have ? Do you not consider what an easy thing it is to procure three or four false knaves to witness against you ? Think you to have better luck that way than your master Christ had ? No, no ; not so, my Lord of Canterbury. Go you to the council to-morrow ; and when you appear before them, demand to be confronted with your accusers. Should there be a moment's hesitation, produce this ring, the sight of which will instantly bring the matter before me."

Cranmer obeyed the king's instructions, and was in attendance on the council by eight o'clock the next morning. For an hour he was left in an ante-room among the servants and lacqueys. Dr. Butts, the king's physician, on entering the royal apartment, mentioned that he had seen a strange sight. "What is that ?" said his Majesty. "Marry !" said Butts, "my Lord of Canterbury is become a

serving man, for to my knowledge he has stood for an hour among the lacqueys at the door of the council-chamber." "Have they served my Lord so?" said the king; "I will talk to them about this before long."

The primate was at length summoned into the council-chamber, and on hearing his accusation, demanded to be confronted with his accusers. This was denied him; and they were about to commit their victim to the Tower, when he appealed unto Cæsar, and produced the ring. "By this token," said he, "his Majesty hath resumed this matter into his own hand, and dischargeth you thereof." With an oath Lord Russell exclaimed, "Did not I tell you, my lords, what would come of this matter? I knew, right well, that the king would never permit my Lord of Canterbury to have such a blemish as to be imprisoned, unless for high treason." His enemies finding themselves baffled, were compelled to apologize to his Majesty.

The sun of Henry was now about to set. Just before his death he requested that the archbishop should be called, who arrived only in time to witness the departure of his friend and patron. Cranmer used such exhortations as the urgency of the case allowed; and entreated the dying king to give him some sign of his firm reliance on the merits of Christ. Henry wrung his hand with all the energy that remained, and soon after expired. This event took place on the 28th of January, 1547.

At this critical juncture it pleased Almighty God to raise up a second Josiah for His Church and people, in the youthful Edward. The first act which Cranmer was called to discharge, was to crown the young sovereign, on which occasion he delivered a brief address on his duties. To help on the Reformation, he composed, with the assistance of Ridley and Latimer, those twelve discourses that now stand in the former part of the Book of Homilies. Notwithstanding the difficulties with which he had to contend, the works he brought out during this reign show that the light was winning its way through the darkness. His most important work was the Book of Common Prayer, in the compilation of which we behold the same sound judgment which characterised all those measures wherein he took the lead. He assisted also in compiling the Thirty-nine Articles. An important treatise by him appeared during this reign, entitled "A Defence of the True and Catholic Doctrine of the Sacrament of the Lord's Supper," which involved him in a controversy that ended in his martyrdom. Of Cranmer, Ridley, and the other Reformers, who framed our communion service, it has been lately asserted that they believed somewhat equivalent to transubstantiation, in what they taught and asserted of the real presence of Christ in the sacrament. Now the fact is, that they positively disowned any material presence of Christ's body, or any part of it, either by conversion, substitution, or union; yet affirming the eucharist to be a true and real communication of the virtues and benefits of his body—not merely a figurative commemoration of them. The following passage from the archbishop's book against Gardiner, may go further than any other for ascertaining the sense of the English Church in this matter, since Cranmer had the principal hand in compiling both our liturgy and our articles:—"When I say and repeat many times in my book," Cranmer says, "that the body of Christ is present in them that worthily receive the sacrament; lest any man should mistake my words, and think that I mean, that although Christ be not corporally in the outward visible signs, yet He is corporally in the persons that duly receive them: this is to advertise the reader that I mean no such thing; but my meaning is, that the force, the grace, the virtue, and benefit, of Christ's body that was crucified for us, and of His blood that was shed for us, be really and effectually present with all them that duly receive the sacraments; BUT ALL THIS I UNDERSTAND OF HIS SPIRITUAL PRESENCE; of the which He saith, 'I will be with you until the world's end.' And, 'Whosoever two or three be gathered together in My name, there am I in the midst of them.' And, 'He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.' Nor no more truly is He corporally or really present in the due ministration of the Lord's Supper, than He is in the due administration of baptism; that is to say, in both spiritually, by grace."

Upon the death of Edward, Cranmer opposed the settlement of the crown upon

Lady Jane Grey, though at last, through importunity, he was prevailed upon to consent to it. Soon after Mary's accession he was committed to the Tower, partly for his connection with the attempt of Lady Jane, and partly for the public offer he had made of justifying openly the late religious proceedings. Some of his friends advised him to fly; but a sense of duty to himself, and to those who looked up to him as a standard bearer, constrained him to remain at his post. In April, 1554, he was removed with Ridley and Latimer to Oxford, for a public disputation with the papists; in which, as in most similar cases, it was already decided by the leading powers who was to obtain the victory. The discussion took place in the Divinity Schools between Cranmer and three of his most determined enemies—Weston, Chedsey, and Cole. It lasted from eight in the morning till nearly two in the afternoon. On the 20th of April he was again brought before the commissioners, and was asked, whether or not he would subscribe? On his refusal, he was condemned as a heretic. Cranmer replied—"From this your judgment and sentence I appeal to the just judgment of Almighty God." Some of his friends petitioned the Queen in his behalf; reminding her that he had once preserved her in her father's time, by his earnest intercessions. All solicitations, however, were ineffectual; and the archbishop being degraded and most ignominiously treated, was at last flattered and terrified into an insincere recantation and renunciation of the Reformed faith. But this triumph over the weakness of the primate was not sufficient to gratify the vengeance of his enemies. On the 21st of March, 1556, he was brought to St. Mary's church, and placed on a stage over against the pulpit. Dr. Cole began the sermon by dwelling on the mercy of God; and from that theme, with the preposterous logic of the day, proceeded to show how necessary it was for that justice, by which the Almighty's mercy is tempered, that *Cranmer should be burnt alive!* While Cole was haranguing, Cranmer evinced great inward emotion; frequently lifting up his hands and eyes to heaven, and shedding tears. The sermon ended, the preacher besought the prayers of the congregation for the dying man. They knelt accordingly, and Cranmer knelt with them, praying fervently for himself. Cole then said to him, "Openly express the true and undoubted profession of your faith, that you may take away all suspicion from men; and that all men may understand that you are a catholic indeed." He rose then from his knees, and, after exhorting the people present not to set their minds upon the world, to obey the king and queen, to love each other, and be charitable, he made a confession of his faith, beginning with the creed, and ending with these words, "Eternity is now before me, and I shall soon see either heaven ready to receive me, or hell ready to swallow me up. And now I come to the great thing, which troubleth my conscience more than any thing I ever said or did in my life; and that is, the setting abroad of things contrary to the truth, which here I now renounce and refuse, as things written for fear of death, and to save my life, if it might be. My hand offended, writing contrary to my heart; it shall, therefore, first be punished; for if I come to the fire, it shall first be burned. I refuse the pope as antichrist; and as for the sacrament, I believe as I have taught in my book against the Bishop of Winchester; the which my book teacheth so true a doctrine of the sacrament, that it shall stand at the last day before the judgment seat of God, when the papistical doctrine, contrary thereto, shall be ashamed to show its face." Filled with fury and disappointment, the papists pulled him from the stage, and carried him to the stake, at the spot where Ridley and Latimer had suffered. He was now urged most vehemently to recant. "I recant my recantation," was his reply. He was then bound to the stake with a chain; fire was applied to him; and true to his promise, he held his hand there with unflinching steadiness, exclaiming from time to time—"This hand hath offended—this unworthy hand!"—until it was consumed. And then in the language of the protomartyr Stephen, with uplifted eyes he cried—"Lord Jesus, receive my spirit." Such was the principal Reformer of the English Church. If ever there was a character truly great, it was Cranmer. What a difficult course had he to steer! What wisdom, what prudence, what firmness, what moderation, what industry and learning, does his whole life display, when candidly and impartially examined! His fame is recorded, not so much in

his written works, as in the enduring institutions of his country. The sacred edifice of our church, which he restored, has for nearly three centuries, stood like a tower. And is it now to be assailed, with the hope of shaking it, by the revived enginery of its earlier and later opponents?

Islington.

J. Y.

THE NATURE AND EMPLOYMENTS OF HEAVEN.

BY SIR WALTER SCOTT.

THERE is nothing more awful, than a glance among the clouds and mists which hide the broken extremity of the celebrated bridge of Mirza;* yet, when every day brings us nearer that termination, one would think our views should become clearer. Alas! it is not so; there is a curtain to be withdrawn, a veil to be rent, before we shall see things as they really are. There are few, I trust, who disbelieve the existence of a God; nay, I doubt if at all times and in all moods, any single individual ever adopted that hideous creed, though some have professed it.† With the belief of a Deity, that of the immortality of the soul and of future rewards and punishments is indissolubly linked. More than this we are not to know; but we are not prohibited from attempts, however vain, to pierce the sacred gloom. The expressions used in Scripture are doubtless metaphorical, for penal fires and heavenly melody are applicable only to beings endowed with corporeal senses; and (at least till the period of the resurrection) the spirits of men, whether entering into the perfection of the just or committed to the regions of punishment, are not connected with bodies; neither is it to be supposed, that the glorified bodies which will arise in the last day will be capable of the same gross indulgences with which ours are now solaced. That the idea of Mahomet's paradise is inconsistent with the purity of our heavenly religion will be readily granted. See also Mark xii. 25.‡ Harmony is chosen (obviously) as the least corporeal of all the gratifications of sense, and as the type of love, unity, and a state of peace and perfect happiness. But they have a poor idea of the Deity, and of the rewards which are destined for the just made perfect, who can only adopt the literal sense of an eternal concert. I rather suppose it should be understood as some commission from the Highest—some duty to discharge with the applause of a satisfied conscience. I cannot conceive it to be altogether a wrong conjecture, that the Deity may delegate a portion of His power. We should then find reality in Milton's sublime machinery of the guardian saints, or genii of kingdoms; nay, we should approach to the Catholic idea of the employment of saints, though without approaching the absurdity of saint-worship, which degrades their religion. We must suppose that in these employments there would be difficulties to be overcome and exertions to be made,§ for all which the celestial beings employed would have certain appropriate powers. I cannot help owning, that a life of active benevolence is more consistent with my ideas than an eternity of music.|| Of course I would not limit the range of the guardian saints to this confined earth; there is the universe, with all its endless extent of worlds. But this is all speculation; and it is impossible to guess what we shall do, unless we could ascertain the equally difficult previous question—what we shall be.¶ But there is a just God, a judgment, and a future life; and let all who own so much, act according to the faith that is in them. **

* Alluding to the bridge described in the "Vision of Mirza," in No. 159 of the "Spectator." The bridge, which represented human life, consisted of threescore-and-ten entire arches, and several broken ones.

† See Dr. Chalmers on "Unbelief and Disbelief," in the "Evangelical Register," No. 120, Volume 11, Page 370, October 1839; and on "Atheism and Antitheism," in the "Pulpit," No. 720, Volume 28, Page 299; and also the First Volume of his Works, Pages 56 to 98.

‡ "For when they shall rise from the dead, they neither marry nor are given in marriage."

§ This agrees remarkably with the opinion of the celebrated author of the "Natural History of Enthusiasm."

|| Walter Scott, although (like most people) he relished a simple melody, had not a musical ear; and therefore could not appreciate or enjoy an elaborate composition, or a complicated combination of harmonies.

¶ "It doth not yet appear what we shall be." 1 John, iii. 2.

** Condensed from Lockhart's "Life of Sir Walter Scott;" volume 6 (original edition)—chapter 4; pages 156 and 157. It forms part of Sir Walter's "Diary;" and stands under the date of December 10, 1825.

THE RISE AND PROGRESS OF INFIDELITY.

TO THE EDITOR OF THE EVANGELICAL REGISTER.

DEAR SIR—The present wide dissemination of Socialism and Chartism, are among the most fearful signs of the times. The advocates of the former are endeavouring to deluge the land with the destructive tenets of infidelity, whilst those of the latter are seeking to uproot the glorious constitution of our beloved country. Great praise is due to those devoted men, who, at this peculiar crisis are exerting their influence both in our high places as well as among the humbler classes, to stop the progress of those demoralising principles which threaten to destroy our civil and religious institutions. The direful effects of the spread of infidelity in a neighbouring country during the last century are so powerfully stated in the following paper, that its perusal cannot fail to excite the energies of every Christian to vigorous exertion in counteracting its pestilential influence in our own. It is a source of great consolation to every reflecting mind, to find that Divine Providence is raising up at this time such men in the church as the writer of the subjoined article—a clergyman whose works display a most profound acquaintance with the history of the whole Christian church. It is taken from “A Compendious Ecclesiastical History, from the Earliest Period to the Present Time,” by the Rev. William Palmer, M. A.

Yours, very truly,
ANNETT.

Islington, Feb. 19, 1840.

The spread of infidelity in the last century is a circumstance so deeply affecting the Christian church, as to deserve particular notice. It is fearful to contemplate the excess of wickedness, to which God sometimes permits His enemies to proceed. One can hardly imagine that any human being in his senses, who was born in a Christian land, and who had been baptised and educated in a Christian church, could be so far transported by his passions as to declare himself the enemy of Jesus Christ. The heart trembles at the very notion of such blasphemy. But that a man should for nearly seventy years devote himself to the extirpation of Christianity—to the destruction of that faith which alone consoles man amidst his afflictions and his fears—to the extinction of every principle of virtue and morality, and the inculcation of general depravity; this opens to our view a deeper gulph of human guilt than even the records of Scripture supply, or the imagination could have conceived. Such was *Voltaire*—a man whose private life was defiled by the grossest immorality, and whose heart burned with such a demoniacal hatred of Him, who came down from heaven and voluntarily sacrificed Himself on the cross for the salvation of sinners, that he adopted as his watch-word on all occasions those awful words, “Ecrasez l’infame!”—“CRUSH THE WRETCH!”—that is, “Crush Christ—crush the Christian religion!” Such was the language and the feeling of that organised band of infidels, who in the earlier part of last century associated in the impious attempt to subvert Christianity.

England had been already disgraced by the writings of some unbelievers; but the works of Herbert and Bolingbroke, of Collins and Tindal, had produced little effect on the good sense and religious principles of the English nation. The clergy effectually exposed their errors, and they became the objects of popular hatred; but they were unhappily destined to find a more congenial soil in France.

Voltaire was born in Paris in 1694, and lived to the age of eighty-four, dying in the year 1778. He was endowed with great natural abilities, quickness, versatility, wit; with a remarkable power of sarcasm; and a pointed, easy, and fluent style, which was unrestrained by any principles of truth or decency. While he was at college, he manifested so sceptical a spirit that his preceptor one day said to him, “Unfortunate young man, at some future time you will become the standard-bearer of infidelity.” After he had left college he associated only with persons of infamous morals; and having published some infidel opinions, which gave offence to the ruling powers of France, he retired to England, where he became acquainted

with several unbelievers like himself. Here he formed his resolution to destroy Christianity; and on his return to Paris, in 1730, he made no secret of his design and his hopes. "I am weary," he would say, "of hearing people repeat that twelve men were sufficient to establish Christianity; I will prove that *one* may suffice to overthrow it.

In order to accomplish his design, Voltaire found it necessary to obtain the assistance of several coadjutors; of these, D'Alembert was the chief. He was remarkable for his crafty cunning, which enabled him to insinuate infidelity in the most plausible and least offensive manner. His expressions were generally moderate; while Voltaire used to express his wish that he might "die on a heap of Christians immolated at his feet." Another associate was Frederick II., king of Prussia, a great general and statesman, but a shallow philosopher. He was in continual correspondence with Voltaire, and complimented him on being the "scourge of religion," and plotted for its destruction. Diderot was another coadjutor of Voltaire, who, with D'Alembert, devoted themselves even till death to the pursuit of their unhallowed design.

I have already spoken of the watch-word of this association, the object of which was the overthrow of every altar where Christ was worshipped. It was not merely the Gallican or Roman doctrine which was marked out for destruction. In the latter part of his career, Voltaire exulted at the dissemination of Hume's infidel principles in England, and at the prospect of the fall of the Church of England, exclaiming with delight that, "in London Christ was *spurned*." On another occasion he rejoiced that "in Geneva, Calvin's own town," but few believers remained.

Voltaire invited men to forsake their religion, by promising them liberty of thought. He declared that "nothing was so contemptible and miserable in his eyes, as to see one man have recourse to another in matters of faith, or to ask what he ought to believe." Reason, liberty, and philosophy, were continually in the mouths of Voltaire and D'Alembert. Their adherents represented them as "devoutly waiting for those days when the sun should shine only on free men, acknowledging *no other master but their own reason*." Voltaire had but little of the spirit of martyrdom; his continual exhortation to the conspirators was, to "strike, but *conceal* their hands;" that is, to write anonymously. "The monster" (Christianity), he said, "must fall, pierced by a hundred invisible hands; yes, let it fall beneath a thousand repeated blows." In accordance with this advice, the press swarmed with anonymous publications of the most impious character. The principal mode of propagating infidelity, was the publication of the celebrated Encyclopædia, of which D'Alembert was the editor, and which was to contain so perfect an assemblage of all the arts and sciences, as to render all other books superfluous. The utmost caution was used in insinuating infidel principles, lest the design should be detected, and crushed by the hand of power. All the principal articles on religion were written in such a manner as to avoid offence; while by means of references at the conclusion of each, the reader was directed to places where open infidelity was taught. Irreligion and atheism were inculcated even in articles on chemistry, or other sciences, where their existence could not be suspected.

When this work was completed, it obtained an immense circulation. Numberless editions were printed, in each of which, under pretence of correction, more impiety was introduced. In one of these, a respectable and learned divine, M. Bergier, was persuaded into writing the part which treated of religion, lest it should fall into the hands of unbelievers; but it was easy to foresee what actually happened; his name conferred respectability on the book, while all its other articles teemed with the most dreadful impiety and blasphemy.

Infidelity now rapidly spread through France, and through every part of the continent of Europe. Several of the crowned heads were more or less favourable. The empress of Russia, the kings of Prussia, Denmark, Poland, Sweden, and all the princes of Germany, were either admirers of Voltaire, or avowed infidels. The abominable licentiousness of the court of France assisted the conspiracy. The French ministry, tainted with infidelity, refused to put the laws in force for the

suppression of blasphemous, infidel, and immoral publications, which now issued in a flood from the press. The most eminent scientific men, and the most popular writers of France, such as Buffon, Lalande, Marmontel, Rousseau, were unbelievers. It is awful to contemplate the excess of wickedness at which these men had arrived. The history of this time relates that "above all the adepts did a fiend named Condorcet hate the Son of God. At the very name of the Deity the monster raged; and it appeared as if he wished to revenge on heaven the heart it had given him." Infidelity had widely spread among the higher orders; it was now to be disseminated amongst the lowest. Infidel and blasphemous tracts were printed in myriads, and circulated profusely in all parts. Diderot and D'Alembert disputed on Christianity in the coffee-rooms of Paris; and the pretended advocate of Christianity took care always to be defeated.

It is lamentable to add, that the clergy of the Roman communion were not universally to be found on the side of Christianity. The ecclesiastical patronage of the state, indeed, was too often exercised for the subversion of religion. The Abbé Barruel observes with reference to France, that "the enemies of the church possessed themselves of its avenues, to prevent the preferment of those whose virtues or learning they dreaded. When the bishops wished to repel an unworthy member, Choiseul, the infidel minister replied, 'Such are the men we want and will have.'" Cardinel de Brienne, Archbishop of Toulouse, was a friend of D'Alembert, and became an open apostate from religion. He was followed by the bishops of Autun, Viviers, Orleans, Lydda, Babylon, &c. In the infidel association of the "Illuminati," were many priests, and even a high dignitary of the German Church. The names of the Abbés Raynal, De Prades, Condillac, De Leire, Morrelet, Terray, Marsy, &c., are unhappily but too well known as connected with infidelity. Numbers of Jacobin and infidel priests were also found in Italy, Spain, and other parts of the continent. The majority, however, of the Roman clergy throughout Europe retained their faith, and, under the most grievous afflictions and persecutions for the name of Christ, evinced an increased measure of zeal and piety.

Voltaire was received with a sort of popular triumph at Paris in 1778; but very shortly after, this enemy of God and man expired in the most dreadful torments of agony and remorse. His associates did not long survive him; but the seed which they had sown was now to produce its bitter fruit.

All religious and all moral principles being now extinguished, and every passion of man's nature being left without control, human society perished amidst the horrors of the *French Revolution* of 1789. Amidst rebellion, anarchy, plunder, dissolution, famine, massacre, and every imaginable evil, the reign of infidelity commenced. The worship and ministry of Christianity were proscribed, and God was no longer acknowledged. Then was beheld the woeful spectacle of bishops and priests hastening to the infidel assembly of France, casting from them the ensigns of their ministry, and proclaiming themselves no longer believers in God. The Roman church, scourged for her sins, and especially for that spirit of pride which resists all efforts for the removal of superstitions, beheld her pope despoiled of his territories and the captive of Buonaparte—her revenues plundered in France and Italy—her monasteries suppressed—her bishops driven from their sees into exile, or dying beneath the guillotine—her clergy perishing by the hand of the executioner, or by more wholesale massacre. She beheld faith vanishing away, and a generation of men arising *without religion*.

Although the return of peace and order has been favourable to the restoration of Christianity, and though additional fervour may have been added to faith so sorely tried and afflicted, yet it is certain that the effects of the infidel conspiracy of last century have been deep and lasting. It is true, indeed, that Christianity has for many years past been less directly assailed—that infidelity may have been less industriously propagated—but still an infidel and perverse generation lives without God in the world; and in France, more especially, the prevalence of this deadly evil is so great, that an eloquent ecclesiastic of that nation (La Mennais) some years since, declared that "the state to which we are approaching is one of the signs by which will be recognised that last war announced by Jesus Christ: 'Nevertheless when the Son of man cometh, shall He find faith on the earth?'" "What," said he, "do you perceive every where, but a profound indifference as to duties and

creeds, with an unbridled love of pleasure and of gold, by means of which any thing may be obtained? All is bought, for all is sold; conscience, honour, religion, opinions, dignities, power, consideration, even respect; a vast shipwreck of all truths and all virtues." Indifference, total indifference to religion—the uttermost neglect and contempt of Christianity, as a thing unworthy of examination—are the characteristics of modern infidelity in France.

In Germany the spirit of unbelief assumes the name of Rationalism, and pretends to respect the character of Christ; while, under the guise of Christianity, it boldly subjects the revelation of God to the judgments and criticisms of man's reason, rejects all that is incomprehensible by our limited faculties, deprives the Gospel of all its peculiar and divinely revealed doctrines, tramples in contempt on the universal belief of all Christians from the beginning, arraigns the Scriptures themselves of falsehood and folly, and leaves the mind at last without one particle of Christian faith or hope. This destructive system arose among the Protestants of Germany after the middle of the last century. It has unhappily become almost universally prevalent amongst them.

Though England has, through the infinite mercy of God, been comparatively unvisited by the scourges which have so terribly afflicted the nations of the Continent, and though open infidelity has been always met, confronted, and subdued by the energy of religious zeal, it cannot but inspire alarm to behold the wide dissemination of principles which tend, by a very short descent, to the overthrow of all faith. Such appears to be the character of that most erroneous notion, that sincerity is the only test of religion, so that he who persuades himself that he is right in his faith, believes all that is necessary for his salvation; for if this be true, it cannot be necessary to believe any particular doctrine of Christianity; it cannot be necessary to prefer Christ to Mahomet, and belief in Christ cannot be (as the Gospel says it is) the condition on which men shall be saved. How true is it that the evil one clothes himself as an angel of light? In the last century infidelity appeared under the specious garb of philosophy and freedom of thought; it is now insinuating itself under the disguise of charity, kindness, and liberality. All modes of faith are treated with impartial favour, all are regarded as equally true; and the hour may be at hand when the necessary conclusion will be drawn, that they are all equally false. There is much in the spirit of the age to threaten such lamentable results;—a spirit of unsatiable inquiry, not always accompanied by modesty or patience—a thirst for novelty—a superficial information—the adoration of intellect and of knowledge—and the exclusive devotion of men to sciences which relate to merely material objects. All combine to show the dangers to which belief is exposed; and to warn the church of God, that renewed watchfulness, and humility, and zeal, are more than ever imperatively called for.

HORTATORY SERIES.

THE CHRISTIAN REARING TO THE LORD AN ALTAR AND A PILLAR.

A SERMON, BY THE REV. W. JAY.

PREACHED AT ARGYLE CHAPEL, BATH, ON SUNDAY MORNING, JAN. 5, 1840.

"In that day shall there be an altar to the Lord in the midst of Egypt, and a pillar at the border thereof to the Lord."—Isaiah xix. 19.

THIS is spoken even of Egypt. The Egyptians had been the enemies of God, the oppressors and persecutors of His people; and shall these become "Israelites indeed," and "Abraham's seed," and "heirs according to the promise?" "Thou hast a mighty arm, strong is Thy hand, and high is Thy right hand!"

We know not the precise time of the accomplishment of this prophecy, and it is not necessary to take pains to ascertain it. We would only make two general remarks;—First observing, that the Egyptians are here spoken of as an instance, an ensample of the extensive operations of Divine grace. For, as we read in other passages of unquestionable

authority, "From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts"—(Mal. i. 11). "And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth; in that day there shall be one Lord, and His name one"—(Zech. xiv. 8, 9). Blessed period! when men shall no longer be strangers and enemies—no longer "strangers to the commonwealth of Israel, but fellow citizens with the saints and of the household of God;" when, "in that day there shall be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance"—(verse 23—25).

But inconsidering communities and nations, we are not to overlook ourselves as individuals. What will it be to you, that there is to be "an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord," if you do not serve Him, if you do not worship and memorialize Him? And therefore we come at once to our subject. We are going to remind you of a twofold obligation under which you lie to God; first, you are to raise an altar to the Lord; and secondly, you are to rear a pillar for Him. Consider what I say, and the Lord give you understanding in all things.

Your first obligation is to raise an altar to the Lord. This regards His worship. And our worship is infinitely due to Him, whether we consider the eminency of His perfections or His relation towards us. "A son (says He,) honoureth his father, and a servant his master; if then I be a Father, where is Mine honour? and if I be a Master, where is My fear? saith the Lord of Hosts."

You are to have a public altar for God

—a domestic altar for God—and a private altar for God. You are to have a public altar for God—a public altar—an altar in the sanctuary; so that with David you may exclaim—"Then will I go to the altar of God, unto God my exceeding joy." Some tell us, they are now risen above all the formalities of religion, that they find every day a Sabbath, and every place a temple. Verily we do not believe them. We are persuaded, these men do not worship God at all, and that their design is to deceive those who do. We always find, that those who are most regardless of the Sabbath and the sanctuary, are the most attentive to all the other duties of life; and indeed one good work always prepares for another. Our nature is such, that we need seasons, and forms, and places of worship. The mind must be approached through the medium of the body; and our communion with things unseen and eternal must be maintained by means of things seen and temporal. God is to be glorified in our bodies as well as in our spirits, which are His. Wherever Abraham came, you find he immediately raised an altar to the Lord. Under the Jewish dispensation there was a tabernacle and a temple. You find that God also said to Moses, "In all places where I record My name, I will come unto thee and I will bless thee." Our Saviour attended in the synagogue and in the temple. His followers are commanded "not to forsake the assembling of themselves together." And in order to incite and encourage them, He hath said, "Where two or three are gathered together in My name, there am I in the midst of them." We may venture to say, that it is impossible to maintain religion in a neighbourhood or a country without the public services of the sanctuary. By these, the various distinctions in civil life, which are lawful and now necessary, are preserved from becoming excessive. There the rich and poor meet together, in the presence of Him who is the Maker of them all. There are they reminded of their original equality—of their final equality—of their religious equality. And who has not often exclaimed—

"Lord how delightful 'tis to see
A whole assembly worship Thee?
At once they sing, at once they pray;
They hear of heaven and learn the way."

And how does this enliven our affection,
—how much information is afforded!

We see His beauty and we inquire in His temple. And oh! what consolation is experienced there! for He is known in His palaces for a refuge. The widow comes in and seats herself near the door, and draws to her knee her fatherless boy; she wipes her eyes with the corner of her apron—let her alone, for her soul is vexed within her; but she there hears that "God is a Father of the fatherless, and a Judge of the widows in His holy habitation." There she hears, "Let thy widows trust in Me, and leave thy fatherless children with Me;" and she departs rejoicing in the God of providence. Where is the Christian, who has not said—

"In every new distress,
We'll to His house repair;
We'll think upon His wondrous grace,
And seek deliverance there?"

You are to have a *domestic* altar. Joshua had; and as the head of the nation, said—"Choose you this day whom you will serve, but as forme and my house we will serve the Lord." Family blessings demand family acknowledgements; family wants demand family supplications; family sins require family confessions. What does an angel think, when he passes by the mansion of a man who is godless, however splendid the building? I have nothing to do here, says he, but as a messenger of wrath. Here is a house where God is not adored—where God is not loved—where God is not feared—where God is not known. Good Mr. Dodd having been hospitably entertained one evening, said, "What, no family worship here? then," said he, "I must withdraw, I never can sleep where the door has no lock, and where the house has no roof." No, my brethren; what is there to restrain a man there? A man who performs family worship feels a responsibility arising from consistency of character. How can he swear and pray too? How can he foam and then "lift up holy hands without wrath and doubting," before the same wife, the same children, and the same servants? What a restraint from evil does he feel! How much is there to sanctify comforts, to soothe the mind under trials, to prepare for separation! and there must be partings; and if such friends part, it is the survivor bleeds. "The curse of the Lord is in the house of the wicked"—says Solomon; not *without* it; not standing at the door ready to enter; not peeping in at the window; but

is in it—in the parlour, in the chamber, in the sofa, in the table, "which is a snare." On the other hand, "He blesseth the habitation of the just." As Job said "the secret of the Lord was on his tabernacle," so it is now. Hence, "A little that a righteous man hath is better than the riches of many wicked;" there is more relish with it, it goes further, it continues longer. "Better is a dinner of herbs where love is," (the love of God especially,) "than a stalled ox and hatred therewith." "Better is a dry morsel and quietness therewith, than a housefull of sacrifices with strife." "I will bless," says God, "thy bread and thy water." God can curse your comforts, and God can bless your cares.

You must have also a *private* altar; an altar in your closet. Can you question this, after having heard Him say, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly?" You know, He was the example as well as the enjoiner of this. Beside His morning and evening retirements where He lived, or lodged rather, we read that "He went out into the wilderness and prayed;" we read of His rising a great while before day, of His going into a desert place apart, of His going up into a mountain apart to pray, and of His continuing "all night in prayer to God." Some of you complain that you *have not time*. Daniel was the prime minister of only *one hundred and twenty-seven* provinces; but "Daniel," we are told, "his windows being open in his chamber towards Jerusalem, kneeled upon his knees three times a day and prayed, and gave thanks before His God, as he did aforetime." So then it was a *constant* practice with him. 'You are so full of engagements.' Well, David had to give audience to ambassadors, orders to generals and magistrates, and presided over a perturbed and divided kingdom; and yet says David, "Morning, evening, and at noon will I pray, and Thou shalt hear my voice."

We do not plead, as you well know, for an absolute abstraction from the world (unless indeed from the spirit of the world;) but a real Christian will not live a stranger to religious retirement. He will feel continually that he has much to do with God alone.

There are three advantages, which pertain to the private altar for worship. The first results from *frequency*; for you can retire much oftener than you can go to the courts of the Lord's house. You can easily seize a moment of leisure in the shop; you can travel with God, if you choose, when journeying; when engaged in your occupations, you may maintain an intercourse with God. As Nehemiah did, who was the king's cup bearer; who, while attending on his majesty, said—"I prayed unto the God of heaven."

The next advantage is *freedom*. For alone, you can make confessions that it would not be proper to make in the hearing of a fellow-creature. You can pour into the bosom of God things you do not feel at liberty to divulge to the dearest relation and friend upon earth. And you can pray for others in such strains, as, if you were socially engaged, would draw upon you the charge either of flattery or of severity. Friendship always deals much in secrecy; and so does the friendship subsisting between God and the soul.

And the third advantage arises from *sincerity*. For private devotion, upon the whole, is a much better evidence of sincerity than public worship. There are many things in a public assembly calculated to excite and attract; the largeness of the place, the number present, the singing, or the eloquence of the preacher. "Thou art unto them," says God, "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear Thy words, but they do them not." But when a man retires, God must be the principal excitement and attraction. There must be something felt within of the disposition of David, who said, "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee." If you were in a large assembly, where was a person you exceedingly disliked, his presence would be tolerable while others were present; but supposing all were withdrawn, and you were to remain with this disliked person, how miserable would you feel then! Do not judge of yourselves by being here in this large assembly; think of being alone with God; endeavour to realize this, and then you can say, "It is good for me to draw near to God."

We now shall remind you of our second obligation; and that is the ob-

ligation under which we lie to God to rear a pillar for Him.

This regards the remembrance, and the memorial for Him. From the earliest ages, after any memorable achievement, or remarkable occurrence, or signal benefit, persons have shown a concern to perpetuate the recollection; sometimes they gave a name for this purpose to the place where it happened; sometimes they made the name of a child a memorandum. So it was with Joseph; "Joseph had two sons born unto him, and called the name of the firstborn Manasseh," (that is, Forgetfulness,) "for God," said he, "hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim," (that is, Fruitful,) "for God hath caused me to be fruitful in the land of my affliction." See the influence of example; Moses therefore does the same. Moses had two sons; of which the name of the one was Gershom—A stranger; "for he said, 'I have been a stranger in a strange land;'" and the name of the second was Eliezer—My God is my help; "for he said I have been an alien in a strange land." Jacob, after his miraculous vision, "rose up early in the morning, and took the stone he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel;" that is, the house of God. So when Joshua had crossed the river Jordan, "he took twelve stones and set them up in Gilgal, as a memorial of the children of Israel having passed over dryshod." So when Samuel had discomfited the Philistines, we are told, "he took a stone and set it between Mizpah and Shem, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

In process of time the most splendid monuments were raised for these purposes. It is in allusion to this custom that it is here said, there shall be "a pillar at the border thereof to the Lord;" at the very entrance, that all might see to whom they now belonged, and what He had done for them, and how they owned and acknowledged Him.

Let us look at the spirit and design of the action. And in the first place, I would call upon you to rear a pillar on which to record your former sorrows. 'Ah,' say some, 'we need no aid here; the wormwood and the gall was such an affliction to me; my soul hath it still in remem-

brance, and is humbled within me.' 'Oh!' says one, 'how can I ever forget that hour when the strings were torn from my very heart, by the message, "I take away the desire of thine eyes with a stroke."' Could David ever forget the anguish of his soul, when he went up into his chamber, and as he went up he wept and said, "O my son, Absalom, my son, my son, Absalom! would God I had died for thee; O Absalom, my son, my son!" 'And can I forget,' says another, 'the day when my purposes were broken off, even the thoughts of my heart, and when all my worldly schemes were thrown bare upon the ground?' There are some, who, as Job says, are afraid of their sorrows, and therefore they wish to forget them. But let us remember, they are designed for our benefit, and that it is good for a man to bear the yoke; and if good to bear the yoke, it is good to remember it. The remembrance will sober his future prospects, and lower his earthly hopes, and show him that though a man may be cast down, he may not be destroyed; and though he may be troubled on every side, he may not be distressed. And therefore, secondly, have a pillar on which to record your temporal deliverances. Hear David saying, "O my God, my soul is cast down within me; therefore will I remember Thee from the land of Jordan, and of the Hermonites, from the hill Mizar." What this hill Mizar was, we are not informed; the word signifies the little hill. I have frequently imagined whether it was not near this little hill he had been saved from the paw of the lion or the paw of the bear. This would have rendered it perpetually impressive and interesting. However this may be, he had been delivered from the paw of the lion and the paw of the bear, for these animals had approached him so near as to place their very paws upon his bosom. And you see the advantage of remembering it; for when he was going to approach Goliath, he said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Perhaps there is not a person here this morning, but has had some narrow escapes in passing through life. Sometimes their life has been in hazard from accident or disease. Hezekiah was sick, nigh unto death; but when God in love to his soul delivered him from the pit of corruption, what did he? Why, he

composed a writing, and gave it to the leader of the psalmody in order that it might be sung in the temple; and he said, "The living, the living, he shall praise Thee as I do this day." Paul says, "He who hath delivered, doth deliver, and we trust He will yet deliver us." Who of you has not been in straits? You have not had manna poured down upon you from heaven, but the Lord has fed you all your life long. He may not have caused ravens to bring you bread and flesh morning and evening; but have not very unlikely characters been the means of supplying your need? There has not been so much a miracle, but there has been as much of mercy in all God's dispensations towards you down to this hour. And does it become you to forget them?

'Why should the wonders He hath wrought
Be lost in silence and forgot?'

"Bless the Lord," says David, "O my soul, and forget not all His benefits." Take care you keep yourselves sensible of your obligations to God for His interposition; and whenever you feel a tendency to despond, then say with the psalmist, "This is my infirmity; but I will remember the years of the right hand of the Most High." Err not like Jacob; God was obliged to pull Jacob by the ears, to remind him he had forgotten his engagement, and the Benefactor and Deliverer, who had appeared to him at Bethel. He had been lounging about from month to month and from year to year, not far from the place where he had served his infamous uncle: "And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother;" better *late*, than *never*. "Then Jacob said unto his household and to all that were with him, Put away the strange gods that are among you, and be clean, and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

Again; have an altar on which to record your spiritual benefits. Such as the Son of His love, the Spirit of His Son, the throne of His grace, the Word of His Truth, the exceeding great and precious promises, meeting our wants, and woes, and weaknesses, and diseases; these call for your remembrance

But beside this, there are but few Christians, who have not some red-letter days in the almanack of their experience. Oh! what a time of love was that, in which God passed by you and saw you in your blood, and said unto you "Live!" What a time of love, when He "called you out of darkness into His marvellous light," and when, for the time, you blessed God, who had delivered you from the power of darkness and had translated you into the kingdom of His dear Son;" when He planted the balm of hope in the very bosom of black despair, and enabled you to say, "I know whom I have believed, and am persuaded that He is able to keep that, which I have committed unto Him against that day!" Well—

"Many years have passed since then,
Many changes I have seen;
Yet have been upheld till now;
Who could hold me up but Thou?"

But you have been uphelden. You have had the remains of sin within you, you have been living in a world lying in the wicked one, you have had to conflict continually with the "powers of darkness," and yet have stood in the evil day, and having done all are enabled still to stand. And to whose praise are you disposed to ascribe this? Do you not say, "Not unto us, O Lord, not unto us, but unto Thy name be the glory?" "By Thee have I run through a troop, and by my God have I leaped over a wall." What "times of refreshing have you had from the presence of the Lord, and from the glory of His power!"

"His Gospel throughout the long year,
From Sabbath to Sabbath, He gave;
How oft has He met with you here,
And showed Himself mighty to save!"

How many snares laid for your soul, you can now see plainly enough He has broken! How often have you seen His power and His glory in the sanctuary! How often at His table, have you said, "I have sat under His shadow with great delight and His fruit was sweet unto my taste."

Again; you should have an altar, on which to record your earlier views and feelings of a religious nature. Surely you cannot compare these with your present, without exclaiming, "Oh! that it were with me as in months past, as in the days when God preserved me! when His candle shined on my head and when by His light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle, when the Almighty was

yet with me." Surely the remembrance will tend to check your declension, and become a principle of recal and revival. Surely you will say, "I will go and return to my first husband, for then will it be better with me than now." We read of "the first ways" of David. What! were his first ways better than his last ways? Oh! this is *often* the case. What said the angel to the church of Ephesus? "I have somewhat against thee, because thou hast left thy first love: remember, therefore, from whence thou art fallen, and repent, and do thy first works." "Go," says God to Jeremiah, "and cry in the ears of Jerusalem, I remember thee when thou wentest after me in the wilderness, in a land of no increase." Well, how was it with you then? The apostle addressing the believing Hebrews says, "Call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions," but did not sink under them, "partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye became the companions of them that were so used; for ye had compassion of me in my bonds, and took *joyfully the spoiling of your goods*, knowing in yourselves that ye have in heaven a better and an enduring substance." Oh! how little dominion had the world over you then! How did you find His Word and eat it, and it was the joy and the rejoicing of your souls! Then, you not only called the Sabbath of the Lord a delight, but felt it so. You numbered the days that intervened between you and His holy day. What pleasure you found in waiting upon God! The trifling things which can now detain you had no power with you then. You said with David, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in His temple."

Finally—but this I shall express in the language of good Dr. Doddridge:—

"My grateful soul on Jordan's shore
Shall raise one Ebenezer more;
Then rise and be myself, above,
A pillar to record His love."

"My grateful soul on Jordan's shore
Shall raise one Ebenezer more;

and this will be as long as you will be able to do anything for Him. You will then have passed the wilderness

and your eyes will look down upon the swellings of Jordan, and perhaps they may at first dismay you; but you have a great High Priest whose feet will stand within the waters, and while He is making a passage for you to pass over, may your dying hands raise a pillar to His praise. Be determined to live to Him as long as you breathe; and with your latest breath, if possible, "speak well of His name." Recommend His service to others. Do as Henry did, who said to those around him, "I have found a life of communion with God the happiest life in the world."

"Then rise and be myself, above,
A pillar to record His love."

Here the allusion (and it is a fine one) is to the language of our Saviour to one of the churches: "To him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem which cometh down out of heaven from My God; and I will write upon him My new name." So fulfilling the promise, under another metaphor, where God says, "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

To conclude. A Roman imperial philosopher tells us to dispose of the three periods of time thus—the past to oblivion, the present to duty, and the future to providence. We like two of these, admonitions; we wish to give the present to duty, and remember the admonition, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest;" and we have no objection to give the future to providence—"Casting all our care on Him for He careth for us"—and feeling as a consequence, a

"peace passing all understanding." But we dare not follow the first admonition to give the past to oblivion; No, brethren, "God requireth that which is past." And therefore we should record it. We are always prone to let these things slip. But is the time thrown away upon this? Are there no profitable lessons to be derived upon the review of life? Does not God say to the Jews—"Thou shalt remember all the way the Lord thy God hath led thee?"—"Whoso is wise and will observe these things, even he shall understand the lovingkindness of the Lord?" Record therefore the various scenes of life through which you may have passed, for your own humiliation, for the glory of God, for your gratitude, your confidence, your instruction and the encouragement of others. We therefore chose this subject, considering it would not be unprofitable at this season of the year. We have just passed on from one annual period of time into another. What have you been doing? Have you raised no pillar at the border of the new year? Have you had no reviews of life? Have no praises ascended from your lips? God said to Moses, "On the first day of the first month, rear the tabernacle of the congregation;" that is on New year's-day. This would render it the more impressive and memorable. And we should take advantage of all these circumstances. I hope, therefore, you have been saying, at the border of this new year—

"Here I raise my Ebenezer,
Hither by Thy help I'm come;
And I hope by Thy good pleasure
Safely to arrive at home."

I hope you have been enabled to say with Newton—

"His love in time past forbids me to think,
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review,
Confirms His good pleasure to help me quite through."

And does not the subject also suit the service in which we are going to be engaged? That question we will answer at the Lord's table.

ON THE CONDITION OF MAN AS A SINNER.

A SERMON, BY THE REV. W. ADAM;

DELIVERED AT MATLOCK BATH, DERBYSHIRE, BEFORE THE SOCIETY OF ODD FELLOWS,
ON MONDAY, JULY 25, 1836.

"Man is born to trouble as the sparks fly upwards."—Job v. 7.

BEFORE we enter on the discussion of this important subject, it may be necessary to inquire into the character of this book, as it is confessedly one of the most

difficult portions of sacred writ; and in consequence of this, some have been led to doubt its Divine authority. First;

CONSIDER ITS ANTIQUITY.

The concurrent testimony of the church, both ancient and modern, is, that it was written soon after the giving of the law—the law being the first written document given to man in the compressed sign. Thus God Himself graciously condescended to communicate to man the knowledge of this brief mode (by a few simple and compendious characters) of communicating our ideas in a written language to each other, when he wrote the law on the two tables of stone,* all the previous methods being the hieroglyphic or picture writing, clearly expressed in Job 19th and 24th—"Graven with an iron pen, and lead in the rock for ever," decidedly indicating the mode of chiseling out the figures or symbols, as adopted in Egypt. The best authorities admit, that Moses was the author of this book, who wrote it for the benefit of the Israelites, during their painful sojourn in the wilderness. As Job lived prior to the Exodus, Moses must have acquired the knowledge of the history of this eminent patriarch while dwelling in the land of Midian, in the house of Jethro, his father-in-law, which was contiguous to Idumea, where the scene of these transactions is laid; as there can be no doubt that the report, respecting the life and sufferings of Job, would be handed down by oral tradition through the patriarchal times, and sung or recited at their religious feasts, perhaps, in the manner of the ancient bards in our own land. Of the simplicity of those times, and the certainty that God preserved the knowledge of Himself amongst a select few in that age of gross ignorance, Moses had a fine specimen in the person of Jethro, who was both priest and chief

of the tribe over which he ruled, and who worshipped with his people the one true God.^b We shall next consider the character of this ancient and beautiful book, as containing the purest morality—the sublimest philosophy—the simplest ritual—and the most magnificent creed in existence.

THE PURITY OF ITS MORALITY.

This is seen from the statement it gives of the wretched and debased state of sinful man, "who drinketh iniquity like water," contrasted by the exalted holiness and transcendently pure character of God, "who chargeth His angels with folly," and in whose sight "the heavens are not clean."^c Therefore the necessity imposed upon man to obey the laws promulgated by so holy a God, as therein strongly enforced, and which Job did obey,^d and the results of obedience in the increased happiness of the creature.^e The moral and intellectual improvement of our kind is distinctly stated to arise from the "fear of God," which is the greatest preservative against sin, and the first initiatory step to, and **REAL** groundwork of all right knowledge.^f "The fear of the Lord is clean enduring for ever."^g The utter destitution of this blessed principle being the cause of so much wretchedness and crime in our world.

THE SUBLIMITY OF ITS PHILOSOPHY. †

Its philosophy, or the knowledge contained in it of material things, so far exceeding the light of that and many subsequent ages, is truly remarkable. The most recondite principles of science are here touched upon with ease and sublimity—the cause of rain from electrical phenomena, precipitating the cloudy vapour pointed out.^h The balancing of those cloudy masses in the firmament of heaven, stated to be incomprehensible to

* The size of the two tables, which Moses was able to carry, would imply this; besides, it must, I think, be admitted, that God would write His own law in the most perfect manner, as being most accordant with all His proceedings. So struck was Gilbert Wakefield with the surprising fact, that the stupendous edifice of human knowledge should be reared by the simple use and transposition of 22, as in the Hebrew, or 26 characters, as in our own language, that he could ascribe its origin only to Divine inspiration. "Philosophical Transactions"—"Paper on the Alphabet."

† The "Iliad" and "Odyssey" of Homer were thus handed down for a considerable period, till after the invention of Greek letters, not being written till the days of Solon. Our own Celtic histories were also thus preserved. But to prevent errors Moses wrote this, as all the books of the Pentateuch, under Divine direction.

‡ See some admirable remarks on the formation of clouds, and the influence of electricity in determining their structure; also on the production of rain, as arising solely from the changes occurring in their electrical states.—"Climate of London, 3 vols. by Luke Howard, Gent., vol. 1."

Texts:—^a Exod. 24 and 12—^b Exod. 2, 15 and 16—^c Job 15 and 16—^d ch. 23 and 12—^e ch. 36, 10, 11—^f ch. 28 and 23—^g Ps. 19 and 9—^h Job. 37 and 11 and 16 verses.

man; and it is still so found, notwithstanding the advancement of science, and the splendid light of the nineteenth century.* The form of our earth is implied in ch. 26 and 7†, and the ease with which God called it into being stated; when "the morning stars sang together, and the sons of God shouted for joy," at the display of God's creative power and infinite wisdom.^a And who can read from the 38th to the end of the 41st chapters, without being convinced of the presence of a "speaking power," far superior to the utmost stretch of mere human conception? The profundity of the knowledge—the surpassing beauty of the poetry—and the sublimity of the descriptions there given of heavenly and terrestrial phenomena and of those gigantic and fierce beings that peopled the earth and sea—can never be exceeded; and the effect of the whole on the mind of Job, to abate the natural pride and rebellion of the creature, and to exalt the Creator, who is over all blessed for ever. Amen.^b Doubtless, the distinguished prosperity and exalted station (as a prince) of this eminent patriarch, had superinduced pride and self-gratulation in his mind, which is so hateful to God; but when he is afflicted, like all true penitents, how is he abased by His mighty hand, and astonished at His wonder-working power! Hear how he deplores his ignorance and guilt, (chap. 42nd, 1st to the 6th verse)—"I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; therefore I abhor myself, and repent in dust and ashes." How infinitely good and condescending is God, to take such methods with His creatures in order to save them! In fact, the more we examine this wonderful book, the more shall we be convinced of its Divine authenticity, from the sublime notions it gives of God, of His works and ways, and its moral effect on the mind of man.

THE SIMPLICITY OF ITS RITUAL, c.

How different to the corrupt and ignorant modes which prevailed in that and succeeding times! Here are no splendid or gorgeous displays to impose upon the mind; no complex, cruel, or unmeaning rites, but the most natural and unaffected simplicity. A father at the head of his family and tribe, anxious for their future and eternal welfare, leading them to the pure and elevated worship of one supreme God, and that God known to be a God of unsullied holiness, inflexible justice, and spotless purity. Behold it in the anxiety of a father's heart, when his sons kept in succession their natal day. Oh! it is a lovely sight to behold a family thus united, and recording the happy event of the introduction of one of their number into existence, a boon we cannot rightly estimate until we reach the glories of the upper world.^d It may be well for the unbeliever, and those whose consciences are loaded with guilt, who can have no real hope for the future, to desire annihilation, that is, to be struck out of existence at death; their fears lead them to wish this, contrary to their very nature; therefore such, in general, adopt the cold and degrading system (if any at all) of materialism. Yet these are the men that boast of the dignity of human nature, while they thus embrace and propagate opinions which have the greatest tendency to degrade it. Existence, or being, must ever be considered as a "boon," and God in his Word so represents it. Nothing but pure benevolence could have induced God to create such a being as man, endowed with a mind capable of such vast expansion, and impressed with such strong desires after improvement and perpetuity; these would never have been implanted, to be disappointed just at the moment when the creature is led to conceive it is about to bud and bloom through an endless duration. The Bible alone,

* The general opinion is, that clouds are formed of minute hollow spheres, filled with hydrogen gas. But how this gas is generated, whether from the decomposition of an ultimate atom, affected within the integral particle of water of which it forms a part, or other causes, or how those spheres are formed and preserve their vascularity, subject as they are to violence and every possible change of temperature, are matters only resolvable in the will of the Creator.

† "And hangeth the world upon nothing." That is, in the vast expanse of ether; finely expressed by Milton in the following line—

"And earth self-balanced on her centre hung."

A very different idea this, to the uninspired notions entertained by the ancients, who supposed the earth an extended plain, supported in different ways, as their fancy suggested.

Texts.—^a Job, ch. 36, 27 to the 33; 38, 5, 6, and 7—^b ch. 42, 1st to 6th verse inclusive—^c ch. 1st, 4 and 5—^d, Prov. 24, 9—^e Exod. ch. 20, 24, 25.

while it faithfully states the guilt and wretchedness of man here, truly ennobles his nature, by providing the only means of its moral regeneration, elevation, and glory. "Life and immortality is brought to light by the Gospel" (2 Tim. ch. 1, 10; see also Eccles. ch. 3, 10). Job, who knew the treachery of the human heart, feared lest his sons, in the midst of their mirth and hilarity, should have forgotten God their Maker, and transgressed against Him ("for the thought of foolishness is sin"^a); therefore did he offer continually the appointed sacrifice for each, with unhewn stones raised for his altar,^b the elevated rock for his pavement, and the blue vault of heaven for his canopy;^c and as he lifted up his heart in prayer, and beheld ascending the smoke of the accepted victim, his mind was led on from the type to the antitype, and his eye piercing through the vista of ages to come, beheld in prophetic vision "the Lamb slain from the foundation of the world."^e In the depth of his misery he remembered this, and then broke from his lips that elevated strain of strong immortal faith, "I know that my Redeemer liveth."^f

THE MAGNIFICENCE OF ITS CREED.

The majesty, unity, omnipotence and unsearchable character of God are clearly stated. The question is asked, "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."

The clear inference from this passage is, that not a part of illimitable space is exempt from His presence and controul; not an instant of eternity past or to come, but what is filled and identified with His existence.* His being, one "eternal now." What lofty conceptions are these of the ever-blessed God! How different from the earthliness and corrupt views entertained by the most enlightened of the ancient heathen! Hence we have the most incontrovertible evi-

dence from the book itself of its Divine authority, corroborated by other parts of sacred Writ; and a beautiful instance given of the boundless love and infinite compassion of our God, that though He afflicts man for his transgressions, it is not to destroy but to save. It is as a father pities and corrects his child whom he loves.^g "Ye have heard," says St. James, "of the patience of Job, and have seen the end (or purpose) of the Lord, that the Lord is very pitiful and of tender mercy."^h God crowned the last days of Job with glory and honour,ⁱ and by him furnished an instance of suffering patience and piety to every age of the church. His history as it precedes the Levitical economy and discloses the simplicity of religion in the patriarchal times, does, when taken in connection with the Mosaic and Evangelic dispensations, present us with an entire view of the moral government of the church; and the three great dispensations of God appear to form, as they in reality do, one complete whole. In the Divine records we have the patriarchal with its beautiful simplicity; the Mosaic with its splendid and typical ritual, and prophetic announcements; the Christian with its full developments of the infinite purposes and love of God in the gift of His Son to redeem our race; all sealed and ratified "by the blood of the Lamb," and completed and closed by the testimony of the eternal Spirit; and a solemn interdict laid upon man, not to add to, nor to take from, the sacred canon.^j

The truth of this Book being established upon so broad and unquestionable a basis, our attention is called to the astounding fact in the text, "Man is born to trouble as the sparks fly upwards." First, consider the fact; secondly, the cause; thirdly, the great specific or remedy proposed by God.

FIRST, THE FACT.

Can any doubt it? The records of a world prove it. Look into your heart, and read its sad history of the past. Where is the individual, that hath not

* In addition to this, Job believed in the atonement of Chris. The following passages—"He shall stand," and "upon the earth," and "in my flesh (or nature) shall I see God," clearly imply this. This shows the faith of believers in all ages to have been but one. See ch. 19th, 25, 26.

Texts:—a Prov. ch. 24, 9—b Exod. 20, 24, 25—c Judges 6, 26—d 1st Kings 18, 38—e Rev. 13, 8—f Job 19, 25, 26, 27—g Ps. 103, 10, 13, &c.—h James 5, 11—i Job 42, 12—j Rev. 22, 18, 19.

experienced suffering and sorrow? Where that heart, that has not agonized and felt at times the awful pressure of outward things, over which it had no controul? Look at the physical causes. The storm, the tempest, and the overwhelming flood, carrying destruction and desolation in their path. See it in the thunder of God's power, tearing and uprooting the oak of the forest as a thing of nought, and laying man low beneath its stroke in an instant. Behold it in the mighty earthquake, engulfing entire cities with their inhabitants, and shaking whole kingdoms to their very centre. But even these are of comparatively limited extent, to those ills that afflict humanity. Visit that hospital; and as you pass from ward to ward, mark well the number and complexity of the diseases that prey upon our nature; and learn from that emaciated frame—that palid cheek—that sunken eye—or that ghastly wound—the truth of the text, “that man is born to trouble.” It would be well, if disease were confined within such limits; but it is as extensive and wide spread as the locality of man. No country exempt—no house uninfected. Heard you that groan? It comes from the chamber of suffering. Or that exceeding bitter cry? It comes from the heart of the bereaved. The death of a brother, a sister, a parent, a child, or a beloved friend, is recorded by its deep and plaintive note. See it on the enlarged scale, in the slaughter produced by the hostile encounter of masses of men in the battle-field. Hear it in the murderous shout of the victors, and in the dying groan of the vanquished—with their garments rolled in blood. But what are even these evils to the moral desolation of the mind?—the evils that infect the intellectual powers, from whence these spring as from their native source and fountain. Behold it in the diversified passions of our nature, carried to excess; “in the lust of the eye, the lust of the flesh, and the pride of life,”^a drunkenness, hatred, and every evil work; as summed up in a masterly manner by the great apostle of the Gentiles in his epistle to the Galatians,^b and their awful results terminating at times in the utter prostration of the human intellect, when man becomes an exile

from society, and excluded from mingling with his kind. Here man exhibits the total wreck of his nature. Here he reaches the climax of his wretched earthly condition; and we would weep and lament over him, in the beautiful and touching language of the prophet, when he wept over Zion—“once the joy of the whole earth”—sitting in her widowhood and her glory departed. “How is the gold become dim! How is the fine gold changed! The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers!”^c But the whole framework of society proves this fact; for what is the object of all governments, or the congregation of bodies of men into kingdoms and states; but by judicious laws, suitable to each, to prevent the strong from oppressing the weak—and so to repel, or at least to alleviate, the evils common to our present state? And so wide spread, and virulent is the moral disease,^d that general laws alone will not do; we must have particular ones—bye-laws for communities, for cities, and for parishes. And even so inadequate are these to effect every purpose in a complex state of society, and to ward off the general ills of life through misfortune, sickness, and death, that we have sick clubs, and such bodies as your own, to effect what no laws can fully accomplish—to stem the tide of misfortune, or mitigate its sorrows—to smooth the sick pillow, and to enable the aged and infirm calmly to descend the vale of life, and close the brief span of existence with a decent funeral.

SECONDLY, THE CAUSE OF TROUBLE.

Surely some terrible event must have occurred in the history of man to reduce him to such a wretched condition, to subject him to such fearful consequences, as those we have been now considering. That man has done something which materially militates against his well-being—something which affects his moral constitution—is obvious, both from his character and circumstances. And what is that? If you examine the profane histories of the past, or the chronicles of the present, you will in vain look for a rational answer to this ques-

Texts :—^a 1 John 2, 16—^b 5, 19, 20, 21—^c Lam. 1, 1, ch. 4, 1, 2—^d Is. 1, 5, 6, Rom. 3, 10, 23.

tion; nothing appears but the most fanciful and wild conjecture—nothing but the most absurd and ridiculous fables, unworthy the attention of a rational being. The unbeliever is utterly at fault here, being unable on his own principles to account for the existence of such accumulated evils, under the government of a good and all-wise God. To deny, as some do, their existence, is refuted by common and bitter experience; and to resolve them simply into the necessary results of finite, or imperfect being, cannot be admitted; for moral evil, transgression, and rebellion against God, cannot be proved as a necessary consequence. The Bible alone gives the simplest and only rational account of the cause of trouble, the most consistent with the character of God and the equity of His government. The statements of Scripture are clear, and explicit on this head. Observe the following:—“God made man upright, but he hath sought out many inventions;” again, man “had corrupted his way,”—“wherefore, as by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.”^a Here sin, or disobedience to God, is stated as the true and only cause of all our woes. From hence we may learn, that it pleased God to create man a rational and intelligent being,^b made subject to law,^c because endowed with a capacity to understand, and a power to obey it. Such a condition is best adopted to rational existences. Whereby we perceive man to be allied to a superior order of beings; even the Angels on high, who are under the moral government of God, and subject to laws as tests of obedience, by which they exhibit their gratitude and love to the ever-blessed God, and their perfect submission to His will. Now it must be obvious to every reflecting mind, that man being so constituted, and subject to law as a test of obedience, transgression, or disobedience to that law, was possible—was within the range of probability. We hence learn the rationality of the Scripture account, and see the infinite goodness of God, in the simplicity of the test to which He subjected His creature.—But one simple prohibition easy to be obeyed

—one thing withheld out of the most unbounded munificence—and the penalty attached clearly announced, that there might be no mistake, no possible misapprehension on the part of the creature.^d This was just and gracious of our God; for God’s justice is inflexible and uncompromising,^e all his attributes being (like Himself,) infinite, consequently not one of those attributes can be merged to suit the will or the caprice of His creature. If sin is committed against a finite being, the nature of the crime is finite; if against an infinite being, it must be infinite; it must partake of the character of the being against whom it is committed. Hence the magnitude of man’s sin is infinite, because committed against an infinite God. But is it possible, man—so delightfully circumstanced—so munificently endowed by his Maker—(every sense gratified to its utmost extent)—could alone, uninfluenced and unabated, have rashly sinned against his Maker? Oh! no. And here the veil that hides eternity from view, is for an instant withdrawn, in the intimation given that sin had its origin prior to the existence of man; that it raised its hydra-headed form amongst angelic beings, and dared to invade the hallowed precincts of God’s throne. Angels dared to match their power with God, and fell;^f and instant as they sinned their doom was fixed, and from their “lofty stations, hurled to endless, pitiless, unmitigated woe;”^g because the nature of their sin admitted of no cure, no remedy. Satan, their head and chief, thus utterly ruined and wretched in himself, desired to involve God’s fair creation in his fate, and defeat, if possible, the benevolent intentions of God. Look at the Scripture account of this fact. Satan first suggests the doubt respecting the infliction of the penalty attached to disobedience—“Yea, hath God said?”—and then boldly puts forth the lie—“Ye shall not surely die;” adding the promise, the better to secure its full effect on the mind of his victim, “Ye shall be as Gods, knowing good and evil,”^h (an awful knowledge). Thus through the desire of unhallowed knowledge and detestable pride, “first-born of sin,” did man fall, and bring

Texts.—^a Eccles. 7, 29; Gen. 6, 12; Rom. 5, 1—^b Gen. 2, 7—^c 2, 16, 17—^d Gen. 2, 17—^e 1 Sam. 15, 29—^f Jude 6; 2 Peter 2, 4—^g Rev. 20, 10—^h Gen. 3, 1, 2, 3, 4, 5, &c.

ruin on his race. "Satan," still "the God and prince of this world,"^a exercises a fearful and despotic sway over man; he sitteth closely by the cauldron of the human heart, to stir up its deadly sins, and give them point and direction; and when man vainly fancies he acts from himself, as a free agent, he is but made the tool of extending the dominion of Satan, and perpetuating the reign of this hateful being over himself. It is he that lights the torch of pride and passion—it is he that gives the attractive colouring to the picture of earthly pleasure—and like a skilful angler, or cunning fowler, he suits his net and bait to his prey.^b But, blessed be God, a kingdom has been already set up, which puts a limit to his power, and is destined to extinguish it altogether,^c and roll back the full tide of human ills upon himself, their origin and source.

THIRDLY, THE REMEDY.

Having thus shown the wretched state of man, from the physical and moral ills to which he is exposed, and the cause, through transgression, by which he has become subject to the fearful dominion of a power far superior to himself, which, though unseen, has usurped entire dominion over him, and subjected him to the most debasing vassalage—a vassalage of the most tyrannical and hopeless kind, arising from the utter incapacity of man, now become spiritually dead—the whole springs of his nature, mental and bodily (once so fresh and vigorous), completely dried up; let us next inquire into the remedy proposed.—And first, the remedy must be adequate to the disease. The curse of a broken law lay upon man; for it is stated, "In the day thou eatest thereof thou shalt surely die." And again, "The soul that sinneth, it shall die."^d And that law, as we have seen, must be infinite in its requirements as partaking of the character of God who is so. The same nature that sinned must pay the debt, and man cannot help himself. Angels,* however exalted, powerful, and holy, cannot redeem him;

for all the exertion of their powers, and all the devotion of their being, cannot overstep in the least the demands of the Creator upon them. They, then, can have nothing to pay, and from them nothing can be expected.* Where, then, are we to look for deliverance?

The state of man is wretched—his danger imminent. Behold and wonder! The Son of God undertakes our cause—"Lo I come, in the volume of the book it is written of Me to do Thy will, O God."^e "In the councils of eternity, God, foreseeing the fall of His creature, devised with his Son the mighty and wondrous scheme of human redemptionf—God so loved the world"^g (though lying in wickedness) "that he gave His only begotten Son." The Son so delighted in man,^h though become an apostate, that he pitied our state—for He knew it well—and in the fullness of the appointed time He assumed our naturei—took it up with all its infirmities, apart from all its sins,^j that in that nature He might yield absolute obedience to God's holy law, and repair, by His obedience, the breach made between God and man.^k He obeyed it in thought, word, and deed; and so complete was that obedience, that He challenged his adversaries to convict him of sin.^l And Satan came, but found not a speck in him.^l He magnified that law and made it honourable,^m having yielded to it the obedience of a God, and thus opened the way to a restoration. But this was not all—the fearful guilt of the past still hung over man. Man had sinned, and no subsequent obedience of his could render satisfaction to the insulted Majesty of Heaven—could remove the threat of a broken law impending over man—without entire satisfaction being given; therefore did the Son of God not only come to obey, but to subject himself to suffering and to death, and that—"the death of the cross."

Let us approach for an instant the hallowed scene of His unexampled suf-

* See Rev. 5, 3; Isaiah 63, 5; Mat. 26, 42; Acts 4, 12. These passages will fully bear out the above observations.

Texts.—^a 2 Cor. 4, 4, and Eph. 2, 2—^b 2 Tim. 2, 26—^c 1 John, 3, 8—^d Gen. 2, 17; Ezek. 18, 4, 20—^e Ps. 40, 7; Heb. 10, 7, 10—^f Eph. 4, 4, 5, 9, 10, &c.—^g John 3, 16—^h Prov. 8, 31—ⁱ Gal. 4, 4—^j Heb. 2, 16—^k Heb. 4, 15—^l Gal. 3, 13, Js. 58, 12; 2 Cor. 5, 12—^m 1 John 8, 46, 14, 30—ⁿ Is. 64, 6.

ferings, and see "if there be any sorrow like unto His sorrow;"^a and here we shall learn the cause why He was so amazed and sore troubled in the garden, when a Stephen—a Paul—and a Peter,^b and hundreds of the first Christians, gloried in the sufferings of the cross, and went cheerfully into peril, and to death, triumphing in the name of Christ, to the astonishment of their enemies. They endured, thus triumphing, because they were pardoned through His blood, supported by His strength, and had no guilt to atone for. But Jesus came expressly as the substitute of man to do this—to bear human guilt—for it is stated, "the Lord laid upon Him the iniquities of us all:"^c it was this wrung from Him that prayer, "If it be possible, let this cup pass from me;"^d and such was the inconceivable agony of soul which He endured under its pressure, that His "sweat was as it were great drops of blood falling to the ground."^e What else could be the cause of this? Here was no rugged, thorny crown, to tear His sacred brow; none of the insult and mockery of an infuriated multitude then reached His ear, to oppress and bow down His spirit; as yet, the nails pierced not His sacred body; the stillness of the night was around Him, and the seclusion of the garden yet uninvaded. What could it be but the accumulated guilt of a world? What but the bitter cup of suffering due to our sins, poured out in full measure upon Him? Behold Him on the cross, and hear that cry, after enduring the scorn and contempt of His creatures with the meekness of a lamb; whom he could have annihilated in an instant with the slightest putting forth of His power? What could have forced from Him that bitter cry—"My God, my God! why hast thou forsaken Me?"^f but that He was "tasting death for every man;"^g but that the wrath of God rested upon Him. The dense cloud of human guilt, gathering around His devoted head, hid the face of His Father from Him, whilst the fierce rays of that wrath con-

centrating in Him found their proper focus, and exhausted their utmost fury on His soul. Here the Redeemer's sufferings reached their climax; and then He bowed His sacred head, and exclaimed "It is finished"^h—then, and not till then, had He rolled away human guilt, past, present, and to come—then, and not till then, had He fully satisfied the Divine justice, and brought in everlasting righteousness (attested by heaven and by earth*). And now it is freely proclaimed, "He that believeth shall be saved;"^h by this, God is just, and the justifier of him that believeth ^a in Jesus.

Now, blessed be God, a universal faith is introduced by the preaching of the Cross, stripped of all the antipathies of our contracted and selfish nature, admitting of no distinction of colour, character, or clime. The desire of God's sin-burdened creature is only appealed to, and that in the sweetest and most touching language, enough to melt the most obdurate heart—"Ho, every one that thirsteth, come ye to the waters."ⁱ "The spirit and the bride say, Come, and let him that heareth say, Come: and let him that is athirst come: and whosoever will let him take the waters of life freely."^j Jesus, by His death, opened the eternal fountains "of living waters"^j capable of healing the leprous and withered soul of man; and thus to humanity the glorious wells of salvation, destroyed by the fall, let out (if I may be allowed the phrase) through the chinks of our dilapidated and corrupted nature, are again restored in the perfect humanity of the Son of God, who assumed it expressly for this purpose—"For as in Adam all die, so in Christ shall all be made alive."^k "He that believeth in Me, though he were dead, yet shall he live."^l This is the complete salvation introduced by God in the person of His Son. "In Him mercy and truth have met together—righteousness and peace have kissed each other." Thus the great

* See the whole account of His suffering, as given in the Gospels.

^a 35 chap. of Isaiah. I would entreat the reader to refer to, and peruse with serious consideration the whole of this most beautiful chapter, where he will find the Gospel represented in the fullest and freest manner; and the appeal to the sinner most touching. 6 and 7 verses.

Texts.—^a Lam. 1. 12—^b Gal. 6, 14, &c.; Acts 4, 13, ch. 7, 55, to the end—^c Is. 53, 5, 6, 7, &c.—^d Matt. 26, 39—^e Luke 22, 44—^f Matt. 27, 45—^g Heb. 2, 9—^h John 19, 30—ⁱ Mark 16, 16; Rom. 3, 20—^j Rev. ch. 22, 17—^k John ch. 4, 14; ch. 7, 38; Isa. 58, 11—^l 1 Cor. 15, 22—^m John 11, 25.

ends of His inviolable holiness and truth are accomplished, and God is once more reconciled to man.^a

It was to the accomplishment of this mighty event that Job looked forward with exulting expectation ^b—an event which has changed the destiny of man from one of hopeless wretchedness and misery, to that of glowing expectation, glory, and triumph. An event, which, while it secured the utter destruction of the foe, and rescued man, exhibited the justice and holiness of God in the most transcendent and glorious light,^c—an event that angels witnessed with intense interest, as unfolding in a manner far exceeding any former manifestation, the amazing love and infinite wisdom of God^d—an event which introduced a new order of things, commensurate, in all respects, to remedy human ill; which softens the asperities of life, and by a strict, but wholesome discipline, and a series of beautiful “formula,” prepares man for the higher and more enduring realities of a better world.^e An event destined to unite man in one common brotherhood, even on earth, and to raise him finally to the higher destiny of a son of God, and an heir of heaven where, with angels and archangels, and the myriads of the blessed, he will reap the enjoyments of unending felicity, and mingle in the song of undying praise to God and the Lamb. “Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!”^g

In conclusion, I would beseech you to consider what Christ has really done and suffered on your account. He exposed himself willingly to that wrath which would have scorched and blighted your souls through eternity, constituting the “worm that dieth not,” and kindling the fire that is not quenched.”^h “For God,” out of Christ, “is a consuming fire.”ⁱ He sustained the awful load of that guilt which must have pressed us down from Heaven’s judicial throne to the depths of Hell. But how could a mere created nature do this?—Impossible! Therefore it is stated that “through the Eternal Spirit He offered himself without spot to God.”^j His spotless human nature constituted Him a fit subject to suffer in man’s stead, and

His Deity stamped the character of those sufferings as Divine; therefore infinite in extent, and consequently by this one act—“this one offering” of himself—“He hath perfected for ever them that are sanctified.”^k Oh, my brethren! tremble at the very idea of what, through Christ, you may, and I trust will, escape! Could you dwell with eternal torments? Oh! then, love Him, I beseech you, who bore the curse for you. Let a sight of the Cross melt your obdurate heart into penitence and faith, and yield to Him the obedience of the life; then will you find that the religion of Jesus is the simplest in existence; for this constitutes its excellence and beauty, as contradistinguished from all the manifold, burdensome, and unmeaning rites, found in false religions, or in those which pretend to the Christian name, but deny its power—set up by deluded men to gratify their pride or passion, under the influence of Satan, who is the real idol-god they unconsciously worship. The faith of the cross also yields the sweetest satisfaction to the heart, and is the only antidote to its numerous ills; and the more you know of its blessed truths, the more of its excellence is unfolded,—and the more certain will you feel it to be “the Word of God.” “making wise unto salvation.” “The secret of the Lord is with them that fear him, and He will show them his covenant;”^m there is indeed a secret in Christianity, which must be realized to be felt and appreciated. “O, taste and see that the Lord is gracious!” To those that do, the troubles of life are made subservient, by the Spirit of God, to the purification of their nature—to the renovation of the mind—and to the clearing up of their spiritual horizon; like the tempests that sweep over and agitate the mighty ocean, or the thunders that convulse the air, and make the foundations of the earth to tremble, which only tend to purify and clear the elements on which they operate—so troubles work out for us a far more exceeding and eternal weight of glory. All things, says the apostle, shall work together for good, to them that love God, to them that are called according to His purpose.ⁿ

To whom be glory and honour, might, majesty, dominion, and power, now and for ever. Amen.

Texts.—^a 2 Cor. 5, 18, &c.—^b Job 19, 25, 26, 27—^c Ps. 85, 10, 11—^d Eph. 3, 10; 1st Peter 1, 12—^e 1st Cor. 13, 12—^f 2 Cor. 4, 17, 18—^g Rom. 11, 33—^h Mark 9, 44; 40, 48—ⁱ Heb. 12, 29—^j Heb. 9, 14—^k Heb. 10, 14—^l Gal. 13, 13—^m Ps. 25, 14—ⁿ 2 Cor. 4, 17, 18; Rom. 8, 28.

Review of Books.

SERMONS TO THE UNCONVERTED. Preached in the autumn of the year 1839. By the Hon. and Rev. BAPTIST W. NOEL, M.A. Reprinted from *The Pulpit*. cl. bds. lettered. pp. 192. Price 4s. Sherwood & Co., Paternoster Row.

THERE is a singular charm in this volume, springing from the circumstance that these admirable Sermons were preached extemporally, and are published in the form in which they were delivered. Mr. Noel's easy and flowing sentences present a very favourable opportunity for thus embodying in print that attractive "speaking style," which is so difficult for a writer to attain or even allow himself to adopt, though so pleasant to a reader to meet. But it is not of that which is outward, that we wish here to speak; it is of the treasure within. There is in these discourses a valuable summary of the great Christian truths, combined with a series of persuasive appeals to the conscience, so that they at once convey instruction and touch the deepest springs of feeling. Few living men have committed to them a greater power of reaching the heart by the simple preaching of God's Word, than Mr. Baptist Noel; a remark this, which we do not found upon our own observation and experience alone, but which we have heard made more than once. And we trust this volume, which (as far as art can do it) makes perpetual that power of impression, will be of wide and lasting benefit. The sermons are twenty-three in number; and the subjects are not arranged with any view to systematic precision, but are allowed to arise one out of another, and were probably partly suggested in that way. Mr. Noel begins by setting a free salvation before the unconverted; then passes to the needful change, the present sinfulness, and certain punishment of the unconverted; he then introduces some topics calculated to warn them and arouse to instant effort, and passes to others adapted to animate and attract them; he points out the danger of mistaking natural emotions for true religion, counsels the convinced but as yet unconverted, and concludes with an earnest and affectionate parting remonstrance.

We will now supply the reader with the means of judging for himself. We extract from the sermon entitled—"Christ willing to save the unconverted."

"But perhaps there may be another objection—one which often rises in the hearts of persons when first convinced of sin. They see that these invitations are made to *sinner*s, and it is not the amount of their sin that makes them dread they shall not be blessed; but they feel, that the invitation is to the 'thirsty' and they think they do not thirst—and it is made to the 'willing' and they fear that they are not willing. They imagine that they have not the measure of penitence that is required; and though they do not think that penitence can ever merit mercy, they think that a certain measure of sorrow for sin is necessary before they can obtain mercy. Now let me beg *you*, my dear friends, if there are any present who are harassed by this imagination, to bear in mind, that although the amount of sorrow for sin which a believer can ever feel can never be adequate, and although there is a provision in the Gospel for the growth of contrition as there is of every other Christian grace, although we ought to feel our sins more and more deeply in proportion as clearer views of the Gospel open on us and we have a juster experience of our vileness and the goodness of God, yet remember that *this* is the measure of penitence which is asked of you—that that makes you willing to welcome Christ. All the rest will come after. Can you, I ask again, give yourself up to Christ to save you by His grace and power? Then that is penitence enough. If you see your ruin, and wish to be saved through Him, and ask God for His mercy through Christ, then that mercy is yours. The only obstacle to the salvation of any soul here, old or young, is that he will not welcome Christ. And if after this any should perish because they cling to hardness of heart and love sin better than they love salvation, I assure you, my dear hearers, that the Lord Jesus Christ will say to you, just as He said to the worst and most wicked of the Pharisees that were around Him—'*Ye will not come unto Me that ye might have life.*'

"And there is *nothing else* between you and His love than that; as there was nothing between them and salvation through His grace but that. He said to them, that 'they would not' come; and He says to every one who still lives and dies in impenitent obduracy—You '*will not* come unto Me that you might have life.'

"Now I do not use this truth, as it is sometimes used (as I think most improperly), to show the impenitent sinner that he will have no excuse at the last day—to reduce him to utter silence when he stands before his Judge; though assuredly

it will do that. But it was not needed to accomplish that; the sinner would have been reduced to silence, if there had not been one invitation in God's Word; the sinner would have been entirely silent before his Judge, if the Lord Jesus Christ had never died. Do not think that the death upon the cross was an act of justice; it was an act of unbounded and Divine love, and it was not wanted to make a sinful world silent before its Judge; men *will* be silent when they stand before Him. But the use I make of it is this—that if you do not thus give your hearts to Christ and will not take Him for your Lord and Saviour, you will feel when at last you stand before Him (and He may perhaps make that thought penetrate your inmost soul)—‘*You would not come; you know you would not.*’ Then you will feel, my dear hearer, a bitterness of regret, which neither you nor I can anticipate now. To think that there literally was *nothing* between you and the boundless and eternal happiness of the disciples and the children of God but this—that *you did not wish* to be happy, *you did not wish* to be saved, *you did not wish* to be Christ's disciple!

“Do not say, you earnestly wish it. You wish for something else. If you wished it, it would have been yours. If you had but a hearty desire to be Christ's disciple and a child of God, you would be so. You may wish for many other things, but you never wished for this. So that Christ may still say—‘*Ye would not come unto Me, that ye might have life.*’ For His Word is true; and He has said, ‘If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?’ And though you may have asked it hundreds of times in words—had you once asked it in reality—had you once sincerely wished to be a godly, loving, devoted disciple of the Lord Jesus Christ—God was ready to give you that infinite and eternal good.

“Oh! that you would believe! Oh! that you would see where every difficulty lies! It does not lie in any thing God has done. It does not lie in any thing He is unwilling to do. It only lies in your own will. And if that is still perverse and irreclaimable, oh! go and humble yourselves before God, and ask Him by earnest prayer that even that last obstacle may be cleared away (as in so many happy instances He does clear it away), that you may thus receive and find in Him eternal peace.”

THE MIRACLES OF OUR SAVIOUR. BY
JAMES MONTGOMERY.

George Davey, Broad Street Bristol.

Sir Walter Scott, as we learn from

Lockhart's “Memoirs” of that distinguished writer, said that Thomas Campbell was “afraid of his own reputation”—that he came out at once in such great splendour, that he feared lest subsequent efforts should not equal the expectations formed by his admirers; so that, he wrote but little, and had not fulfilled the early promise held out by “The Pleasures of Hope.” The same cannot be said however of another great poet of our day, James Montgomery; with respect to whom it may be affirmed, that in a poetical sense (and we doubt not in other senses still more important) his *last* days are his *best*, for though “The World before the Flood” was the delight of our boyhood, we give a decided preference to his last great work “The Pelican Island,” in which the absence of an exciting narrative is amply compensated by the easy flow of the blank verse, and the deep tone of religious feeling which pervades the whole. His forte is *devotional* poetry. But the amiable and excellent author does not confine himself to *great* works—his pen is ever ready to put forth its efforts at the call of religion or philanthropy; and we have here a pleasing contribution to the cause of suffering humanity. It consists of Sketches in verse of Six Miracles of our Lord, written for the benefit of the Bristol General Hospital. The Miracles chosen, very appropriately, are those which displayed the Saviour's power over disease and death, as will be seen by the following enumeration—1. The Leper. 2. The Impotent Man. 3. The Youth Born Blind. 4. Lazarus raised from the Dead. 5. The Withered Hand. 6. The Demoniac dispossessed.

The fourth we consider the best:—

“Before the cave where buried Lazarus slept,
‘Behold how much He loved him!’” *Jesus wept;*

Then, with the voice that quickens death, He spoke—

“Lazarus, come forth!”—the grave its bondage broke;

The soul in Abraham's bosom heard his name,
Rejoind the dust, and forth alive he came.

Ah! then, how looked his sisters, when the Lord
“Beauty for ashes” to their arms restored!

How to the Lord their brother turn'd his face,
E'en from the sweetness of their first embrace!

Glory came down on Bethany that day,
And rests till heaven and earth shall pass away.”

These sketches are beautifully printed on coloured paper, each illuminated by a wood engraving, with a general title printed in gold. We are glad to hear that a very large profit has accrued to the funds of the Hospital from their sale.

THE CHURCH OF ROME EXAMINED; OR, Can I ever enter the Church of Rome so long as I believe the whole Bible? A question submitted to the Conscience of every Christian Reader. Translated from the French of the Rev. C. MALAN, D.D., Pastor of the Church of Testimony, Geneva; by the Rev, JOHN CORMACK, D.D., Minister of Stow, pp. 248. cl.bds.

Nisbet and Co., Berners Street.

WE rejoice to see so many exposures of the errors of the Church of Rome, because we really believe them to be needed in this day and in this land; and looking, not so much at the political results of Popish ascendancy, as at the consequences of Popish doctrine to the souls of our fellow-countrymen, we feel that the circumstance that such books are needed is one that imposes a solemn duty upon those, who have entrusted to them the opportunity of declaring the truth, whether by the living voice or the printed book. We cannot forget, when Romanists allege that England is soon to be all their own, that there are involved interests far higher than those which are political; a country can never be their own, except when "the Bible and the Bible only" ceases to be its religion. We wish 'God speed' therefore to this admirable little work. It bears about it the marks of all that affectionate earnestness and simplicity of mind, which have endeared Dr. Malan to not a few in this land; and there is a raciness and freshness in the arguments, exceedingly interesting to any one accustomed to the ordinary method adopted on the great question proposed in the title Page. The plan of the work is, to contemplate the Romish Church in three aspects. 1. The Revelation of Salvation, or the Holy Scriptures. 2. The administration of Salvation, or the Church upon earth. 3. The possession of Salvation, or the peace of God and holiness. We have not space to extract; but it really is a work of rare interest and value.

PRINCE ALBERT. His Country and Kindred. pp. 96.

Ward and Co., Paternoster Row.

THIS is a seasonable collection of all that is known of one, whom we have just welcomed to our shores; and we count it no improper pride, to feel a little the circumstance that intense interest is thrown around this youthful

prince, and all that concerns him, the moment that he is known to be the choice of her whom God has set over us. Englishmen, indeed, have long been accustomed to sympathise with their monarchs, whether in weal or in woe, in a manner little known to Continental nations; and it is a pleasant thing to forget the strife of party, and join in expressions of affectionate loyalty. This book will accordingly be very acceptable; it is beautifully got up, and the historical notices of the Prince's ancestors are extremely interesting. The accounts of the early years of his Royal Highness promise much; and we trust the day will never come, when we shall open this book, and feel that the flower answered not to the pleasant aspect of the bud.

HOURS OF SPIRITUAL REFRESHMENT. By Dr. HENRY MILLER. cl. bds., pp. 280.

THE LIFE OF ORIGEN. pp. 100.

GOODNESS AND MERCY; as displayed in the experience and death of DEBORAH CURTIS. By the Rev. WILLIAM MUDOE, M.A., Ockbrook, Derby. pp. 70. price 6d.

A LECTURE ON INFIDELITY IN ITS PERILOUS BEARING ON THE PRESENT AND FUTURE STATE OF MAN. By the Rev. HUGH STOWELL, M.A., Manchester.

REMARKS ON SOCIALISM. By the Rev. EDWARD BIRCH, B.A. pp. 20., price 5s. 10d. per 100.

TALK ABOUT SOCIALISM with an old Shopmate. pp. 8., price 2s. 4d. per 100.

THANKSGIVING AFTER CHILDBIRTH; or, An Affectionate Address to a Mother. pp. 8., 2s. 4d. per 100.

JHOIAKIM'S PENKNIFE. pp. 16., 4s. 8d. per 100.

JESUS CHRIST PREACHED IN THE NEW TESTAMENT. pp. 12., 3s. 6d. per 100.

THE CHRISTIAN SPECTATOR, & Monthly Record of the Religious Tract Society. pp. 16., price 2d.

SINS GOING BEFORE TO JUDGMENT. pp. 12., 3s. 6d. per 100.

THE WAY TO BE HEALTHY AND HAPPY pp. 12., 3s. 6d. per 100.

Religious Tract Society.

We are sorry to be obliged unexpectedly thus to compress our notice of the Tract Society's publications this month; but we have contrived to find room in a previous page (p. 86) for an extract from one valuable little tract among the publications above enumerated. The three first in our list

would also have well repaid a separate examination, and will we should hope be extensively circulated. The "Talk about Socialism" is good plain common sense, applied to a system that outrages common sense; telling us that nothing is to be rested upon as true, unless we have so much evidence for it that we cannot help believing it, evidence adapted to a living machine, not to a moral intelligent being; and insisting that our consciousness that *we have* some power over circumstances and *can* choose good or evil, is a foolish error, a deceit that our minds practise upon us. This system is tottering; and speedy be its fall! The last named of the above list is an excellent Tract on intemperance; the London City Mission have circulated (we understand) a quarter of a million copies of it this year in London. The preceding tract—"Sins going before to judgment"—is a cheap re-publication of an affecting narrative, the substance of which we gave in November (ante p 436). Of Socialism Mr. Birch says—

"THE system is too new to be yet tested by a death-bed trial; but if they have not been already afforded, there soon will be afforded, in such a season, awful and instructive illustrations of the folly of thus fighting against God. Rapidly is time passing away, and rapidly is hastening that period which the Socialist considers as the end of all his pleasures. With Stoical fortitude and indifference he may now philosophize concerning death, and speak of it as a mere 'change of organizations'; but even Mr. Owen himself betrays in his writings a consciousness of the impotence of Socialism to deliver its victims from the fear of dying. He represents nine conditions as necessary to human happiness, of which one is 'a release from superstition, from supernatural fears, and from the fear of death.' If this is a necessary condition of the Socialists' happiness, very few of them, it is to be hoped, will be happy. In many instances it will prove an impracticable condition. While death is apparently far distant and unthought of, Socialism may indeed achieve a temporary triumph. The man may rejoice in his impieties and glory in his shame; but in the season of failing strength and approaching dissolution, his principles will be found as helpless as the infidelity of Voltaire, to save the soul from the agonies of remorse and the tortures of desperation. The fear of death, which, on account of the moral and salutary effect it is sure to have on the minds of those Socialists who witness its operations in others, Mr. Owen intimates the necessity of subduing, has ever been one of the most intractable obstacles in the way of infidelity. Mirabeau, the French atheist, is loud in his complaints of the power of the fear of death. 'Nothing,' he says, 'is more useful than to inspire men with a contempt for death. . . . They can neither be contented

nor happy whilst their opinions shall oblige them to tremble.' Thus reflecting infidels and atheists ever regard with unmingled dislike and dread the natural principle of the fear of death; or, in other words, the dominion of conscience in the soul. They confess that there can be no happiness till that fear has been subdued, and they also as much as confess the inability of their system of belief or unbelief to subdue it. How wretched, then, even here, in this world, the prospect of the infidel or Socialist! By his own confession there is an almost, if not quite insuperable hindrance, in his way to happiness."

THE CHRISTIAN TRIUMPHANT IN DEATH; a Sermon occasioned by the decease of Mr. David Nasmith, Founder of City Missions. By T. LEWIS. Published by request, for the benefit of the Widow and five fatherless children. pp. 40.

Houlston & Stoneman, Paternoster Row.

David Nasmith was a man just suited for his day and generation; and very many could the church have better spared. But so it seemed not good to Infinite Wisdom. The results of his labours have been already such, as to make one wonder how one man could do what he did: and as yet we see perhaps but little of what shall follow from his efforts. The most valuable and complete record of his life and character is contained in this Discoursé; and for its own intrinsic merit (which is considerable), independently of the interesting memoir of this labourer "instant in season and out of season," we heartily commend it to our readers. As for the appropriation of the profits, they go to a fund, of which we will only say that common justice demands a peculiar effort from the Church of Christ. It is theirs to be the means of making good before the world the promises of God to "the seed of the righteous;" by means He works; in *this* instance, reader! let it be by *your* means, if conscience pronounces it in your power.

THE UNION HARMONIST; a selection of Sacred music, consisting of original and standard pieces, Anthems, &c., suitable for use in Sunday Schools, congregations and musical societies. Arranged by Mr. T. Clark, Canterbury. Part I. Price 1s. pp. 24.

Sunday School Union, 60, Paternoster Row.

The contents of this Part are these; Eternal Mansions—Holy Lord—Canaan—Friendship—Sunshine—Denmark. It

is the commencement of a work, which is proposed to contain (in about ten parts) sacred music of a superior character. It is very correctly got up, and promises well; and we hope we shall find it sustain our expectations.

MILLENNARIANISM incompatible with our Lord's Sacerdotal office. By G. HODSON. Nisbet & Co. Berners Street.

We have more to say upon this book, than we can possibly here insert, and must therefore postpone this one review till next month.

Religious Intelligence.

THE COURT.

HER Majesty did not attend Divine Service on the 2nd of February. On Saturday, Feb. 8th his Royal Highness Prince Albert arrived at Buckingham Palace. On the following day her Majesty and the Prince attended Divine Service within that Palace: the Bishop of London officiated. On Monday the 10th her Majesty and the Prince were united in marriage at the Chapel Royal, St. James's. On the following Sunday the Queen and his Royal Highness attended Divine Service within Buckingham Palace; the Bishop of Norwich, clerk of the closet, officiated. On the 23rd both of them attended at the Chapel Royal, St. James's; the Bishop of London preached from Genesis ii. 16, 17.

PARLIAMENTARY.

SOCIALISM.—On Tuesday, Feb. 4, the Bishop of EXETER moved an Address to the Crown on this subject; he urged that the Government ought to put the law in force against the public lectures now delivering in all the large towns, teaching blasphemy and immorality. The Marquis of NORMANBY said he doubted the power of the Government to put down Socialism, and he doubted the expediency of giving it additional publicity by prosecution.—The Bishop of LONDON assured the noble lord, that no proceedings of that kind would give it additional publicity, except among the educated classes, who would thus be excited to counteract it; among the operative classes, the Socialists had been too industrious, to make any fear of publicity now worth a thought in the question.—Viscount MELBOURNE thought, that even the proposed address would encourage the Socialists; he had been blamed for presenting Mr. Owen at Court, and that presentation was certainly imprudent and

he regretted it very much; but really the House was going to present Mr. Owen a second time, and he thought the course most unwise as tending to give strength to the system.—The Duke of WELLINGTON thought the matter had gone beyond the point, up to which the Government might disregard it on the principle suggested; the magistracy and the country ought now to know that the Government were determined to discountenance such proceedings. The Motion was agreed to without further opposition,

The following extract from the Journals details the results:—

“Ordered, by the Lords, Spiritual and Temporal, in Parliament assembled, that an humble Address be presented to her Majesty, praying ‘That her Majesty will be graciously pleased to command that inquiries be made into the diffusion of blasphemous and immoral publications, and especially into the tenets and proceedings of a society, under the name of ‘Socialists,’ which has been represented, in petitions to this House, to be a society the object of which is, by the dissemination of doctrines subversive of immorality and religion, to destroy the existing laws and institutions of this realm.’”

Her Majesty's most gracious Answer.

“My Lords,—I will give directions that inquiry be made into the important matters which form the subject of your address; and you may rely upon my determination to discourage all doctrines and practices dangerous to morality and religion.”

CHURCH RATES.—On Tuesday, Feb. 11, Mr. T. DUNCOMBE moved for leave to bring in a Bill to exempt from Church Rates all persons, who would sign a Declaration that they objected to pay them, not from pecuniary, but conscientious grounds: he adduced the case of John Thorogood, who had now been thirteen

months in Chelmsford gaol for nonpayment of 5s. 6d. church rate. What sort of conscience could the rector of Chelmsford have?—Mr. GILLON seconded the motion.—Lord JOHN RUSSELL opposed it. He could never admit that Thorogood or any one else should decide for himself what laws he would obey, or what courts he would attend. The Established Church was founded on just, wise and fair principles; and though he was anxious to see the Church Rate paid out of the public funds in a different mode from the present, he would object to thus holding out a premium to men to be dissenters, or in fact to any way of charging this (or any other public burden) upon less than the whole of the Queen's subjects generally. An Established Church existed only on the principle that it was for the common good of the whole; all therefore ought to contribute to it. He should be sorry ever to see the day when its ministers should be left to voluntary support; when—

"They who live to preach, must preach to live." At the same time he would not object to a Bill, making a man's goods only and not his person, liable to be taken for them.—Mr. HUME and Mr. BAINES warmly defended the Bill upon principle.—Sir S. LUSHINGTON opposed it. As to the rector of Chelmsford, he neither put Thorogood in gaol nor could let him out: the vestry made the rate and the churchwardens were bound to enforce it. Nor was this man in prison for non-payment. Being summoned before the magistrates, he gave in a written notice, that it was his fixed intention to dispute the validity of the rate in the Ecclesiastical Court: being thereupon cited to that Court he refused to appear, and of course was imprisoned for contempt, and must be until he should appear.—Mr. HAWES said he trusted the Dissenters would observe the conduct and speeches of their supposed friends.—The house divided:—

For the motion 62
Against it 117

Majority 55
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CHURCH OF ENGLAND.

NEW CHURCH.—On the eighth of November a new church was consecrated by the Bishop of Winchester, at Horsham, Walton on Thames.

QUEEN'S LETTER.—The collections

under the Queen's Letter of last year for the Incorporated Society for the propagation of the Gospel in foreign parts amounted to £40,000, great part of which is proposed to be applied to the provinces of British North America.

WESLEYAN.

NEW CHAPELS.—List of Chapels opened:—

Wold Newton, near Scarborough
Nov. 7. Seats 180.

Shenley, near St. Albans, Jan. 3.
Dimensions 36 feet by 25.

Wheatthamstead (same circuit), Jan. 21.
Leighton Buzzard, Jan. 21. Seats above 500 persons. Erected at the cost of Mr. Wm. Hedges of Stewkley.

West Heslerton, near Scarborough,
Feb. 7. Will seat 160.

Sleaps Hyde, near St. Albans. Feb. 13.

MISCELLANEOUS.

NEW CHAPEL.—A new Independent Chapel was opened at Merriott, Somerset, on the 20th of February.

PRINCE ALBERT'S EDUCATION.

The very pastime of the students is of an intellectual cast. The evenings are often spent in literary conversations at each other's lodgings, or in discussing subjects connected with their academic pursuits. This is their lounge, their passion, their dissipation. Learning engrosses their whole affections.

Such are the spirits with whom Prince Albert associated during his college days, if not intimately, at least with sufficient frequency to profit by their example, always, it seems, worthy of imitation during the hours of study; while in their hours of relaxation, from their *renownings*, (extravagant, and sometimes dangerous frolics,) their duellings, their smokings, and beer-drinkings, he was exempt. "The circle of those with whom he had intercourse at Bonn was select, and, with few exceptions, restricted to the families of the professors. One of them, a correspondent of the author of this Memoir, observed, in a letter received during the Prince's residence in the college, that he was a general favourite for his amiable manners, his spirited conversation, and the propriety of his conduct. This appears, also, from the certificates of proficiency which were granted him by the several professors whose lectures he attended, and, at the end of his course of study, by the council of the university.—*Prince Albert, his Country and Kindred.*

THE EVANGELICAL REGISTER.



APRIL, 1840.

PRACTICAL DIVINITY.

ESSAY IV.

REGENERATION NECESSARY TO A PERSONAL ENJOYMENT OF DIVINE FAVOUR BY LAPSED MEN.

Thy sov' reign grace, Spirit divine ! I sing ;
Fountain of holiness, of life and love,
Great glorifier of a Saviour's name,
Revealer of the hidden things of God !
*Thy new-creating voice bade me awake
From nature's sleep, the dreadful sleep of sin,
To all the joys of light and life divine,
To all the bliss of immortality ;
Of pardoned sin and fellowship with God,
Through the rich streams of a Redeemer's blood ;
Of sin subdued, and a triumphant hope
Of the bright glories of eternity.*
Come, Holy Comforter ! descend and dwell
In my cold heart ; warm it with heavenly fire ;
Make it Thy temple, tune my stamm'ring tongue
To lofty notes of praise, such as Thy love
Deserves, O ever blessed Trinity !

MARIA DE FLEURY.

THE seat of true religion is the soul. It consists in right apprehensions of God, and suitable affections towards God, producing a life of devotedness to God. This characterises the angels, and this distinguished man when he was in his original glory. Then, as we have seen,* his mind was pure and holy ; free from every evil bias, and from every unhallowed affection. He presented to his Creator an entire and undivided heart. Then he was happy. But we have also seen him listening to the seductive tale of the tempter. We have seen him yield to the temptation, violate the mandate of his God, forfeit his claim for life, and involve himself with all his posterity in spiritual, moral and physical death. In this condition they are not qualified to delight in, love, serve, or enjoy God ; therefore it is clear, that in order to enjoy Divine favour through the mediation of Christ, every person so privileged must undergo a change of heart. This change is called the new birth ; " Except a man be born again he cannot see the kingdom of God." This change is called a quickening, a transformation, a resurrection, and a creation—terms which imply its preciousness and greatness, and teach us that it is produced by an exter-

* Essay I. Jan, 1840. Essay II, Feb. 1840.

nal cause, which cause, as the change is spiritual, in its nature must be spiritual too. This teaches us that regeneration is not the result of water baptism, which baptism is frequently administered to such as prove by their conduct after they have been washed by its waters, that they were not members of Christ, "children of God, or inheritors of the kingdom of heaven." They, as well as Simon Magus, who was baptized, are "in the gall of bitterness and the bond of iniquity." They, like Demas, love the present evil world; like Diotrophes, they love the pre-eminence; and like Alexander the coppersmith, they do the servants of Christ much harm. It also teaches us, that as it is not the result of ceremonial observances, so it is something more than mere reformation. It is an inward change, productive of an outward—a spiritual, productive of holiness. A moral exterior may appear when the heart is unchanged; but holiness cannot, for it includes the state of the mind and the outward deportment. The one is the cause, the other the effect. "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new"—(2 Cor. v. 17). On this change a few thoughts as gathered from the volume of eternal truth will now be presented to the reader's serious and devotional attention.

1. Regeneration is a quickening and transformation of the human spirit. The soul of man is the subject of this life-giving and purifying process. The unregenerate man is spiritually and morally dead; this is seen in the carelessness and insensibility of myriads of our fellow-creatures. A state of death is a state of inactivity; the subjects of death are destitute of feeling; they excite the tears of the living. Sinners, prior to regeneration, have no sensations of a spiritual character; they neither mourn over, nor forsake sin, from love to God, or its demoralizing tendency; they seek not the enjoyment of Divine favour. They are strangers to the happiness of fellowship with God. They should excite our sympathies—our grief; Christ mourned over the sinners of Jerusalem—we should deplore their state, and seek their regeneration by praying for the Holy Ghost. The great reason why we should be so affected is found in the fact, that although they are spiritually dead, they are not mentally dead; and mental life or intelligence is inseparably connected with responsibility. Were we so affected, we should pray fervently for their salvation, and see answers to prayer in the manifestations of spiritual life.

No pleasure can be greater to the believer than to see the careless become serious, and the insensible anxious; to hear the indifferent crying out "What must I do to be saved." He knows the cause of this vehement desire is the impartation of life—"You hath He quickened, who were dead in trespasses and sins—(Eph. ii. 1). He sees a fulfilment of the Saviour's prediction, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live"—(John v. 25). The heart of stone, cold, unfeeling and inactive as death, is taken away, and a new heart, full of sensation, feeling and activity, is imparted in regeneration. This change is great; it transforms the man who resembled a lion into a lamb; it is justly called a transformation, and merits the name of a creation. A desert heath, productive of nought but weeds and furze and brambles, transformed into a garden, fruitful and made productive of plants and flowers and fruit, is a change not greater than that effected by the Holy Spirit in the heart of every saint. Let us seek for a new heart, and a right spirit—"Create within me a clean heart, O God, and renew within me a right spirit."

2. This quickening and transformation of human souls is according to the will of God. It is a work of sovereign grace. He, who opened the heart of Lydia, and caused her to attend to the things that were spoken by Paul, "of His own will begat us with the Word of truth, that we should be a kind of first fruits of His creatures"—(James i. 18). Our regeneration, by this passage, is said to emanate from the good pleasure of God—the will of God. This spares us the trouble of arguing out the point from the guilt, weakness, and wickedness of man; but the inability of man to do anything to merit the Divine favour in his natural state, which arises from his indisposition, as caused by the sinfulness of his affections, &c. corroborates and confirms the doctrine of Holy Writ; and we give thanks to God for His love, in quickening and transforming our souls. This remark applies as

forcibly to spiritual influence as to spiritual renovation. Hence we conclude, the sons of God, who bear His moral impress, and are spiritually alive, "were born not of blood, nor of the will of the flesh, nor of the will of man, but of God"—(John i. 13).

3. This quickening and transformation is effected through the instrumentality of the Gospel. Truth, spiritual and eternal, and not water, is the instrumental cause of regeneration. Peter says, "We are born again, not of corruptible seed, as the word of man," although dignified by the name of philosophy, "but of incorruptible, by the Word of God which liveth and abideth for ever; and this is the word which by the Gospel is preached unto you"—(1 Pet. i. 23—25). How careful should we be to improve every opportunity of hearing the Gospel preached! James teaches us the same truth—"Of His own will begat He us with the Word of truth"—(James i. 18). "The truth is the means of sanctification"—(John xvii. 17). "Is not My Word like as a fire, saith the Lord, and like to a hammer that breaketh the rock in pieces?" Now as the hammer breaks the rock, so the Word of God breaks the stony heart; and as fire penetrates, purifies and assimilates all with which it comes into contact to itself, so the Word of God purifies and penetrates all that are brought under its influence. But as a hammer must be lifted up and brought down again with force, or it does no execution, so the truth must be applied with Divine power to accomplish this important work.

4. This quickening and transformation is effected by the Holy Spirit, through the instrumentality of the Gospel.

This truth beams from the page of inspiration with resplendent lustre. The light it emits is pure, clear and discernable. "That which is born of the flesh is flesh, that which is born of the Spirit is spirit." If water is not a figurative term for the Gospel (compare John iii. 6. with Eph. v. 26.) which is the laver of regeneration—we are by water baptism, not introduced into the invisible church, but only into the visible, which contains wheat and tares, and is compared to a net that contains good fishes and bad. Simon Magus received this baptism; Demas, and even infidels. It is the baptism of the Holy Ghost which unites to Christ—(1 Cor. xii. 13). We must distinguish between the typical baptism and the spiritual; between admission into the outward and visible church, and admission into the body of Christ; "between the outward visible sign and the inward spiritual grace or thing signified." Men baptize with water, Christ with the Holy Ghost. The Spirit is the efficient of regeneration; nothing created. The mode may be mysterious, but the fact is indisputable—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit"—(John iii. 8).

5. This quickening and transformation of human souls, which transpires according to the will of God, and is effected by the Holy Spirit through the instrumentality of revealed truth, is a blessing enjoyed through the mediation of Christ. It is ascribed to the resurrection of Christ. The Holy Spirit was promised to Christ and His seed in the everlasting covenant. Its conditions being fulfilled by Jesus the Surety of the covenant, He received gifts for men, even for the rebellious also, that the Lord God should dwell among them. He bestows and scatters these blessings freely, as Mediator of the covenant. These truths so animated and transported the soul of the apostle Peter, that he broke out into the following doxology:—"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again to a lively hope, through the resurrection of Christ from the dead." There is not a blessing we enjoy, not a hope we possess, but descends upon us through the mediation of Jesus Christ our Lord.

6. This quickening and transformation is productive of such a change in our views, affections, and desires, as qualifies the subjects thereof to enjoy God and promote His glory.

Regeneration produces new volitions—new views—new affections—new desires. The views of the regenerated man respecting himself differ from those he took when in a state of nature; he forms a different estimate of his own character. He does not arrogate any thing to himself by way of merit or reward, except

death. He realizes his lost estate and exposure to everlasting punishment. He desires to win Christ, and be found in Him—seeks for pardon—longs for purity—and prizes redemption through the blood of his Saviour. God and heaven are the sources of his joy; for he knows that sin has poisoned and embittered the streams of earthly joy; and his great desire is to glorify God and enjoy Him for ever.

This change is necessary. A man must be born again, to enjoy the Divine favour. This is clear, from the declarations of the Gospel—"Except a man be born again, he cannot see the kingdom of God." This language is universal in its application; it comprehends the whole of our race. "Verily, verily, I say unto thee, except a man"—let him be ignorant or learned, rich or poor, moral or immoral, civilised or barbarous—"except a man be born again, he cannot see the kingdom of God." Nicodemus did not comprehend the nature, causes, and effects, of the new birth; and he said unto Him—"How can a man be born again, when he is old? can he enter the second time into his mother's womb, and be born?" Our Lord answered, "Verily verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter the kingdom of God; that which is born of the flesh is flesh, that which is born of the Spirit is Spirit; marvel not that I said unto thee—*Ye must be born again.*"

The necessity of regeneration is seen in the nature of the change itself; it is that which qualifies us to enjoy favour of God, and delight in His service; it is that which removes our natural depravity—purifies our taste—and makes us meet for the inheritance of the saints in light. The regenerate alone can enter the kingdom of God, because they alone among mortals are spiritual; and the subjects of Christ which compose the kingdom of heaven are spiritual. The earthly-minded, the carnal or fleshly, the ungodly, cannot be associates with the heavenly-minded, the spiritual and the devout. Therefore as we are all unholy by nature, we must be born again in order to enter the kingdom here, and appear in its glory hereafter; for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's Book of Life."

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F. PERKINS.

PROPHETIC TABLE.

THE following is a tabular view of the dates at which, and the periods during which, the prophets of the Old Testament delivered their predictions. It is taken, in a modified form, from the fourth volume of the Tract Society's "Commentary."

1. Isaiah, from about the year 810 before Christ, to about the year 698 in the same era.

2. Jeremiah, from about the year 628 (B.C.), to about the year 586 (B.C.).

3. Ezekiel, from about 595 (B.C.), to about 535 (B.C.).

4. Daniel, from about 605 (B.C.), to about 532 (B.C.).

5. Hosea, from about 810 (B.C.), to about 726 (B.C.).

6. Joel, from about 810 (B.C.), to about 795 (B.C.).

7. Amos, from about 810 (B.C.), to about 784 (B.C.).

8. Obadiah, from about 588 (B.C.), to about 582 (B.C.).

9. Jonah, from about 830 (B.C.), to about 785 (B.C.).

10. Micah, from about 756 (B.C.), to about 698 (B.C.).

11. Nahum, from about 720 (B.C.), to about 698 (B.C.).

12. Habakkuk, from about 613 (B.C.), to about 598 (B.C.).

13. Zephaniah, from about 640 (B.C.), to about 608 (B.C.).

14. Haggai, from about 520 (B.C.), to about 516 (B.C.).

15. Zechariah, from about 522 (B.C.), to about 508 (B.C.).

16. Malachi, from about 436 (B.C.), to about 420 (B.C.).

N. R.

ECCLESIASTICAL HISTORY.

ON THE EVENTS OF THE FIRST CENTURY.

ESSAY II.

THE survey we have taken of the state of the whole world, comprising both Jews and Gentiles, at the commencement of the Christian era, shows the necessity then existing for a teacher to come from God to illuminate the Gentiles, reform the practices and correct the errors of the Jews, and accomplish human redemption. We have realized the integrity of Socrates and Plato,* in confessing they stood in need of revelation to instruct them in matters of faith and practice: and their confidence in the Divine benevolence, in expressing their hope that God would at some future period make such a discovery of Himself and of His will, as should disperse the clouds of ignorance in which they and the human race were involved. To dispel this darkness, to correct their notions of virtue and vice, religion and profanity, holiness and sin, to deliver them from the tyranny of the "prince of the power of the air, that spirit that now worketh in the children of disobedience," to accomplish their salvation, and reign in them by His Word and Spirit preparatory to their reigning with Him in the glory which He had with the Father before the world was—"The Word was made flesh and dwelt among us, and we beheld His glory, as the glory of the only begotten of the Father, full of grace and truth." The birth, eventful life, and cruel death of our adorable Redeemer are recorded in the writings of the New Testament, which are the chief source of information respecting the Church of God at the early part of this deeply interesting and truly instructive period. They treat of the rise and progress of Christianity in the world, and agree with other accounts in describing the astonishing rapidity with which the Gospel took possession of the understanding and affections of men, became the guide of their life and the foundation of their hope. And by disclosing the miraculous endowments of the apostles and their colleagues, and the spiritual influence which attended their labours, and the labours of their successors, in collecting the Churches of Christ, they render the swift and certain rate at which the Gospel advanced worthy of credit: notwithstanding the *spirituality of its doctrines, the holiness of its precepts, its opposition to the corruption and lusts of the human heart, and its contrariety to the idolatrous and superstitious practices to which men had been accustomed for ages*, were calculated to call forth the ridicule of philosophers—the anger of the priests—opposition the most determined—and persecution of the fiercest kind. The character of the age under consideration may be summed up in a few words. It was a period of activity and exertion—of conflict and suffering—of conquest and triumph, amidst defection and apostacy.

1. It was a period of activity and exertion. This was fully exemplified in the life and conduct of the Divine Author of Christianity and His devoted followers. The Redeemer of the church, having spent about thirty years in retirement and humble life, made His appearance soon after John the Baptist, as His forerunner, began to announce His approach, and at the appointed time entered upon His public ministry, by submitting to baptism as required of His types, the Levitical priests, by the ceremonial ritual. In the discharge of His ministry He was perpetually employed in imparting instruction to the minds, or in healing the bodies of men. Long and frequent were His journeys, wonderful and numerous were His works of benevolence, and His doctrines were spiritual and true. Among other acts, He selected twelve individuals as His chosen companions, who, after enjoying His private conversation, accompanying Him in His journeys of benevolence, witnessing His miracles, hearing His beautiful parables, listening to His authoritative instruction, receiving His precepts, and studying His doctrines, should, when

* Socrates. Therefore it is altogether necessary you should wait for some person to teach you how you ought to behave yourself both towards the gods and men.

Alcib. And when will that time come, Socrates? And who is he that will instruct me? With what pleasure should I look upon him?

Socrates. He will do it who takes care of you.

Plato's Second Alcibiades, as translated from the French of M. Dacier.

qualified by the impartation of the promised Comforter, preach His Gospel and plant it in the earth. These preparatory steps were scarcely taken, when the rulers of the Jews, the chief priests, Scribes, Pharisees, &c., whose rapacity, licentiousness and hypocrisy were condemned by His benevolence, sanctity, and truth, to prevent the bright example of our Lord bringing them into disrepute, conspired together against His life, and through the perfidy of Judas, the traitor, succeeded in putting Him to death by crucifixion; expecting by this diabolical act to disperse His followers, and destroy His cause. But they were greatly mistaken; for as soon as the time allotted by prophecy for the body of Jesus to lie in the tomb had elapsed, He arose from the dead, appeared to and confirmed His disciples in the belief of His resurrection and Messiahship, and in a short time imparted to them all needful instruction relative to the kingdom of God. This done, He directed them to wait for the promised aid from heaven, commissioned them to preach the Gospel in all the world and to every creature, and ascended in their sight up to heaven, a triumphant Conqueror over all our foes, and our powerful Deliverer from all evil.

The followers of our Lord were few in number, and greatly dispirited by His cruel death; but they obeyed the mandate of our Lord, and continued together in prayer and religious exercises preparatory to the execution of their commission; for which they prepared by electing Matthias to the apostleship in place of Judas, who fell by his treachery. By the descent of the Holy Spirit on them, they were endowed with love, knowledge, fortitude, boldness, and inextinguishable zeal. They preached the Gospel with great success, and collected churches or assemblies of believers in Jerusalem, Judea and Samaria, Ethiopia, Cesarea, Antioch, Galatia, Philippi, Thessalonica, Berea and Athens, Corinth, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, Colosse, and even at Rome itself, &c. These and the other churches gathered and organised in the apostolic age were congregational and not national churches and bore with opposition and persecution from civil rulers for the sake of Christ. These churches were voluntary associations of believers, professing allegiance to Christ and attachment to His cause. They were formed, not by coercion or compulsion, but willingly—(2 Cor. viii. 5). And as the voluntary principle was developed in their formation, so also in their after proceedings, as societies of Christians—(1 Cor. v. 12). They chose their own ministers (Acts xiv. 23),* and deacons (Acts vi. 3), and willingly paid, as congregated individuals, the salary of their chosen pastors—(Gal. vi. 6). They contributed freely to the relief of the afflicted and the help of other churches—(2 Cor. viii. 1—4,

* *χειροτονσαντες δε αυτοις πρεσβυτερους κατ' εκλησιααν.* The original of the former part of Acts xiv. 23, is not rendered rightly in the authorised version; in the more ancient English version it is translated differently. I have before me a translation printed in 1595, in which the verse reads thus—"And when they had ordained them elders by election in every city, and prayed and fasted, they commended them to the Lord in whom they believed." To this verse the same version appends the following note—"The apostles committed the churches which they had planted, to proper and peculiar pastors, which they made not rashly, but with prayers and fastings going before; neither did they thrust them upon the churches through bribery or lordly superiority, but chose and placed them by the voice of the congregation." I have before me another edition, printed in 1611, in the old English character, which is precisely the same, but the note appended is different; it is a note attached to the word "election," and reads thus—"The word signifieth to elect by putting up the hands, which declareth that ministers were not made without the consent of the people." Beza takes the same view; he renders the passage—"Quumque ipsis per suffragia creassent per singulas ecclesias presbyteros." These and various other versions unite in condemning the rendering of the authorised version. The word signifies, "to choose or elect to an office by lifting up of hands." This is its original meaning; and so it is rendered, (2 Cor. viii. 19), in the authorised version—"Who was also chosen *χειροτονησας* of the churches to travel with us." This practice continued for some time; Ignatius, in his epistle to the Philadelphians uses the same term; *πρεσβυτην εστιν υμιν, ως εκκλησια θεου, χειροτονησαι επισκοπον* "Ye ought as a church of God to choose your bishop—see Dr. A. Clarke on the passage. This testimony from this learned Wesleyan, as he belonged to a body which are deprived of the right of choosing their own ministers, is worthy of regard. Even so late as the days of Cyprian, we find this principle was recognised and the privilege enjoyed; "He was elected *plebis favore*, by the approbation of the people;" and Cyprian remarks, "From the first time I was made a bishop, I determined to do nothing without the consent of my people." Quoted by the Rev. Isaac Mann, from epist. 6, sect. 5; see Mann's Lect. on Ecc. Hist. Dr. Guise, Dr. Doddridge, Dr. Clarke, Dr. Owen, Sir Norton Knatchbull, Beza, Erasmus, Calvin, Raphel, Dr. Campbell, &c. all contend for the passage as inculcating the choice of ministers by election, the election being made by extending the hand, which practice prevailed in the election of the bishops of Rome—see Eusebius, book 6, which, although short, is too long to be quoted.

and 2 Cor. ix), and chose by election the individual delegated to carry the imparted aid—(2 Cor. viii. 19). This principle, which constrained them to travel from place to place to warn sinners of their danger, proclaim salvation through the blood of Christ, and quench the fires of martyrdom, was not at that period exercised in the formation of doctrines or the institution of rites and ceremonies. No; the orthodox believers of this century were not usurpers of Christ's authority nor rebels against His headship, but received with meekness the doctrines inculcated, the precepts enjoined, the ordinances instituted and the discipline imposed by the King in Zion. Then the prediction contained in Psalm cx. 3 was fulfilled.

These churches were very free from pomp or show; they were distinguished by simplicity in their worship. The work of the pastor was to read and pray with the people who had elected him to discharge the office of bishop or overseer; to preach the Gospel to them, and administer the ordinances of baptism and the Lord's supper; to assist neighbouring presbyters, or elders, in ordaining ministers; to rule his flock with a shepherd's care, and to see proper discipline exercised towards the incautious, the lukewarm and the hypocritical. The gathering, formation and establishment of such churches, was the result of laborious exertion. The apostles and their coadjutors laboured with zeal and constancy; they preached the Word perpetually. The churches they gathered, the lands they visited, the writings they have left, to feed the church of God with pure truth, are monuments of their indefatigable zeal. In allusion to this topic, Paul speaks of the Gospel having been preached to every creature which is under heaven—(Col. i. 23).

We know but little for certainty of some of the labours of the apostles.* "Of the labours of nine of the apostles, James, Andrew, Philip, Bartholomew, Thomas, Matthew, Jude, Simon and Matthias, scarcely anything is recorded," says Milner; "Paul laboured from about the year thirty-six to the year sixty-three—that is, from his conversion, to the period in which St. Luke finishes his history; within this period he wrote fourteen epistles, which will be the blessed means of feeding the souls of the faithful to the end of time." "Saul," says Smith—"Saul the persecutor, arrested in his mad career of intolerance, became at once the fearless advocate of a religion he had in vain endeavoured to suppress; and after the most ardent, but unsuccessful endeavours to convince his countrymen that the Messiah was indeed come, and that it was in vain for them to look for another, he left them, with the galling remark, that seeing they judged themselves unworthy of eternal life, he had determined to direct his labours to a more hopeful harvest. Lo! we turn, says he, to the Gentiles, and they will receive us. Here his labours were incessant, and his success without parallel." "Of Peter," says Milner, "we have by no means so large an account as of St. Paul. The last view we have of him in Scripture, presents him to us at Antioch; this was probably about the year fifty. After this, he was employed in spreading the Gospel principally among his own countrymen, but one cannot suppose exclusively of Gentiles, in Pontus, Galatia, Cappadocia, Asia and Bithynia." Paul, who laboured more abundantly than they all, adds, "Yet not I, but the grace of God which was with me," and bears testimony to the undaunted zeal, the unwearied diligence of all the apostles amidst the greatest privations. "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of truth, by the power of God, by the armour of righteousness on the right

* The holy apostles and disciples of our Saviour being dispersed over the whole world preached the Gospel, and Thomas, as tradition hath it, had Parthia allotted to him; Andrew had Scythia; John, Asia, where, after he had spent much time, he died at Ephesus; Peter, it is probable, preached to the Jews scattered throughout Pontus and Galatia and Bithynia, Cappadocia and Asia, who, at last, coming to Rome, was crucified with his head downwards.—Euseb. Eccl. Hist. Book 3. Chap. 1.

hand and on the left; by honour and dishonour, by evil report and good report: as deceivers and yet true: as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

The apostles laboured, and their successors laboured. "No pains, no travel, nor hardships, were counted insuperable, to enlarge the bounds of the Gospel church." "The Divine and admirable disciples of the apostles, say Eusebius, built up the superstructure of the churches, the foundations whereof the apostles had laid in all places where they came; they everywhere promoted the preaching the Gospel, sowing the seeds of heavenly doctrine throughout the whole world." The writings of the evangelists and apostles which compose the New Testament, and the first epistle of Clement, seem to be the only undoubted remains of the first century—although some receive the second of Clement as genuine.

2. It was a season of conflict and suffering. The careful reader of the New Testament, knows that the piety and moral goodness which adorned the disciples, the heavenly doctrine inculcated by the apostles, were not sufficient to shield them from the insults, cruelty, and murderous opposition, of either Jews or Gentiles. Peter, endowed with the ability of working miracles, and of speaking in all the languages of the surrounding nations, had scarcely begun his work of evangelisation, before the Sanhedrim, seeing the multitudes which heard and received the Gospel of Christ, became anxious for the safety of the established religion, and deliberated on the methods to be adopted and pursued in order to annihilate the Christian faith. Soon they determined on the adoption of violent measures. "A furious persecution was set on foot: the apostles were dragged before the rulers of the people, Stephen was stoned to death, and Saul was commissioned to hunt down whoever contravened the orders of the Sanhedrim, by adhering to these outcast and ex-communicated contemnors of the Pharisaical institutions. Hence the church was dispersed, and carried their doctrines into every place whither the safety of their lives had induced them to retire. The Church of Antioch was erected by their means, and every corner of the land of promise was favoured with the Word of life." On the conversion of Saul, the fire of persecution was quenched for a time; but shortly after, Herod rekindled it, and stretched forth his hand to vex certain of the church. He killed James the brother of John with the sword—(Acts xii. 1, 2.); and because he saw it pleased the Jews, he apprehended and imprisoned Peter with the intention of putting him to death, but was defeated by the interposition of an angel sent from God. In short, the Jews were bitter enemies to the believers; they instigated Pilate to put Christ to death, contrary to the dictates of justice. Felix, to please them, left Paul bound; and by means of the messengers they dispatched to all parts, they excited the rage of all foreign Jews against the followers of Christ. In Corinth, Thessalonica, Iconium, Damascus, and Antioch, and in other places, they excited the populace and stimulated persons of note to check the progress of the Christian faith, which faith they opposed with constancy and cruelty, until they were abandoned as a nation to ruin; their destruction being attributed by Josephus, the Jewish historian, to two causes, namely—their persecution of the Christians, and their abominable wickedness. "These things," says he, alluding to the disasters and troubles attendant on the destruction of their sacred and civil polity—"These things befel the Jews in the way of revenge for James the Just, who was the brother of Jesus, called Christ, because the Jews murdered him, being a most righteous person."³

Nero, during whose reign James the Just was murdered, according to Hegesippus, in a tumult, but according to Josephus, after condemnation in a public council, was the first of the heathen emperors who enacted laws against the Christians and persecuted the followers of Christ. He was a prince of such a cruel and depraved disposition, and degraded by such brutish conduct, as to cause Tertullian, in his Apology, to say, "We glory in such an author of our persecution; any body that knows him may understand that nothing but what is eminently good could be condemned by Nero." The conduct of this "monster of mankind;"

³ Josephus, as quoted by Eusebius, Book ii. chap. 23.

fully justifies the language of the apologist for among other acts of a diabolical character, he set Rome on fire that he might gratify his infernal nature with the destructive conflagration of his capital. He, who sung the destruction of Troy, while gazing from the Tower of Macænas on the progress of the flames, on discovering his conduct had exposed him to the hatred of his injured people, meanly endeavoured to exculpate himself by charging the Christians with committing this act of wanton atrocity. The cause and character of this persecution are thus related by Tacitus, the Roman historian. Speaking of Nero, "From him," he says, "the infamy could not be wiped off, the people still believing the burning of the city to be done by his order; to abolish this rumour, he derived the odium of it upon those who are called Christians, from Christ, who in the reign of Tiberius was crucified under Pontius Pilate. Though this superstition had been a little borne down, yet it had spread again, not only through Judea, but through the city of Rome, where, says he, all evil things meet, and are had in reputation; they who confessed themselves to be Christians were seized upon, and by farther discovery a GREAT MULTITUDE, WHOM NOT THE BURNING OF THE CITY, BUT COMMON HATRED, MADE CRIMINAL. They were treated when dying with all instances of scorn and cruelty, were wrapped up in the skins of wild beasts and worried by dogs; others were crucified, and others burnt alive, that when day-light failed, they might serve for torches in the night. These spectacles Nero exhibited in his own gardens, as if they had been a circensian game, himself being among the people in the habit of a charioteer." "Yet though severity was used against them," says Tacitus, "who deserved death, the people beheld them with pity as the thing was not done for the public good, but to satisfy the cruelty of the man."* In this persecution, which continued from A.D. 64 to A.D. 68., Paul is said to have been beheaded, and Peter crucified at Rome with his head downward.†

The short reigns of Galba, Otho and Vitellius, who held the government of the empire about ten years, and the merciful disposition of Vespasian and Titus, afforded the Christian church some respite. But Domitian, on succeeding to the empire began a new persecution against the Christians, whom he every where punished with death or banishment. He put to death his cousin-german Clemens, at that time consul; banished his own wife Domitilla into the island Pontia, and commanded such as were of the stock of David to be put to death. During this persecution the apostle John was banished to the isle of Patmos.

3. This was a season of conflict and suffering, but it was distinguished by conquest and triumph; although there were some defections and apostacies from the visible church and contentions in the bosom of the church; although there might be disputes respecting the observance of circumcision, and of the Mosaic rites, as to the ground of justification; and although there might be a few, such as Alexander and Hymenæus, Philetus and Phigellus, Demas and Diotrephes; "the mystery of iniquity" might "already work," and the Nicolaitaines exist; but during the labours of the apostles and their immediate successors, the truth was mighty and greatly prevailed. The light of the Sun of Righteousness penetrated the dark recesses of pagan superstition, disclosed her secret abominations, and demonstrated the worthlessness and guilt of her splendid ritual. Her temples were desolated, her oracles silenced, her priests deprived of their influence, and souls delivered from her destructive fangs. Churches were gathered, souls enlightened, sinners saved and God glorified. The atmosphere gathered blackness, the clouds of persecution darkened her horizon, the storm of violence descended; the followers of Christ bore it with meekness, patience and resignation. The clouds having discharged their baleful contents, she appeared, like the oak shaken by the storm, to be more firmly rooted in the earth than before, and extended her influence on every side. In the strength of her Redeemer she advanced to the conquest of the civilised world, and planted her standard among nations barbarous and rude.

Matlock, Bath.

F. PERKINS.

* Transcribed as quoted in Gilles's Historical Collections.

† Euseb. Book ii chap. 25.

Worthies of the English Church.

No. III.

HUGH LATIMER, BISHOP AND MARTYR.

We cannot sufficiently admire the loving-kindness of Almighty God for the encouragement afforded us to the practice of a life of holiness, by the bright course of the saints of past ages. In contemplating their characters, we may at least endeavour to imitate what we cannot but admire, however we may fail in attaining the same high standard of excellency. The sufferings and trials of those departed worthies who died in the cause of religion, ought to be a most powerful incitement to our zeal and perseverance. They were men of like passions and infirmities with ourselves, which takes off all pretence of their virtues being impracticable. The promises of Divine assistance are the same still—the same heavenly aid, by the help of which they became “more than conquerors,” is still afforded to the weakest of believers; and therefore the like difficulties cannot be invincible. Their examples, indeed, are left us, and our memories are refreshed with them, for this very purpose, that we should “run with patience the race that is set before us :” and their courage and constancy, their resignation and charity, should be copied by us, as occasion requires. Their glory was not in their own righteousness, but in the cross of their Saviour—and the same cross may be our glory now. Hence it is, that in our solemn hour of supplication, we seem to hold sweet communion and fellowship with the mighty dead of ancient times—“O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.” Again, “O ye spirits and souls of the righteous, bless ye the Lord: praise Him, and magnify Him forever.” And nothing, surely, can be conceived more sublime, and yet more truly practical, than the way in which the humble Christian is thus led to mingle with the worship of the invisible church—with those beatified spirits, who, having already passed through great tribulation, and washed their robes, and made them white in the blood of the Lamb, are now before the throne of God, and serve Him day and night.

“ Give me a place at Thy saints’ feet,
Or some fallen angel’s vacant seat;
I’ll strive to sing as loud as they,
Who dwell above in brighter day.”

Let us, by the help of history, trace out the earthly career of another of those departed worthies, who bore the brunt of the conflict, to obtain those religious privileges we so richly enjoy.

HUGH LATIMER, has been sometimes called the Apostle of England; and with undoubted justice, if apostolic integrity and zeal could merit the title; although it must be confessed, that in many cases he was deficient of genuine apostolic prudence: possessing the simplicity of the dove, with scarcely a particle of the serpent’s wisdom. He was born at Thurcaston, in Leicestershire, in the year 1470. His father was a yeoman of some estimation in those days, as we learn from an amusing account given by his son Hugh, in one of his court sermons before Edward VI. He tells his audience, “that upon a farm of £4 a-year at the utmost, his father tilled as much ground as kept half a dozen men; that he had it stocked with a hundred sheep and thirty cows; that he found the king a man and a horse, himself remembering to have buckled on his father’s harness, when he went to Blackheath; that he gave each of his daughters £5 at marriage; that he lived hospitably among his neighbours, and was not backward in his alms to the poor.” At the age of fourteen, Hugh was sent to Christ’s College, Cambridge, where he applied himself to the study of the schoolmen and the Scriptures, with the same reverence—in a word, he was a zealous Papist. His sincerity and marked devotion to the superstitious ceremonies of the Romish Church, obtained for him the office of university cross-bearer in all public processions—which he discharged with becoming solemnity. During his residence at Cambridge, he became in-

timately acquainted with the celebrated Bilney, afterwards martyred at Norwich. To quote Latimer's own words—"Master Bilney," he says, in one of his sermons, "or rather Saint Bilney, was the instrument whereby God called me to knowledge; for I may thank him, next to God, for that knowledge I have in the Word of God. For I was as obstinate a Papist as any in England. Bilney came to me, and perceiving that I was zealous without knowledge, desired me for God's sake to hear his confession. I did so; and by his confession I learned more than before in many years. So from that time forward I began to smell the Word of God, and forsook the school doctors and such fooleries."

Latimer no sooner ceased from being a zealous Papist, than he became as devoted to the Reformed faith; accordingly, he promulgated his opinions with great freedom. The first remarkable opposition he met with from the Popish party, was occasioned by a course of sermons preached at Christmas, 1529. In them he attacked the dogmas of indulgencies, prayers in an unknown tongue, works of supererogation, &c. These sermons particularly offended Dr. Buckingham, prior of the Black Friars, who a few Sundays after, attempted to refute Mr. Latimer's opinions; more especially the evil consequences of translating the Bible into English, for he argued, unlearned men would interpret the New Testament literally. "If that heresy," said he, "should prevail, we should soon see an end of every thing useful among us. The ploughman reading, that if 'he put his hand to the plough, and should happen to look back, he was unfit for the kingdom of heaven,' would soon lay aside his labour. The baker likewise reading, 'that a little leaven will corrupt his lump,' would give us very insipid bread. The simple man likewise finding himself commanded 'to pluck out his eyes,' in a few years we should have the nation full of beggars."

Latimer, who was present, was highly amused with this ingenious reasoning; and in a sermon before the University on the following Sunday, he seized the opportunity of recapitulating the pious argument, and in a vein of pleasantry and humour exposed the absurdity of it. Buckingham entered the church with his friar's cowl about his shoulders, and seated himself before the pulpit. Latimer concluded his discourse with a few observations on Scripture metaphors. "A figurative manner of speech," said he, "was common in all languages: representations of this kind were in daily use, and generally understood. Thus, for instance, (addressing himself to that part of his audience where the prior was seated) when we see a fox painted preaching in a friar's hood, nobody imagines that a fox is meant, but that craft and hypocrisy are described, which are so often found disguised in that garb." Buckingham never ventured again to preach against Latimer.

Mr. Latimer's fame now began to spread, which greatly excited the opposition of the Romish party, who appealed to Dr. West, bishop of Ely. On his suspension by his diocesan, he obtained a license from Dr. Barnes, whose monastery was exempt from episcopal jurisdiction. Here he was followed by immense crowds, and the Bishop of Ely was often found among his hearers, who confessed that Mr. Latimer was one of the best preachers of the day. His opponents, however, continued to harass him, and charged him before Cardinal Wolsey, with preaching sedition, and infecting the youth of Cambridge with Luther's opinions. The cardinal cited him to York Place, and after a friendly examination, gave him a gentle admonition, discharging him with a full licence to preach any where throughout England.

Latimer gained the notice of some connected with the court by his conduct in the matter of Henry's divorce. His views accorded with those of Cranmer, who thought that the Pope had no power to dispense with any law of God. By the friendship of Dr. Butts, the king's physician, he obtained the living of West Kingston, Wiltshire. But here he could not live unmolested; his diligence in the performance of his parochial duties was so great, and his preaching so faithful, that he soon became obnoxious to his enemies. Early in 1531, he was cited to appear before Warham, Archbishop of Canterbury, Stokesley, Bishop of London, and certain other prelates, who unfortunately succeeded in obtaining his signature to several of the popish tenets; but it was owing principally to the king's favour that he was allowed to escape.

In the year 1534, he was made, by the interest of Lord Cromwell and Dr. Butts, the king's chaplain. In one of his court sermons, he displayed such plain-spoken truthfulness, that his enemies complained of him to Henry, of having preached seditious doctrine. The king turned to Latimer, and said, "What say you to that, Sir?" Latimer kneeled down, and turning first to his accuser, said, "What form of preaching would you appoint me to preach before a king? Would you have me to preach nothing concerning a king, in a king's sermon? Have you any commission to appoint me what I shall preach?" Then he turned to the king, and said, "I never thought myself worthy, nor ever sued to be a preacher before your grace; but I was called to it; and would be willing if you mislike me, to give place to my betters. But if your grace allow me for a preacher, I would desire your grace, to discharge my conscience, and give me leave to frame my discourse according to mine audience. I had been a very dolt to have preached so at the borders of your realm, as I preached before your grace." Henry was not displeased with his sincerity; but his enemies expected that he would have been instantly sent to the Tower.

In 1535 he was promoted to the bishopric of Worcester, where he was indefatigable "in teaching, preaching, exhorting, visiting, correcting and reforming, either as his ability would serve, or else the time would bear." His elevation and natural gratitude to his sovereign who had raised him, did not diminish his faithfulness to him. At this time, it was customary for the prelates every new year's day to wait upon the king with some rich present. On one of these occasions, Latimer appearing with the rest, produced for his new year's gift a New Testament, with a napkin, having this verse upon it—"Whoremongers and adulterers God will judge." His honest rebukes, however, it must be confessed, too often endangered the cause of the Reformation. Hence we find that Cranmer found it expedient to administer to his venerable friend some grains of salutary caution, as he occasionally found him grievously deficient in discretion, and often unstable in judgment. On another occasion when he was called to preach before Henry, he severely assailed those very sins for which the monarch was notorious—which stung him to the quick, for truth will sometimes find a lodgment in the conscience of the most depraved. Henry became enraged, and soon after sent for Latimer. "Your life is in jeopardy," said the king, "if you do not recant all you have said to-day when you preach next Sunday." The trimming courtiers were all anxious to know the consequences of this, and the chapel was crowded. The venerable man took his text; and, after a pause, began with a soliloquy, thus—"Now Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy grey hairs with blood to the grave. But Hugh Latimer, bethink, bethink thee, thou art in the presence of the 'King of kings, and Lord of lords,' who hath told thee, 'Fear not them that kill the body, and then can do no more, but, rather fear Him, that can kill both body and soul, and cast thee into hell fire for ever.' Yea, I say, Hugh Latimer, fear Him." He then went on, and not only repeated what he had before advanced, but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him, and exclaimed, "How durst thou insult thy monarch so?" Latimer replied, "I thought, if I were unfaithful to my God, it would be impossible to be loyal to my king." The king embraced the good old bishop, exclaiming—"And is there yet one man left who is bold and honest enough to tell me the truth!"

Latimer continued to enjoy his episcopal office till the year 1539, when, rather than subscribe to the Six Articles, he resigned the mitre, and retired into the country. But he was not left long to enjoy his seclusion; for, being soon after bruised by the fall of a tree, he was obliged to repair to London for advice, where he soon found himself molested by the wily Gardiner, who succeeded in procuring his committal to the Tower, where he remained a prisoner till the death of Henry VIII., a period of seven years.

On the accession of Edward VI. in January, 1547, this excellent man was released from his confinement, when he was found to have lost nothing of that pastoral diligence and fervour which had formerly captivated so many honest hearts. He was generally resident with Cranmer at Lambeth, and assisted him

in setting forth the Homilies. Although his age now closely verged on seventy years, still, when he looked around upon the world to which he was restored, he felt that the unsettled state of the church needed strenuous advocates, and bowed down as he was with infirmities, he flinched not from the laborious task which lay before him. It was his habit throughout the year to rise at two in the morning, for the purpose of pursuing his studies; and during the busier part of the day, at this period, his time was almost incessantly employed in affording spiritual counsel to those who came to ask it of him. "I cannot go to my book," he says in one of his court sermons, "for poor folk come unto me, desiring that I will speak that their matters may be heard. I trouble my Lord of Canterbury, and being at his house now and then, I walk in the garden looking at my book, as I can do but little good at it; but something I must needs do to satisfy this place (the royal pulpit). I am no sooner in the garden, and have read awhile, but by and by cometh there some one or other knocking at the gate. Anon, cometh my man, and saith, 'Sir, there is one at the gate would speak with you.' When I come there, then it is some one or other that desireth me I will speak that his matter might be heard, and that he hath lain long at great costs and charges, and cannot once have his matter come to the hearing."

But it may be asked, says Dr. Fuller, "why Latimer was not restored to the bishopric of Worcester, seeing that he was outed of that post in the days of Henry VIII. on account of the Six Articles; more especially as Nicholas Heath, his successor was legally deprived, and the place actually void. Whereas, on the contrary, Hugh Latimer continued Hugh Latimer still. We impute it (continues this delightful writer) either to his conscience (oft times sharpest in the bluntest men) because he would not be built on the ruins of another, especially knowing that Heath was one of a meek and moderate nature; or to his age, who, Barzillai-like, was superannuated for earthly honours (alas! what needed a square cap over the many night caps, which age had multiplied on his reverend head?); or, because he found himself not so fit for government, better for preaching than ordering ecclesiastical affairs. However, he was made confessor-general to all Protestants troubled in mind; yea, he was the corban, or treasury, into which restored ill-gotten goods were cast, to be bestowed on the poor, according to his discretion. And Latimer, by the courtesy of England, ('once a bishop and ever a bishop,') was in civility saluted 'Lord,' and honoured by all good people that knew him."

During the first three years of Edward's reign, he was appointed to preach the Lent sermons before the young king. In his sixth lecture, he attacks the fashionable vices of the age, and at the close ridicules one of Cardinal Pole's arguments for the supremacy of the Bishop of Rome—namely, our Lord's preaching from Peter's boat. He first begins with duelling, and exclaims against the laxity in the law in punishing it. "I do not know (says he,) what you call chance-medley in the law; the law is not my study. I am a scholar in Scripture, in God's Book; I study that; and I know what is *murder* in the sight of God. I fall out with a man; he is angry with me, and I with him; and lacking opportunity and place, we put it off for that time. In the mean season I prepare my weapon, and sharpen it against another time. I swell and boil in my mind against my adversary: I seek him; we meddle together; it is my chance, by reason my weapon is better than his, and so forth, to kill him: I give him his death stroke in my vengeance. This I call involuntary murder from Scripture: what it is in law I cannot tell. I say, if you bear with such matters, the devil will bear you away to hell." He then proceeds to attack the prevailing sin of adultery—"O Lord, what whoredoms are used now a-days! It is marvel that the earth gapeth not, and swalloweth us up. God hath suffered long of His great mercy; but He will punish sharply at length, if we do not repent." He next proceeds to gambling. "There are such dicing houses also, they say, as have not been wont to be, where young gentlemen dice away their thrift—and where dicing is, there are other follies also. For the love of God, let remedy be had. Men of England, in time past, when they would exercise themselves, were wont to go abroad in the fields a shooting. The art of shooting hath been in times past much esteemed in the realm, in which we excel all other nations. In my time, my poor father was as

diligent to teach me to shoot, as to learn me any other thing; and so I think other men did their children. He taught me how to draw, how to lay my body in my bow, and to draw, not with strength of arm, as other nations do, but with strength of body. But now we have taken up whoring in towns, instead of shooting in fields. I desire you, my lords, even as you have the honour of God at heart, and intend to remove His indignation, let there be sent forth some proclamation—some sharp proclamation—to the justices of peace. Justices now be no justices.” He then closes his discourse by ridiculing the popular argument for the supremacy of Rome. “Jesus cometh to Simon’s boat: now come the Papists, and they will make a mystery of it: they will pick out the supremacy of the bishop of Rome in Peter’s boat. We may make allegories enough of every part of Scripture; but surely, it must needs be a simple matter, that standeth on so weak a ground. If you ask, why to Simon’s boat, rather than to any other?—I will answer, as I find by experience in myself. I came hither to-day from Lambeth in a wherry, and when I came to take my boat, the watermen came about me, as the manner is, and *he* would have me, and *another* would have me. I took one of them. Now you will ask me, why I came in that boat rather than any other? Why, because it was next me, and stood more commodiously for me. And so did Christ by Simon’s boat; it stood nearer to Him, or mayhap He saw a better seat in it. It followeth in the text, that ‘He taught sitting.’ Preachers, belike, were sitters in those days. I would our preachers would preach either sitting or standing. If I were a Papist now I would tell you what he said; as Pope Nicholas and Bishop Lanfranc did, who tell us, that Christ said thus—‘Peter, I do mean this by sitting in thy boat, that thou go to Rome, and be bishop there five and twenty years after Mine ascension; and that all thy successors shall be rulers of the universal church after thee!’ Well, it followeth in the text, ‘Launch out into the deep.’ Here Peter was made a great man, and all his successors after him, say the Papists. And their argument is this, He spake to Peter only, and in the singular number; therefore He gave him pre-eminence above the rest. A goodly argument! I wene it to be a syllogismus. Well, I will make a like argument. Our Saviour Christ said to Judas when he was about to betray Him—‘What thou doest, do quickly.’ He spake in the singular number to him; therefore He gave him pre-eminence. Belike, He made him a cardinal; and it might full well be for they have followed Judas ever since!”

This venerable prelate was again called upon to take up his cross, and follow the footsteps of his Divine Lord: and surely never was the cross borne more manfully and cheerfully. The merciless persecutions of Queen Mary arose, and amongst the many and illustrious victims marked out was the aged Latimer. He and Ridley were appointed to be fellow-sufferers. The following circumstances will sufficiently exemplify the meekness, the resignation, and Christian courage of this faithful soldier and servant of Jesus Christ. He had been kept waiting during the time of Ridley’s examination, and the mild request of the sufferer to his unrelenting persecutors might have penetrated a heart of stone. “My lords,” said he, “if I appear again, I pray you not to send for me till you are ready; for I am an old man, and it is a great hurt to mine old age to tarry so long gazing upon cold walls.” He had been cruelly treated in the tower, and the humorous way in which he complained to the lieutenant shows at once the cheerful heart and invincible fortitude of the martyr. He sent the lieutenant word, “that if he did not look better to him, he should perchance deceive him.” The lieutenant thinking that he meant to escape, and had been simple enough to boast of it, came and demanded what he meant? “You look, I think,” said Latimer, “that I should be burnt; but except you let me have some fire, I may deceive your expectation; for I am like to starve here for cold.”

In the Spring of 1554, the three prelates Cranmer, Ridley, and Latimer, were carried to Oxford, to hold a disputation. The cruelty of compelling a man like Latimer, between eighty and ninety years old, to dispute, requires no comment. His very appearance before his judges might have moved their compassion, even if they had been ignorant of his singular integrity and worth. He came in court hat in hand, with a handkerchief bound round his head, and over it a night cap

or two, and a great cap such as townsmen used in those days, with two broad flaps to button under the chin. His dress was a gown of Bristol frieze, old and threadbare, fastened round the body with a penny leathern girdle; his Testament was suspended from his girdle by a string; and his spectacles, without a case, were hanging from his neck upon his breast; he was moreover afraid to speak for fear of vomiting. Notwithstanding this his mournful state, and the Christian graces which shone forth in all his words and conduct, his persecutors, with a degree of brutality laughed at some observations in his defence. "Why, my masters," said the venerable old man, "this is no laughing matter; I answer upon life and death—Woe to you that laugh now, for ye shall weep." In vain was he pressed to recant; he neither could he told them, nor would deny his Master Christ, and His verity. He was then delivered over to the secular power.

At last, October 16, 1555—a day much to be remembered by the people of England—Latimer and Ridley were brought to the fire. The place of execution was opposite Baliol College. Ridley walked first, and Latimer followed. As they passed Bocardo, the prison where Cranmer was confined, they looked up to the window, hoping to have seen him; but he was then engaged in disputing with some friars. Then Ridley, turning to look back after Latimer, said, "Oh! be ye there?" "Yea," replied Latimer, "I am after you as fast as I can follow." The two martyrs walked to the stake, kissed it, knelt for awhile in earnest prayers, and afterwards conversed together. Dr. Smyth then delivered a sermon, full of absurd and calumnious matter. After he had finished, Ridley said to Latimer, "Will you begin to answer him, or shall I?" The old prelate replied, "Begin you, I pray." Ridley, accordingly, entreated permission to speak. He was informed, that his request would be granted, and her majesty's pardon besides, if he would recant; but that otherwise he must be silent. "So long as the breath is in my body," he answered, "I will never deny my Lord Christ, and His known truth. God's will be done in me." When the lighted faggot was thrown at the feet of Ridley, Latimer turned to him, and said, in the full assurance of faith—"Be of good comfort, Master Ridley, and play the man; we shall this day, by God's grace, light in England such a candle, as I trust shall never be extinguished." When the flame approached Latimer, he appeared as it were to embrace it, crying with a loud voice—"O Father of heaven! receive my soul;" and soon found a speedy deliverance from the pangs of death.*

Such was the life and such was the death of Hugh Latimer, Bishop of Worcester, one of the leaders of that glorious army of martyrs, who introduced the Reformation in England. Precious indeed is the death of the saints—more especially the death of the martyrs; and rich the reminiscences of their last sayings.

Islington.

J. Y.

THE FIRST COMING OF CHRIST.

BY DR. CHALMERS.

LET us advert to the purpose for which Christ came into the world. You are aware of God as its Moral Governor. You are aware both of a law written on the tablet of an express revelation, and of a law written upon our hearts. You know that "law," and "government," and "authority," are words without meaning, if not accompanied by securities and sanctions; and, more particularly, if disobedience is not to be challenged, and not to be reckoned with. With these undoubted principles, and the equally undoubted fact that all had fallen short of the commandments of God, in what other light can we regard mankind, than as a rebellious family; and as responsible for their defection at the bar of that rightful Sovereign, whose authority they had set at nought! The question at issue was one which affected the dignity of the Lawgiver; and there would be an end of all jurisdiction, if God might *enact* and yet not *enforce* or if man might disobey; and yet not incur the condemnation and the penalty. Behold, then, the state to which we had reduced ourselves; a state of controversy with our Maker; and on the settlement of which His attributes, and the unchangeable principles of His government, were

* Further particulars respecting the martyrdom of these two eminent prelates, will be found in our notice of Bishop Ridley, in the Evangelical Register for February of this year, page 53.

at stake. It was indeed a fearful thing for our species, when there appeared no other way of deliverance from ruin, but that which would bring dishonour on the throne of heaven, and lay a reflection on the truth and majesty of Him who sitteth thereon. Hence the peculiar errand on which the Saviour came. It was to open wide the portals of mercy for a guilty world; yet so to open them as to cast, not an *obscurity*, but a *heightened lustre*, on all the other perfections of the Godhead. It was to resolve that mystery which "angels" desired "to look into;"* to reconcile the honour of the law, with the forgiveness of those who had broken it; and at once to heap blessings upon the head of the sinner, and to magnify all the prerogatives of the commandment he had violated. This was the knot of difficulty which had to be untied. This was the "wall of partition" which had to be "broken down."† This was the impassable gulph, over which there had to be thrown a high-way of communication, between the rebels of our exiled world, and their offended sovereign. And we know, or (at least) we know *in part*, what our Saviour did and suffered to achieve this enterprise; of the descent that He made from heaven; of the sojourn that He had on earth; of the incarnation by which He veiled the glories of His Divinity under the likeness of a man; of the preternatural conflicts, and temptations, and agonies, which He had to undergo; of His mysterious warfare with the powers of darkness; and of the season of deep endurance through which He had to travel, ere the victory was won, and His "own arm" had "brought salvation."‡ This was a contest of which there were many spectators. The eminences of heaven were crowded; and the darkness, and the earthquake, and the opening of the graves, and the coming forth of the dead—all gave token of the big and busy importance of what was going on. It was amid these symptoms of distress in nature, that our Saviour expired; and, after the unknown history of a few days, the "soul" which He had "poured out,"§ as "an offering for sin,"§ re-entered the body from which it had departed; and, coming again into familiar converse with men, did He now manifest the "new and living way"¶ of access, which He had opened, and by which the farthest off in guilt and depravity might "draw nigh unto God."** Thus, having both finished and proclaimed the work of our reconciliation, did He leave the world to the hopes and appropriate duties of that new economy, which He Himself had instituted—of that new era which He Himself had ushered in.

Let us further think of the relationship in which our Saviour now stands to the world; and of the regard which He now casts towards it; and of the interest wherewith He is now looking down, to see whether there be any consequent movement on our part, by which we might accord to the movement made upon His. When He returned to the place which He now occupies, He would be hailed by the hosts of paradise, as the Finisher of a great enterprise. It was a re-entrance of triumph, after the toils and sufferings of an arduous undertaking; and loud and high must have been the gratulations of welcome to Him, who "travelling in the greatness of His strength"†† over all obstacles, established a re-union, and reared a path-way of communication between earth and heaven. And let us only conceive by what other and opposite feelings those of rapture and benevolent triumph must have been succeeded, if, on looking back to this path-way so laboriously reared, it had been found without a traveller; if, unmoved by all the signals of invitation, and all the facilities of a now provided access, the regardless world had remained as sluggish and alienated as before; if it had been found that the door of acceptance was opened in vain, and a high-way of approach over the else dreary and untrodden interval constructed in vain; and if, after the victory had been obtained, and the toil and the contest and the hazard of the great mediatorship was ended, unthankful man, in whose behalf it was all undertaken, should set it utterly at naught, and, cleaving to that world from which neither the threats of a coming judgment nor the offers of a present salvation could disengage him, he should, heedless alike of the punishment and the pardon, stamp a nullity on all the wonders of redeeming love, and trample the Redeemer's work into utter and most affronting insignificance!‡‡

* 1 Peter i. 12.

† Eph. ii. 14.

‡ Isa. lxiii. 5.

§ Isa. liii. 12.

¶ Isa. liii. 10.

¶ Heb. x. 20.

** Heb. vii. 19.

†† Isa. lxiii. 1.

‡‡ Extracted from a Sermon recently published by Dr. Chalmers, in the Tenth Volume of his Works. See pages 152 to 155.

THE SIXTEENTH OF A COURSE OF LECTURES
ON THE REVELATION OF ST. JOHN THE DIVINE.
BY THE REV. T. GOUGH, SEN.

DELIVERED AT WESTBURY LEIGH CHAPEL, ON LORD'S DAY MORNING, MARCH 25, 1838.

"And unto the angel of the Church in Sardis write; These things saith He, that hath the seven Spirits of God and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead."—Rev. iii. 1.

WITH the rapidity of time, we are passing on with these sacred lectures; and there is a danger lest they should be heard as a discussion of mysterious subjects merely, rather than with an intensity of desire that the soul may be benefited by them. There is an injunction to all these churches; and what is that injunction? "He that hath an ear, let him hear what the Spirit saith unto the churches." We have considered four of these churches, and now come to the fifth. I am not the historian; this is not my business; if it were, I could draw largely upon your attention in making some remarks you might deem interesting respecting this city. I could lead you back to the forty-fifth chapter of Isaiah, where, six hundred and fifty years before the Christian era, God promised Cyrus He would give him the treasures of Babylon; it appears plain that this very city was also included. This was one of the richest places in the world; and where riches abound, there is generally an abundance of wickedness. This city was at various times affected with earthquakes. At length it became tributary to the Romans; about the time the Saviour appeared, it was then in point of wealth a material city. Here the Gospel was introduced, and preached with success. A church, historians inform us, was here planted; and the man who had to write the charges against this church was the very man, who first preached the Gospel there, and was made useful. What must he have felt, in addition to his banishment, when He spoke of the lukewarm and dying state of many in this church! Sardis is nothing now more than a mere village. I would call your attention to the first verse of this chapter, and consider, in the—

First place, the character of Him from whom the epistle emanates; "These things saith He that hath the seven Spirits of God and the seven stars." I then have a painful task—

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Secondly, to consider the affecting and melancholy testimony this glorious Being bears against the church. "I know thy works, that thou hast a name that thou livest, and art dead."

I. Consider, in the first place, the character of Him, from whom the epistle emanates. And here I am willing to acknowledge that I am much indebted to the Venerable Bede.

We remark, with regard to the character of the seven Spirits, that strictly speaking, there is but *one* Holy Ghost, but His gifts and operations are various. And by the seven Spirits it is generally supposed we are to understand the Spirit in His various operations. We read of seven churches, of seven stars, of seven vials, of seven trumpets, of seven deacons, &c. While the word "seven" has its importance, I believe its general import is variety and perfection; if so, a great deal of importance is attached to it here. "These things saith He that hath the seven Spirits of God." Now here is Christ, who hath all this at His disposal—Christ who sent these epistles to foretell what was to come to pass. How glorious does Christ appear here! Let us ever bear in mind, that the Holy Spirit, in all his graces and variety of operations, is at His disposal. "Ye have an unction from the *Holy One*, and know all things." And the "seven Spirits of God," may imply the Spirit of the *Holy One*, even of our Lord and Saviour Jesus Christ. Oh! that we had but higher views of Him. How much depends upon Him! If He open His hand, a supply of the Spirit is granted; and where there is the restraining of the Spirit of God upon our souls and on the churches, we at once lose the vitality and savour, the power and enjoyment of religion; every thing then dwindles and withers. We shall not stay on this part of the subject; only, with respect to the seven stars, to remark, our Lord says He hath them,

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&c. Generally speaking, the word "star" is used in reference to official character, and means a teacher. With respect to the "Morning Star," that star is Christ himself.

"In darkest shades if He appear,
My dawning is begun;
He is my soul's bright morning star,
And He my rising sun."

But when we contemplate the seven stars in His hand, and shining as they do, it is as they reflect the light they have from Him, who has the "seven Spirits of God." And as the Spirit of God works by the ministry of the Word, so the minister's efficiency is entirely connected with this operation. You therefore see our Lord most gloriously exalted and wonderful here. What a connection! How much, you see, depends upon Christ! Everything with regard to the spirituality and glory of His church. From Him, you perceive, the epistle emanates. "These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead." What must that holy man have felt, when under the inspiration of his Lord this epistle was dictated, and he was commanded to write it! Would it not call to his mind former days—days when this people were young and devoted to God? Must it not have added to the grief of his holy soul, that he should have lived to see such a state? Our Lord says, *Write it*; and therefore whether our message is pleasing or painful, alluring or alarming, we must deliver it.

II. Let us now consider the painful part this subject; and that is, the pointed and pungent testimony of Christ against this church, and against all who are like it, whether collectively or individuals. "I know thy works, that thou hast a name that thou livest, and art dead." Let us weigh every part of this; and God help us to weigh it with accuracy and sincerity.

First; Is the testimony correct? It is generally necessary, when we have reports from some person, to ask, Are they true? We should not be in haste to hear some things from some people; one half frequently is not true. Now our Lord delivered this testimony, and says, "I know thy works." We have made some remarks on the word "know." Here, I apprehend, is implied not only our Lord's acquaintance with their works,

but His utter *disapproval* of them. "I know thy works," but I do not approve them.

The knowledge of Christ, and the Redeemer's approval, are things of great weight with sincere souls. Some form their ideas from the report of others, and advance sentiments, pleasing, or full of crimination, because they have heard this and that. "Report, and we will report." There is, however, nothing second-hand here. Christ is perfectly acquainted with our state and condition;—"I know thy works, that thou hast a name that thou livest, and art dead." While I attempt to explain this, may God himself apply it!

Now what is the testimony borne against this church? That it sustains a fictitious character. Anything fictitious in religion is awful. Thou hast an empty "name." What comes under the character of excellence here is not real, but *reputed* excellence. "Thou hast a name;" thou art *reputed* to be alive. Others think of you favourably; I do not. Your reputed excellence I bear my testimony against. Now mark that expression of Dr. Watts—

"Nothing but truth before His throne
With honour can appear."

Oh! no, no, no. "Thou hast a name that thou livest, and art dead."

Let us endeavour to show wherein this will appear.

First, I take up the aggregate of society, and take an individual too, and remark, a church may have a name for excellence, and a staunch belief of the doctrines of Divine grace, and strenuously defend these, and yet in reality there may be nothing but the "name." They are "holding the truth in unrighteousness." It is an awful possibility for a man to have a good creed, and yet for his heart to be in a bad state. He may have a clear head and a cold heart. There may be such a thing as a man's contending for a system of Divine truth, while he is not under the spirit and power of that truth in his own soul. What will this avail? Our Lord calls upon us to "buy the truth"—to "hold fast" the faithful word. For it is one thing to receive the word as a mere system of truth and doctrine, and another to live under its holy influence so as to realize it, and glorify Him. A church may have a name to be sound in the

doctrines of Divine truth and yet very low in its graces. Let us seriously weigh this; and let us ask, how is it with our own souls. How desirable is it we should be in the exercise of spiritual life, that spiritual truths should live in us! For the truth of God is comparable to seed sown in the ground, that takes deep root, and is sure to come up, and will produce fruit. It is desirable, while we have a name to live, we should really be lively in the exercise of vital godliness.

Again; a church may have a reputed name for things being externally kept up in the attendance of a people, and yet be dead in the very things I am upon. Perhaps, if we were to go through the world, we should be struck with some things. Behold, yonder, an amazingly popular assembly, a splendid appearance, a crowded place, hanging on the eloquence of the preacher. A person who knew not the interior might very readily form the most favourable opinion. But if you could see the interior—alas, alas! the outward appearance might be splendid, but the inward state of things very far from possessing spiritual prosperity. We must not always judge from appearances. It is not for us to exclaim against a large number of hearers; the minister of Christ would rather see a goodly congregation before him, than be obliged to preach “to empty pews and sleepy clerks.” But it is not crowded assemblies, or external appearances, that constitute life. Nay, these things may be, where there is a lack of vital and spiritual life. We would not engender a spirit of bigotry by any means; but often where there is the least to charm the eye, and to attract the gaze of those who admire things in their outward appearance, there may be the most of that which comes nearest to *vital religion, and primitive Christianity*. Here, then, they had a name, that they lived; but our Lord declares they were dead.

Again; there may be a name for order and for discipline and regular attendance; and yet there may be death. It may be said of such a church—There is no quarrel there; things appear regular and orderly: and I should suppose (says a looker on) that they are a most spiritual people. But if things were analysed—if we could look into the interior—we might behold things the very

reverse of what could have been expected. Discipline has been neglected, order has not been maintained, and there is a stagnation, an apathy and comparative death.

And what shall we say more? The subject before us is extremely painful to God’s ministers; but we are speaking of what may be, and what in very many instances really is, even in this day of great profession. They *have* a name to live, but are dead.

Again; a society may have a name to live, even as being very *zealous* in their attention to the ordinances of God’s worship—both public and social worship; and yet it may be only in name, not in spirit and truth.

Prayer meetings and ordinances may be kept up and crowded; and a prayer meeting may be termed a *glorious* prayer meeting, when the glory thereof may be extremely low. Do you inquire *when* this is the case? When prayer is not *spiritual*, and vital; when it is not the *ardent outpouring of the soul to God*. “When I go,” said one, “into a strange place, and attend the prayer meeting, I generally think I can feel the pulse of that society, by the spirit and devotion of the meeting.” And truly it may be pretty well ascertained, to an extent, by this means. True, “God worketh in us to will and to do of His good pleasure,” and there may be seasons when the springs of devotion seem low; but there is a vast difference between these occasional painful seasons, and the general character of prayer. There may be a name for life in this respect, while there is “death in the pot.”

Again; there may be a name, when churches may have the character of living in the exercise of faith and love, while yet, even in this respect, there may be comparative death. Faith and love are grand and leading graces in a society, and I am at a loss to know how we may possess any large measure of these without their energies being felt and their exercises seen.

If you would see Christianity in its life, its benevolence, and its spirituality, only turn to the Acts of the Apostles, and read the forty-first verse of the second chapter—“Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls.” There was

some life then. "And they continued stedfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. And all that believed were together," (far from being the case now,) "and they had all things common. And they sold their possessions and goods, and parted them to all as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Does the state of spiritual religion fairly resemble that? Many Christians scarcely know one another now; and, perhaps, except in God's house, scarcely *see* each other. Where is the life, where the love, where is the *soul* of Christianity; where is the *glory of the first age of the Church of Christ*? We fear that many have only a name to live and yet are dead.

It should seem then, if I understand the text, that our Lord expresses their works to be the index of the state of the heart and of the soul, in this Sardinian church.

"Great God, how far from Thee we lie
Dear Jesus, raise us higher."

I recollect reading of one of the kings of France saying, with regard to a most excellent preacher, Massillon—"I love him," said he, "because he always sends me home dissatisfied with myself." That sermon will do good, that sends the hearers home dissatisfied with themselves, and with a spirit of supplication, that God would revive His work in their souls.

If we consider the words of our text in a comparative point of view, I do not know any words more prolific than *die, death, dead*. Now this church is said to be dead. But this would not apply to all of them. There were "a few names even in Sardis," which we have to consider—a precious "few" in this place, who had not defiled their garments. They were, however, comparatively a few. There is a *natural* death. Our Lord said, "Let the dead bury their dead." Let those, who are given up bury those who are naturally dead. We read of some living in pleasure, being *dead*

while they live. Previously to a work of grace upon the heart, a sinner is said to be "dead in trespasses and sins." So, metaphorically, many in this church were dead. They had a name that they lived, but were dead.

But it is time we make two or three closing observations. Now let us bring the subject to our own souls. Some of my hearers, for whom we have no common respect, may perhaps say—"Such a lecture belongs to the church, it has nothing to do with us." You are in a worse state than I can describe. Your state stands connected with the *second* death. Your condition as sinners is truly awful; and I pray God, what you have heard may come home to you, and that you may be raised from a death of sin to newness of life.

This language of the text has its application to those whose soul's religion is awfully low. You may have been members of a Christian church forty or fifty years. Shall I ask the solemn question—*How is it with your souls*? I fear some of you must take the mournful pleasure to think of former days, and have occasion to say—"Oh! that it were with me as in months that are past." There is something highly characteristic of the teacher in all these epistles; for while He brings forward charges He does not leave them. He says, "Be watchful, and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God." Oh! how this comes home to us! Lay these things to heart and carry them to a throne of grace; and if we can say nothing else, let this be the prayer, "O Lord, revive Thy work in our souls." Vital godliness is not only the "one thing needful," but all-important. To your own Master you stand or all. A poor member of this church said the other day, "God knows my heart, and I take pleasure in the thought, my witness is in heaven and my record is on high." Let whatever class of professors be pleased with external appearances, may we be right in the Redeemer's eyes. God Almighty deepen this impression upon each of our souls, and pour out His Holy Spirit upon us, for the Redeemer's sake. Amen.

ON THE ENGLISH NATIONAL CHURCH ESTABLISHMENT.

THE deeply important question, whether the English National Church Establishment be or be not an institution agreeable to the mind and will of God, is likely to attract increased public attention during the present year. Six Lectures in support of the affirmative proposition have just been delivered in London (at the Hanover Square Rooms) by the Rev. Hugh M'Neile, Minister of St. Jude's Church, Liverpool; and some Lectures in answer to them are announced. The first of these latter has already been delivered (at Freemasons' Hall) by the Rev. Dr. Redford, and it was our intention to insert a full report of it; we have however been requested by the *Evangelical Voluntary Church Association* not to publish a report of that description, and perhaps our best course will be to content ourselves for the present with supplying an abridgement of Mr. M'Neile's Lectures; if we should follow this up by a like course with respect to the Lectures in reply, the reader will have before him a condensed view of the arguments on both sides, without having his thoughts turned aside to the irrelevant and incidental topics which so readily attract the advocates from the true points of controversy.

We proceed, then, to Mr. M'Neile's Lectures; and we quote from the report in *The Pulpit*, Nos. 929, 930, 931, 932 and 933.

LECTURE I.

This Lecture is devoted to a fourfold view of THE CHURCH. This term, Mr. M'Neile observes, is used in Scripture in four senses. There is *the Church mystical*, "which is Christ's body." There is *the Church visible*, the baptised or professing society all over the world. There is *the Church local*, or portion of the Church visible in any particular place (Rom. xvi. 5. 1 Cor. xvi. 9. Col. iv. 15). And there is *the Church collective*, or combination of several of these local Churches under one head or bishop.

Concerning *the Church visible* the Lecture runs thus :—

"In every age of the world, at least since the days of Abraham (the previous record being too brief to warrant a decided judgment, though we read that men 'began to call upon the name of the Lord,' or 'to call themselves by the name of the Lord'), there has been a portion of mankind separated from all the rest, not only in the sight of God who searcheth the heart, but also in the sight of man, which is limited to the outward appearance; a society instituted and selected by God, all the members of which have received some visible token or badge, distinguishing them from all other men. That society wore first a family aspect in the household and children of Abraham; afterwards a national aspect, when the descendants of those children increased to a nation; and eventually it was to include many nations. The head of a family, the progenitor of a nation, the father of many nations—these were the characters in which God prophetically blessed Abraham. The mode of admis-

sion into membership of this society, fixed by the same authority of God, was at first circumcision; afterwards, baptism.

"This society is the visible dwelling-place on earth of the Church mystical; though individual exceptions may have occurred. And it is called by many of those titles used in a lower sense, which in their literal sense belong only to the Church mystical. Thus Moses called the society of the circumcised 'the children of God,' 'a holy people unto the Lord,' and God Himself called them 'His first-born,' though there were among them ungodly men, as Korah, Dathan, and Abiram. So that there was Israel in two senses—Israel the visible circumcised society, and Israel the spiritual Church of God; but as seen by man this distinction was not manifest, they formed but one company and they were called by one name. And the baptised society (like the circumcised) contains not only members of the Church mystical, but also ungodly men; Simon the sorcerer, as well as Philip and Peter.

"This distinction is illustrated by the different uses of the word translated 'called,' between which and the word translated 'church,' there is a radical affinity. The word 'called,' is plainly identified with the spiritual Church, and distinguished from the outward ordinance, when St. Paul says that Christ crucified is, 'unto them which are called the power of God and the wisdom of God.' On the contrary, in the parable in 22nd of Matthew it is used for the visible ordinance, as distinguished from the spiritual body; 'Many are called, but few are chosen.'

That parable is expressly to our purpose. After a prophetic announcement of the

rejection of the Jews, the first invited guests, the king's servants are commanded to go into the highways, 'and as many as they shall find bid to the marriage,' which marriage is likened to the 'kingdom of God.' And our Lord's prophetic description of what follows is, that 'they went out and gathered together all, as many as they found, *both bad and good.*' Here is a prophetic intimation of what was to be verified by obedience to the command, 'Go, make disciples of all nations, baptising them.' Here therefore we recognise a plain scriptural authority for a National Church. It is undeniable, that in Scripture the visible company of the baptised is called the Church; only then let the disciples of the Lord succeed in baptising a nation, and we have in the fullest sense a National Church.

"It was of the church thus considered *a visible society*, that the Jewish nation was a type. And here lies the root of the controversy between us and the most distinguished among modern Dissenters. One of their ablest, most enlightened and eloquent writers says, in a series of lectures delivered in this city last year, that the Jewish nation was a type of the spiritual or mystical church, and he rejects the notion of a Christian church in any other sense, than as 'consisting of believers in Christ—His spiritual subjects in all countries under heaven.' Dr. Wardlaw's language is this:—

"'The New Testament does not legislate for nations. There was no nation or civil community, which it regarded as a church, and for which in this capacity it prescribed an ecclesiastical constitution. The only nation for which it legislated was the 'holy nation,' the 'peculiar people,' consisting of believers in Christ or His spiritual subjects in all countries under heaven. Of this spiritual Israel, the ancient Israel was the predecessor and the type. Herein consists the only true resemblance or analogy.' 'The very appointment of a religion for a civil community, if the avowed design be to place that community in a position at all resembling the Jewish, involves the presumptuous attempt at an impossibility—that (namely) of converting a civil community into a church—and thus instituting a false analogy and setting aside the true one, obliterating that between the typical and the true or spiritual Israel and introducing (what is unknown to the New Testament oracles) the anomaly of a nation of Christians, as if that were the legitimate and divinely intended counterpart to the nation of Israel.'

"Again he says:—

"'If it be answered, that Christianity has now the same Divine sanction that Judaism

had of old, we grant it; but the question relates, not to the Divine sanction of Christianity, but to the Divine sanction of the nationality of Christianity. We deny, that any such sanction can be produced. We have made our appeal, in support of this denial, to the only competent authority, the New Testament Scriptures'—(I have made my appeal to the same competent authority, and produced, I venture to say in the face of candid dispassionate inquirers, the required authority for a nation called a church); 'we have endeavoured to show, that according to that only standard the nation which has succeeded the Jews, and to which Christianity now belongs as its instituted system of faith and worship, is the 'chosen generation,' the 'royal priesthood,' the 'holy nation,' the 'peculiar people,' consisting of true believers in every country.'

"Dr. Wardlaw lays much stress upon this, which indeed is indispensable for the supply of the appearance of Scriptural support, to the Dissenting system. But I assign the following reasons, for thinking it incorrect to represent the Jewish nation as a type of the Christian church.

"1. The Jewish nation—('All are not Israel which are of Israel')—contained two distinct bodies; Israel as seen of man, consisting of all the circumcised—and an inner Israel as seen of God, consisting of all who truly trusted in Him. In the church mystical there is no such distinction, but all who compose it do truly trust in God. 2. Concerning the Church mystical it is true, that they are all real believers, the spiritual people, the holy nation. Of the Jewish nation no such statement is true; there were in it those that believed not—(Hebrews iv. 2. Jude 5). 3. The Jewish nation included a vast variety of character, from the piety of a Nathanael down to the profligacy of a Barabbas. The church mystical contains only one description of character; they all bear the voice of the heavenly Shepherd, and follow Him. 4. Concerning the church mystical it is written, that none of them shall perish; they are all, as Hooker says, 'objects of God's endless love and saving mercy.' Concerning the Jewish nation it is written, that many of them did perish; God 'destroyed those among them that believed not.'

"This reasoning shows us, that the type of the church mystical was the chosen remnant in Israel, and that the nation containing the remnant was typical of the baptised society containing the election. Thus St. Paul addresses the Corinthian branch of the church visible, as in a position analogous to that of the Jewish nation of old, and holds up the history of that nation as containing

examples (types) for the instruction of the Corinthian church. But among the baptised Corinthians so addressed were not only true believers, but immoral and ungodly men—(1 Cor. i. 11—v. 1—xi. 20, 21, 22—xiv.—xv. 12). Of such a company (but not of the mystical church) the Jewish nation was typical. It may or may not be of national dimensions; at Corinth it was not, but we cannot doubt that St. Paul, acting under His commission to make disciples of 'nations,' desired to bring them all in on a profession of their faith. And this corresponds with our national church.

"And now I feel justified in returning the strong language of Dr. Wardlaw, and saying, that to deny 'the appointment of a religion for a community with the avowed design of placing that community in a position resembling the Jewish,' and to assert that the Jewish nation was typical of true believers in Christ, 'involves a presumptuous attempt to institute a false analogy and set aside the true one,' to 'obliterate' that between the circumcised and a baptised nation, and to 'introduce (what is unknown to the Sacred Scriptures) the anomaly of a nation' containing all variety of characters, both bad and good, 'as the legitimate and divinely intended counterpart' of the true spiritual church of Christ, 'the Lamb's wife,' 'without blemish or spot or any such thing.' With this offence I charge Dr. Wardlaw and all who agree with him.

"I appeal again confidently to the parable of the supper, as delineating our own national ecclesiastical position. The Lord's 'servants' in England, the ministers of His church, 'gathered together as many as they found, both bad and good,' the nation was baptised. The separation between the baptised only and the saved also (Matthew xxii. 14), the palpable manifestation of the sons of God, will not be made till 'the King shall come to see the guests;' and an attempt to make the distinction before He comes is the root of all sectarianism."

We proceed now to the argument regarding the *Church collective*. It is as follows:—

"We read (Acts xix. 17—20) of a rapid and extensive increase of the Christian Church in the city of Ephesus. There was, however, no large public building for Divine worship, and the Pagan authorities were not likely to allow Christians to carry on their worship in one large company in the open street. These increasing multitudes must have worshipped the Lord their God in private houses; a conclusion, confirmed by the repeated mention of churches in families. There was, then, at Ephesus, a company of Christian congregations meet-

ing in different places. There was also (as we learn from St. Paul's address to them, Acts xx. 17, 28, 36, 37,) a company of Christian ministers of these congregations—called 'elders' or presbyters, but evidently teachers (v. 28). Now, according to the views of certain Dissenters, these were independent churches, each having its own pastor; and it would have been bigotted and intolerant, a Popish assumption, an anti-scriptural abomination, for any one individual to have claimed pastoral authority over all the Christians at Ephesus, both ministers and people, combining them all into one Church and calling himself their chief. But now what saith the Scripture? 'He that hath an ear, let him hear' what the Lord Jesus Christ himself said to the apostle John concerning the Christians at Ephesus. 'Unto the angel of the Church of Ephesus, write.' I lay no stress upon any criticism on the meaning of the word 'angel;' but I claim from this the selection of some individual, whom our Lord calls, not an angel or a presbyter of a church at or in Ephesus, but 'the angel of the Church of Ephesus.' It does not rest upon English articles and prepositions; the original is *τῷ ἀγγέλῳ τῆς Ἐφεσίωνης ἐκκλησίας*, and the only suggested alteration in any manuscript substitutes *τῷ ἐν Ἐφέσῳ*; the one being, 'To the angel of the Ephesian Church'—the other, 'To the angel, to him in Ephesus, of the Church.' Was this intended for one only of the many churches then in Ephesus, each with its own pastor? If all were equal, which of the independent ministers at Ephesus would have had right to this message of the Lord? Was it not obviously intended for the geographical combination of congregations, considered as one Church under one chief pastor or angel? And then, in the selection of one pastor, who is addressed by the Lord Jesus as 'the angel of the Ephesian Church' in which there were many pastors, we have the very constitution of Episcopal superintendence, which exists among ourselves to this day.

"This combination of subdivisions I venture to designate for clearness' sake the *Church collective*, as distinguished from the Church universal or catholic.

"But it will be asked, Why (upon this supposition) was not 'the angel of the Church of Asia' addressed? why seven angels and seven churches? I answer, that those early Christians, being for the most part poor men and all persecuted, had not the power of extensive communication in consequence of extensive combination; but the principle is as truly established by the combination of half-a-dozen congregations and pastors in one city, as by the most extensive national combination. When a king was baptised,

the combination would pervade his dominions ; but the original extent of it was likely to be limited to a small district. Moreover, in this address to 'the seven churches in Asia,' we have our Lord's sanction for the geographical subdivision of episcopal superintendence, and therefore we have any catholic primacy excluded.

"Neither does our scriptural evidence end here. Timothy, the first angel or bishop of the Church of Ephesus (as I must be allowed to call him until it is proved otherwise), is charged by the apostle Paul with the superintendence of the doctrine taught in the city—(1 Tim. i. 3). He is reminded of 'the gift of God that was in him by the laying on of the apostle's hands ;' he is exhorted himself not to 'lay hands suddenly on any man,' and in receiving accusations against an elder to beware that he do it only in the presence of two or three witnesses. Now why is it, that St. Paul addresses such language to Timothy, but says nothing of the kind in his epistle to the Ephesians ? This marks the difference between the minister and the church ;

and in exhorting Timothy to charge some concerning 'the doctrine they taught,' the difference between him (the chief) and the other ministers is marked. This is strengthened by a reference to Titus, who is reminded that the apostle's object in leaving him in Crete was 'that he should ordain elders in every city.' And with regard to heretics, Timothy is instructed first to admonish them and afterwards reject.

"Now according to our view of the episcopal constitution of the Christian church, all this is easy, natural, consistent, harmonious ; but I do protest, it appears to me that the opponents of episcopacy require some ingenuity in order to evade the pressure of such scriptural argumentation. Suppose a similar inspired message now sent from the Lord ; suppose it addressed 'To the angel of the Church of London.' We are so scripturally constituted that we should have no difficulty in selecting the individual and forwarding the communication. But to whom under such circumstances would the Dissenters forward such a communication ?"

LECTURE II.

The second Lecture is confined to a further view of the Church visible, or baptised society. It is considered with reference to its appointed executive—the Christian ministry. And this in four heads ; 1. The mode of appointment to that ministry ; 2. The succession of persons so appointed ; 3. The nature of the commission originally given to the apostles ; 4. The nature of the commission derived to their successors in the ministry.

The mode of the appointment of the apostles having been detailed (Mark iii. 13—15. John xv. 16. xx. 21—23. Matthew xviii. 18. xxviii. 18—20), the Lecture thus proceeds, omitting a few paragraphs not materially affecting the argument :—

"The first recorded instance of the practice is in the case of the deacons mentioned in Acts vi. The people, it will be observed, selected the men, but they were not thereby made ministers of the church ; that was the apostles' office to do, and they did it by prayer and laying on of hands. And this selection by the people was made with reference to the character of the individual suitable for the ministry generally, and not with reference to themselves personally or locally, as the particular flock over which that individual was to be placed. He was not appropriated by such a flock, as having gifts

acceptable to them ; but he was given into the hands and placed at the disposal of the Church, for that locality where it might please God in His providence to place him ; Thus we find Philip, who was commended for ordination by the Church at Jerusalem, proceeding to preach the Gospel in Samaria ; and Timothy appears to have been selected in consequence of certain prophecies uttered concerning him. This authoritative appointment to the office, by the laying on of the hands of those who were previously in office in the Church, was plainly to be continued—(Titus i. 5. 1 Tim. v. 22). We have no authority for saying that this mode of appointment was ever dispensed with or altered.

"There is no scriptural ground for believing that any persons not so appointed were recognised by the Church as authorised and qualified teachers ; just the reverse. Dissenters in this kingdom, and their ministers too, differ as to the necessity of any formal ordination ; nor is this to be wondered at, seeing that their theological students are encouraged to public preaching and public prayer, antecedent to ordination ; this makes ordination to be indeed but a form. Nevertheless some amongst them insist upon it, as in accordance with the Scriptures I have quoted ; and others acquiesce in it for the sake of uniformity. We hold the distinction between ministers and people to be plain and marked. 'The

seven candlesticks are the seven churches, and the seven stars are the angels of the seven churches; 'Obey them that have the rule over you;' 'Know them which labour among you and are over you in the Lord and admonish you.' But, say the Dissenters, the pastors here spoken of were all men of personal piety and preachers of scriptural truth, and obedience to them is enjoined in virtue of their character, and not at all in virtue of their office; thus restraining the apostolic precept to such pastors as they are pleased to consider faithful men, and to them only as long as they continue to give satisfaction to their judges. To which we answer, that though it is highly probable most (if not all) the first pastors of churches were men of personal godliness and preachers of sound doctrine, this their character could not be their qualification for the office; all or most of the members of the churches were godly men, and doubtless possessed the gift of speech, and if character without ordination qualified for the ministry all or most were ministers, and so that distinction disappears which we have seen that Scripture makes.

"I do not desire to depreciate character or justify the wicked; far otherwise. But personal character is not my present subject. I am proving the reality and authority of the pastoral office. I deny not, that this office has been too often entrusted to unfit hands, and has been in such sort abused as to be the instrument of lust and ambition, of avarice and injustice and sloth; but still the office exists, and in these deplorable cases weighs down the wretched man who holds it, under increased responsibilities and aggravated judgments.

"It will be objected that this is to ascribe an *opus operatum* to a mere manual ceremony. But let us not be deterred by hard words. If the *opus* referred to be an increased responsibility, then truly there is an *opus operatum* in the reception of every Christian privilege, and of this amongst the rest. The privilege of instruction in our Lord's will incurs the penalty of 'many stripes;' the privilege of Christian ordinances transfers the community to the 'more intolerable' responsibility of Chorazin and Bethsaida; and the privilege of the Christian ministry exposes the unworthy intruder to a deadlier condemnation—(James iii. 1).

"2. We now reach the second head—the succession of persons so separated.

"In every generation since the days of the apostles, there have been officiating ministers in the church visible here on earth. In civil as well as ecclesiastical history (Milner, Mosheim, Gibbon, Hallam, any historian), we find the Christian Church with her bishops and pastors constituting a

part of the narrative as naturally and necessarily, as emperors and generals, armies and battles. Where is the evidence of those bishops and pastors ever having been appointed in a way different from that in the first age, namely, by the laying on of the hands of those who preceded them? Irregularities there may have been in particular cases; but this does not interfere with the general succession, any more than the fact of many persons dying childless interferes with the general succession of mankind.

"If any change in the mode of their appointment is alleged, the *onus probandi* lies with those who assert such a change. They can point out changes in the mode of appointing kings, emperors, councils; they can bring proof of the disgraceful cabals attending the promotion of certain ministers of the church to high station, especially in the see of Rome; but they can adduce no evidence of any variation in the mode of transferring a man from his common condition as a layman into the peculiar condition of a Christian minister.

3. We now inquire, then, into the nature of the commission given to the apostles themselves. 'Whatsoever ye shall bind on earth, shall be bound in heaven;' 'whosoever sins ye remit, they are remitted.'

"These words have received two interpretations. By some, they are understood as applying to the *persons* of men, and conferring upon the apostles judicial power to pardon or condemn; by others, they are understood as applying to the *characters* of men in the light of God's revealed Truth, and conferring upon the apostles infallible inspiration to declare what *description* of men are pardoned, and what condemned.

"Taken in the first sense, they invest the apostles with absolute authority to pardon or not to pardon their fellow-men at their pleasure. There is no mention of faith or penitence; the power is unconditional. As if the Lord had said to them—'Be ye judges for eternity between man and man; you have no superior to consult, no qualification in the individual to require, no reform to wait for; your sovereign pleasure is exalted into the place of God; salvation and damnation are in your hands; your word is as the fiat of the Almighty; you speak and it is done, you command and it stands fast; whom you will, pardon—whom you will, condemn.'

"This is no caricature. This judicial authority is claimed by the canons and constitutions ecclesiastical of Rome, in regard both to nations and individuals. It has become the fashion, indeed, to despise them as obsolete; but they have never been rescinded by competent authority, and what-

ever untoward hindrances may for a season be in the way of the exercise of this power owing to the success of heresy, *nullum tempus ecclesiæ occurrit*.

"There is, however, amongst ourselves an apparently modified demand for ministerial authority grounded on this commission; yet so urged, as fully to justify the description just given, of what it amounts to. It is thus put forth :—

"Here our Lord gives (or rather promises to give), first to Peter and then to all the apostles, what is called 'the power of the keys,' and assures them that whatsoever they shall bind or loose on earth shall also be bound or loosed in heaven. This promise was fulfilled after His resurrection, when He said to them, as is recorded in the twentieth of St. John—'Receive the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' That is, they were to have the power of doing or forbearing to do some act, in virtue of which sin might be forgiven or remain unforgiven."

"This introduction of an intervening or instrumental 'act' (to which our Lord's words make no reference) is a modification more in sound than in meaning. The obnoxious pretensions may be glossed in words; but this interpretation does in fact amount to placing forgiveness and non-forgiveness at the disposal of a man, and therefore making all around him who believe it his slaves, abject in proportion to their conscientious sincerity."

"The other view of the commission is, that in it our Lord Jesus Christ gave to the apostles power and authority to state His truth so infallibly, that their statements in their applications to every man upon earth would be found in accordance with the decisions of the God of heaven. As if He had said to them—'Go forth among men, and preach My truth; you are in possession of the mind of God regarding the salvation of men; when you declare on earth what description of men are pardoned, and what condemned, God declares the same in heaven; you bind penitent faith and remission of sin together—so does God; impenitent unbelief and non-remission—so does God; whosoever sins ye remit in such statements, or retain, they are remitted or retained. In enlarging in your characteristic statements of penitence and impenitence, faith and unbelief, you shall speak with unerring exactness; every sentence you utter upon earth shall be ratified eternally in heaven."

"These are the two views of this commission; that it refers either to the absolute treatment of individuals, or to the infallible

statement of truth concerning characters. Which of them is the true meaning?

"Let us ascertain, as far as we can, on which view the apostles themselves acted. When the apostles Peter and John were brought before the Jewish Council (Acts v. 30, 32), they described forgiveness as the gift of the risen Saviour, themselves as 'witnesses,' and the Holy Ghost as 'given by God to them that obey Him.' In the house of Cornelius, whither Peter was sent to make special use of the keys in opening the kingdom of heaven to the Gentiles (Acts x. 40—43), he described himself as commissioned to 'preach and to testify that Christ is Judge of quick and dead, and that through His name whosoever believeth in Him shall receive remission of sins.' When St. Paul was allowed an opportunity of preaching in the Jewish synagogue at Antioch (Acts xiii. 38, 39), he declared that 'through Christ was preached the forgiveness of sins, and by Him all that believe are justified.' In all these cases there is no mention of any delegated power to forgive, but pardon is ascribed to Christ alone; and the office of the apostles appears to be to testify and declare infallibly the truth, that the blessing is conferred by Him on all those, and those only, who believe. Again; when St. Paul was appealed to by the terrified and trembling jailor, crying 'What must I do to be saved?'—there is no intimation of any power in himself (by baptism or otherwise) to convey *ipso facto* the forgiveness of sins, but he said 'Believe on the Lord Jesus Christ and thou shalt be saved;' he performed his office, 'binding' salvation and faith and administering baptism, and seems unconscious of possessing further power in the matter. If his commission was judicial and its application personal, his conduct betrayed a grievous want of feeling for the unhappy jailor, as well as a gross dereliction for not trading fully with the talent entrusted to him by the Lord; but if his commission was declaratory and its application characteristic, his conduct was strictly in keeping with it. And the same view of the matter is supported by his language to the Corinthians (1 Cor. iii. 5), describing himself as 'but a minister by whom they believed;' and by the apostle John's account of himself (1 John i. 3—5) as a messenger declaring that which he had heard of God. From all this we gather, that neither the conduct nor language of the apostles conveys any intimation of a consciousness of the tremendous power of forgiving whom they could or of doing or forbearing to do some act in virtue of which sin might be forgiven or remain unforgiven."

"We conclude, that the second view of the commission is the correct; that the power of the keys was declaratory and its application characteristic, and that in virtue of it the apostles were invested with infallibility in stating upon earth the truth of the God of heaven.

"4. We now ask further—Was this commission in this its fulness derived to their successors?

"Here I invite attention to the language of St. Paul to Timothy—(1 Tim. iv. 13, 15, 16). Our Lord said to the apostles, 'Take no thought what ye shall speak, for it shall be given you in that hour;' 'settle it in your hearts not to meditate before what ye shall answer;' their fallible minds were not to interfere, but to be passive in the hands of the Spirit. But here Timothy, the Bishop of Ephesus, St. Paul's immediate successor, is admonished, 'Meditate upon these things,' 'give attendance to reading, to exhortation, to doctrine.' Here is a grave and serious difference. To be diligent in stating the truth, and in charging every teacher within their reach to take heed not to state any other doctrine, is the burden of the apostle's exhortation both to Timothy and Titus; language very different from that addressed to the apostles. If Timothy recited verbatim a statement from St. Paul, a statement which bound and loosed according to the mind of God, then Timothy bound and loosed in that statement as truly as Paul; but in this sense alone, it appears to me, and under this limitation, could this branch of the apostolical commission be transmitted.

"And in this sense alone does the church seem to be justified in the use of our Lord's awful words in her service on ordination. Such use, so understood, is in character with all her services. They are constructed for true Christian believers; and the prayers offered in them are treated in them as prayers of faith—that is, as prayers answered, for 'whatsoever ye ask believing, ye shall receive.' Prayer for the Holy Spirit upon the candidate to 'replenish him with the truth of God's doctrine' being offered in faith and answered, he is addressed as under that Divine guidance and teaching, which will cause his word and doctrine to be conformable to the mind of God as stated by the apostles, and therein binding and loosing upon earth as God has bound and loosed in heaven.

"That it is in this sense and according to this declaratory interpretation the words are used by our Church, is clear from a candid examination of our three forms of absolution. The first is in the daily service; and it distinctly defines the power and commandment given to the minister to be

'to declare and pronounce to His people, being penitent, the absolution and remission of their sins,' and assigns to God alone the prerogative of pardoning and absolving such. Here every thing is scriptural; and since the declaration is a transcript of the language which the apostles 'spake as they were moved by the Holy Ghost,' every minister of our national Church in making it is actually binding and loosing on earth what is bound and loosed in heaven, remitting the sins of those whom God pardons, and retaining the sins of those whom God retains. Next, the form of absolution in the Communion service implies, without distinctly asserting, the ministerial office. It declares, that God 'hath promised forgiveness of sins to all them that with hearty repentance [and true faith turn unto Him;]' and then it uses this truth as the basis of a prayer that He may be pleased to do as He has said. Lastly, in the office for the visitation of the sick, the absolution is more pointed, because it becomes more personal. The minister is no longer dealing in general declarations, to be appropriated or not according to the various characters of those who hear him; he has no longer to speak hypothetically, and invite to self-examination by describing the indispensable Christian character; the faith and penitence of the sick man have been inquired into, and found satisfactory, and if it be otherwise we are not to proceed with the service. That part of the transaction is finished in his personal addresses to the individual and the answers returned. All that remains is, as the authorised messenger from God to such a man, to declare His truth; no longer so to state it as to discriminate, but having discriminated so to state it as to apply. So situated he says—'Our Lord Jesus Christ, who hath left power to His church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences.' In what sense is 'absolve' here used? Not certainly to convey the idea of bestowing or conferring pardon; that is conveyed by the word 'forgive,' and the passage contains a prayer that *the Lord* may 'forgive' the offender. 'Absolve' is here distinguished from 'forgive;' the church can 'absolve,' but *He* is implored to 'forgive.' The office of the Lord is to forgive; the office of the penitent believer is to receive forgiveness; the office of the messenger is 'to declare and pronounce forgiveness.' 'Absolve' is plainly used to convey the idea of declaring and pronouncing, not of bestowing, forgiveness. And when the minister therefore proceeds to say, 'By His authority committed to me, I absolve thee from all thy sins,' the meaning is—not 'I forgive' (for

the minister is praying to God to do that)—but ‘I as God’s messenger entrusted with His truth declare and pronounce to you A.B., a penitent believer, the forgiveness of all your sins.’ Still, although I honestly believe that such is the intention of all, who use this form in accordance with the other services of our Church, yet as the meaning of the word is equivocal—(it being used here as synonymous with ‘declaring and pronouncing,’ and in the first of our forms as synonymous with the remission declared and pronounced—used there as identical with forgiveness, distinguished here from forgiveness)—I cannot withhold my honest conviction, that the expression ‘I absolve thee’ should never have been retained in our service; that it is an unwise oversight in the purifiers of the book of prayer, inconsistent with our other services, and needlessly prejudicial in wounding the consciences of weak bre-

thren and multiplying disaffection against our Church. Let not this statement occasion pain to any. Have any of her best and most devoted sons ever claimed infallibility for the arrangement of the Church service? Surely not; and surely this is an acknowledgement of error somewhere. Oh! why shrink from an honest avowal of what we believe to be the will of Heaven? Let that system, around whose neck is suspended the condemning, drowning, distracting power and millstone of arrogated infallibility—let the Papal personification of pride—say, ‘I am perfect,’ and refuse to acknowledge her errors; but let us, collectively as churchmen as well as individually as creatures, say—‘Who can tell, how oft he offendeth? cleanse Thou me from secret faults; keep us back from presumptuous sins,’ especially the presumptuous sin of factiously defending what we cannot honestly and conscientiously approve.”

LECTURE III.

The former part of this Lecture is devoted to an examination of some of the leading features in the English Church, with a view to show its accordance with the preceding view of the Scripture doctrine concerning the Church. Having noticed its injunction of the public reading of the Scriptures, and of the use for worship of a language understood by the people, Mr. M’Neile proceeds thus :—

“The nature of the ministration also in a carefully prepared, scriptural and devotional liturgy deserves a distinguished place in the consideration of all, who desire either to glorify God or to benefit their fellowmen. An opinion seems to have gained very general prevalence, that preaching is the most important part of Divine service. Instead of fellow-worshippers of God together with their ministers, men are called (and call themselves) ‘his hearers;’ and if they have worshipped with him for any considerable time, they describe it as having ‘sat under his ministry.’ Lively interest is excited, where a faithful and powerful sermon is expected; and our Church service is not (as it ought to be) anticipated beforehand, and entered into as the delightful privilege of the congregation. And this is applicable (with all its censure), not only to those who openly object to our written forms of prayer, but to many who profess and doubtless feel an attachment to our Established Church; but it is gratifying in the highest degree, and full of encouragement and hope for our country, to know, that such indifference to our service, whether manifested by coming

late into the congregation, or by vacancy, formality, or levity in the manner when there, is rapidly becoming the exception in our churches. Preaching is an admirable ordinance, appointed by Christ himself, and especially honoured of the Holy Spirit, for startling the slumbering sinner from his worldly lethargy, and bringing him to the blood of the great Sacrifice—for comforting the already reconciled in their risen High Priest and guiding their steps after the example of His most holy life. But preaching can never supply the place of prayer. Containing as it does the interpretations of a fallen fellow-creature, who at the best is fallible, we are not at liberty to divest ourselves of intellectual watchfulness in this ordinance, but must ‘prove all things’ and ‘search the Scriptures whether these things are so’ and ‘hold fast only that which is good.’ The same caution must apply, to extemporaneous prayer. The sentiments uttered may or may not be scriptural; and until you weigh them in the judgment of your understanding, you cannot properly and fervently adopt them as the expression of your ‘heart’s desire’ before God. In listening to them from fallible men, you are bound to try and judge before you cordially appropriate. But what is prayer? Is it listening to a man? or is it speaking to God? It is not a sense of impression from without, whether by the eyes or ears or both; neither is it the judging and discriminating process of the intellect; but it is the activity of the spiritual man, stirring up his sense of want and anxiety for supply and hope of success, that he may lay hold upon God in the secret

and chastened vehemence of spiritual conflict; 'the kingdom of heaven suffereth' such consecrated 'violence, and the violent take it by force.' How is this inward effort to be made in the public congregation? If words are to be the vehicle of our worship of God, which is 'a reasonable service,' we cannot throw our spirit unreservedly into it, unless those words have been previously approved by our reason. I read the prayer, and compare it with the Word of God, and find it is right; I then join in the worship of God, assured that nothing but what I have approved shall be said, and thus (the 'reasonable' part of the service being provided for) I am prepared to dismiss all suspicion, all suspense, all lingering cooling caution, and to throw my whole heart into the burning sacrifice. I am no longer a listener only, but a worshipper also. Anticipating every sentiment that is to be uttered, and appropriating its meaning, both personally and collectively, my soul kindles in the surrounding warmth of kindred spirits, and my tongue seals my heart's consent with a deep Amen. This I could not do, if I were in ignorance of what is to be spoken; I must then in my own defence be a reserved and cautious listener—I could not dare to be an unsuspecting impassioned worshipper.

"It has been argued, that without written forms the Church may have sufficient security against the introduction of error in the known piety and orthodoxy of her ministers. The answer to this leads to another advantage attending our liturgy. Granting the piety and orthodoxy of any man, and granting that in extemporaneous prayer he would not introduce a single incorrect or even a single unworthy expression (which is granting a great deal more than any pious minister in Christendom will feel applicable to himself), still those ministers who are most spiritual readily acknowledge that they have their seasons of comparative coldness and unfitness for the sacred office; that they cannot at all times command such a flow of feeling and readiness of language, as to be able to lead the devotions of a congregation with appropriate fluency, solemnity and variety. Want of variety, indeed, is urged against our liturgy; while in fact it contains a greater variety of feeling, and matter vastly more comprehensive of the combined states of mind and heart in a congregation, than the extemporaneous prayers, however extended, of the most accomplished minister. But the complaint now referred to is, that owing to the sameness and repetition of the forms, the worship becomes formal. I have already assigned one reason for looking upon this sameness as an excellence; to which I add, that the character of God being the same, and the condition of His

Church militant here on earth substantially the same until the second coming of Christ, the right worship of the Church demands no deviation from sameness. The circumstances of individuals and families do indeed vary; but we are not now speaking of private or of family prayer, but of the prayers of the assembled Church. As for the objection that our worship becomes formal, the right remedy for that consists not in a change of the language of prayer, or in a passive reception of impressions from without, but in an increase of the piety of the worshippers, or inward energy of spiritual activity.

"Another excellency consists in the responses by the congregation. If the worship be not confined to the minister, why should the language used? By a known arrangement in our service, confusion is avoided; and the minister and people alternately lift up their voices in prayer and praise, not each speaking *impromptu*, but from a prescribed and written form. Thus each utters the feeling of all; and all, of each. But where prayer is extemporaneous, it is manifest that the congregation cannot join in it with the voice. There is order doubtless, but it is the order suitable to preaching, not to prayer; the order of listeners to a man, not of simultaneous worshippers of God. It is true, that in such congregations they all join in praise; but to do so, they are compelled to adopt so far our Church method, and use written forms. They cannot sing extemporaneous psalms or hymns. But though there is sameness in the singing, I entirely believe them when they say that their singing is not formal. And I claim from them (and have often received) an acknowledgement, that as their singing the same hymn over and over again to the same tune is not necessarily formal, so neither need our repeating the same prayers over and over again be formal.

"Another excellence presents itself in our anniversaries of facts—facts of the sacred history. Christianity is founded upon facts; and those doctrines, which emanate the most easily and naturally from the facts by what Lord Bacon called 'the first pressure of the grape' will always be found most nutritious to the Lord's people. Scriptural facts too are rectifiers of theological theories. It is true, that where there is no liturgical anniversary, these facts may be brought forward by the minister; but it is equally true that they may not be, and it is certain that the ministers who most require them as guards against any departure from orthodoxy are the least likely to revert to them. It is our happiness, as a Church, not to be left at the mercy of an individual,

but to have a scriptural hedge around our vineyard, whatever may be the varying judgment or ability of our local vine-dressers.

"The amount of stability to our national Christianity, not only within the pale of our Church but derived therefrom (however unconsciously) to Dissenters also, is, I think, beyond calculation. Some little idea of it may be by contrast supplied in the history of some celebrated Protestant Dissenting congregations. In the morning of their conscientious nonconformity upon other matters, they could say, as regarded purely doctrinal articles—and they *did* say in the language of Dr. John Owen—'That which amongst them is of most special regard and consideration unto us, is that of the Church of England, declared in the Articles of religion: and herein in particular, what is purely doctrinal, we fully embrace and constantly adhere unto. And though we shall not compare ourselves with others, in ability to assert, teach, and maintain it; yet we cannot, whilst we are conscious unto ourselves of our integrity in our cordial adherence unto it, but hear with regret the clamorous accusations of some against us, for departing from the Church of England, who have not given that testimony of their adherence unto its doctrine which we have done, and by the help of God shall continue to do.'* But where subscription to our standard has been discontinued by their ministers, what has been the consequence? Methinks I hear a response from the conscious walls, within which Matthew Henry expounded the mind of God on earth, and Baxter sang of the enjoyment of God in heaven. Alas! for the desolation. How are the orthodox fallen here! How have the anticipations of the fathers of nonconformity, rich in the possession of an established standard wisely retained and candidly commended, been frustrated by their comparatively unwise children, who seem to have confounded subscription to a standard with coercion of conscience, and to have imagined that the legitimate exercise of private judgment demanded the suppression of every human formula! And now in some of their congregations, most celebrated in their beginnings, we look for biblical exposition, but, behold! Socinian infidelity; we wait for the sweet sounds of 'the saint's everlasting rest,' and hark! to the janglings of a liberalised philosophy."

Mr. M'Neile now approaches the important subject of the union or relation between the Church and the State—or,

as he phrases it, the Clergy and the Government. He opens his view of this matter thus:—

"The clergy of the Christian Church have certain duties prescribed by God Himself, which they must perform; otherwise, they cease to be a Church altogether. And if they be performed, they must affect the government one way or other, and lead to some relation. What are those duties? To preach 'the faith once delivered to the saints;' to administer the sacraments ordained by Christ Himself; to determine who are and who are not to be admitted to those sacraments; to fill up their own body, to appoint their own successors, and to urge on all the members of the Church, from the Word of God Himself, the Christian duty of supporting those ministers. Now so long as man is what he is, a creature under the alternate influence of sinful inclination and reproving conscience, an organized body performing these functions must obtain practical power over him for good or for evil. But the clergy are but men; and on a national scale, must not be estimated by the exception, but by the rule of our common nature. This is one of the conditions of the scriptural aspect of the visible church. Taking them as a Church, it is no libel upon them to say, that unchecked power is dangerous in their hands. Appealing to the strongest affections of the human heart, and representing the sacraments of the Church as generally (perhaps tempted to say absolutely) necessary to salvation, and themselves as the only persons by whom these sacraments can be administered, it is beyond all question, that, unless subjected to some regulating restriction from without, they must in process of time obtain extravagant power and enormous wealth. The temptation of their position will become such, as no large class of men (as such) can be reasonably expected to withstand. Multitudes with sinful and fearful hearts will look up to them as the arbiters of their happiness; and under the pungent clamours of awakened conscience, the sacraments of the Church will be appealed to as a city of refuge, and the keepers of the city will find they may dictate their own terms, on which to open the gates. Superstition will give, and avarice will receive, and ambition will abuse, until all power lies prostrate beneath the feet. The priesthood so aggrandized will consolidate its own power by the appointment of a chief or centre of unity; and the easy, natural, unavoidable result will be, if there be no regulating union with the civil power, to lead to a union of prostration, the terms of

* Owen's Works, Vol. xxi. p. 415, 8vo. edit.

which shall be — *Pontifex dominus et imperator servus.*”

Having cited Mr. Hallam's Middle Ages, and Blackstone's Commentaries, to prove that this has ever hitherto been so, he proceeds as follows :—

“To the same effect is the acknowledgment of our opponents themselves. Dr. Wardlaw, speaking of the Church in the days of Constantine, says—

“‘The resources of the Church at that time, arising from the operation (the superstitiously abused and unworthily stimulated operation, let it be allowed) of the voluntary principle, were such as, in the terms just cited, to render a state endowment unnecessary.’

“But though a state endowment for the support of the clergy was rendered unnecessary, a state enactment for the restraint of the clergy was rendered imperative, if civil liberty was to remain upon the earth.

“Some such enactment is a matter of indispensable self-defence on the part of the civil ruler. He cannot, if he would, expatriate the Church; and his only refuge from the thralldom of ecclesiastical tyranny lies in some such mutually regulating alliance with the clergy, as will secure to them certain safe and manageable privileges, in lieu of the indefinite power of aggression which they consent to sacrifice.

“We claim such an alliance, then. On behalf of the civil government, for the security of its liberties; and on behalf of the clergy of the Church visible, not for their temporal aggrandisement (as is often ignorantly spoken), but for their salutary restraint and their comparative purity, in order that the temporal supremacy, which would otherwise be inevitably at their option, may not be allowed to tempt them into tyranny.

“If any say, that these usurpations of the clergy belonged to a dark and ignorant age, and cannot recur in these days of advanced intelligence, I reply that no cultivation of man's intellect can essentially alter the feelings of his heart or effectually silence the reproaches of his conscience. In all that belongs to the turning point of this question, human nature is unalterable by any human process. Conscience, which is as a legitimate monarch dethroned by that usurper, the love of sin, has for its lingering witness, the fear of punishment; the voice of the witness, which is heard in the pauses of indulgence, must be silenced, and to accomplish this, costly sacrifices are willingly rendered. Bare infidelity can never be popular, because it invites to no sacrifices which may quiet the occasional paroxysms of conscience; and vital Christi-

anity can never be popular, because it will enter into no truce with the usurper and allow no indulgence of sin. A system, to be popular, must be pliant. It must yield conveniently when sin reigns, and be supplied with some apparently authoritative remedy when conscience awakes and stings. It must oscillate, in parallels with human nature, from a Carnival to a Lent, from a revel to a penance, from rapacity to restitution, from dissoluteness to what it calls devotion. This will be popular with the multitude, and some modification of this will be ready with the clergy. It can descend to grossness with the gross, and without altering its principle can rise into refinement with the refined. The principles of our nature are unchanged. The wielders of the conscience will also (unless restrained by some salutary check) be wielders of the purse; and money is power. Repeal all restrictions (and it would be a strange one-sided voluntarism to repeal the privileges and leave the restrictions)—repeal them, and guard yourselves, if you can, against the prostrating power of a pliant popular theology in the hands of a priesthood, tempted by opportunity to make merchandise of your souls and slaves of your bodies.

“If it be objected, that Dissenting ministers, who are under no trammels of state connection, do not and cannot thus amass wealth and consolidate power, I answer—1. Upon their own principles they cannot with any plausible hope of success represent any ordinance, which is in their power exclusively to administer, as necessary to salvation; and therefore except in a few cases of personal attachment, their influence cannot reach the prostrating point over conscience. 2. The National Church stands in their way; for any of their people, upon the slightest misunderstanding or painful experience of their attempted discipline, may leave the chapel, and find themselves invested with a right equal to that of any of their neighbours in the parish, to a seat in the parish Church, a place at the parish font, access to the parish communion-table. The voluntary principle cannot in their case be so ‘superstitiously abused and unworthily stimulated;’ an advantage of their position, derived to them from the shelter of our Establishment.

“If it be asked, Then why do not Popish priests obtain an influence and amass a wealth dangerous to the liberty of the State?—the answer is, *They do*, and will, and must, unless restrained by law. This accounts for the zeal of Romanists in agitating in favour of the voluntary system. The Established Church interposes the only hindrance in their way; no longer

sufficient in Ireland—whether it be still in England sufficient, judge ye—to keep them back from such an acquisition as would endanger the independence of the government. Legal restraints are indispensable, not for the purpose of propagating Christianity (as has been ignorantly and vauntingly imputed as if it were our opinion), but for the purpose of guarding civil liberty against the systematic encroachments of the clerical power. The great ecclesiastical usurpation is not content to be subject to the civil ruler. The language of St. Peter is ‘Be subject to kings as supreme;’ but the language (authoritative and still unrescinded) of his boasted successor is—*Imperatores debent pontificis sub pedibus*. Such is the character of that climax of human pride, that there can be no tranquillity, except in either her supremacy, which leaves her no opposition, or in her hopelessness, which leaves her no opportunity.

“But to return. An alliance of some sort is inevitable; and that it may be one of mutual independence in some respects, it must be one of carefully regulated and mutually recognised dependence in others. The adjustment is naturally a matter of great difficulty, and has led to centuries of contention and struggle; but never has it been so successfully made as in our own country, where the clergy were deprived of all power of reference to a foreign bishop, and so connected with the government as to secure an amount of good order and tranquillity, such as Christendom had never seen before, and probably never will see again should our national Establishment be broken up. Observe its scriptural bearing. The clergy are commanded of God to preach the word and administer the sacraments; and in the performance of this their ecclesiastical duty, they must retain perfect liberty and can consent to no interference. But His apostle also enjoins ‘submission to every ordinance of man for the Lord’s sake.’ Experience has shown that they are not to be trusted for the performance of this their political duty—that left to themselves the temptation of their position and influence are more than they can bear; they have abused them, and would again, to an aggrandisement in wealth and temporal power relatively with the State, which is forbidden them in the Scriptures as incompatible with their political duty of ‘submission.’ Then is it not wise in them, to take security of themselves against their known infirmity, by entering into an arrangement, which shall prevent such ambitious aggrandisement, and yet not infringe upon their ecclesiastical liberty; especially if it supplies increased facilities

for the more enlarged performance of their ecclesiastical duty?

“To accomplish these ends, they must keep their ecclesiastical arrangements entirely in their own hands; while the political arrangements for the exercise of their functions, whether territorial allotment or endowment or other thing, may be left entirely in the crown or a private owner. Let it be the Church’s care to ordain (independently from interference) all the ministers who are required, and none but those who are qualified; and then she may not only allow, but be obliged to any layman to give territorial opportunity or pecuniary support or both to any of her ministers. Thus ordination and patronage being kept entirely distinct, the arrangement would be simplified if the whole patronage of the kingdom were in the crown, as the whole ordination of the kingdom is in the bishop. The crown must come to the bishop for ecclesiastical men to appoint; and the bishop ought to be able to defy the crown to find an improper or unsuitable or incompetent man in holy orders. If the crown claim interference in ordination, the Church must resist the claim, and stand aloof from all alliance rather than submit; the independence of the State is then in jeopardy, as we have seen, for her subjects have consciences as well as property, anticipations of eternity as well as temporal occupations, and will be misled into universal allegiance to the clergy. If the patronage as well as the ordination of the kingdom were universally in the hands of the bishop, supremacy would again be the temptation of the Church; but as here the risk is only from excess in the degree of influence, some portion of patronage may properly be vested in the bishop, though no portion (however small) of interference in ordination can be given to the crown without the violation of a fundamental principle. The right of determining which of her presbyters shall be made a bishop may be ceded by the Church without compromising any ecclesiastical functions; advancement to that dignity is not (properly speaking) an ecclesiastical function; the crown is limited in the choice to those, whom the Church has already prepared and pronounced competent. But in compensation for this lawful surrender, the Church may fairly claim a measure of patronage. Thus we stand now; the Church alone and without interference or restriction ordains, and the crown and private proprietors have patronage—ordination and patronage being completely distinct.

“To a well regulated scriptural arrangement in this matter, it is further necessary that there be a defined and mutually recognised code on either side. The Church

may properly require from the state known and defined laws, which shall exclude the impromptu and irregular movements of caprice, and be a safeguard against tyranny; and the State may properly require the Church to have a published code of doctrines and ordinances and discipline, for the like object on that side. A defined code of laws on the one side, and a defined formula of doctrines and discipline on the other are indispensable to a well regulated union for safety and liberty. And here we find the true answer to the Dissenter's charge that the State fixes our creed, and that we cannot change an Article of it but by an Act of Parliament. Our creed is fixed not by the State, but in the Bible. Having found it there, we present it in an intelligible form to the civil ruler, who may (at his own risk) disapprove of it and refuse to enter into any alliance with it. As to changing any Article of it, it is our glory that our creed is unchangeable; it is the

ancient, true, Divine creed, which no man can change—which no Christian man ever desires to change.

"Thus, the only terms of union, which are efficient in themselves and scriptural in their principle, exclude any society, calling itself a Christian Church, but refusing to pledge itself to a written standard, or maintaining (in addition to the written standard) some further and undefined rule of faith or practice. The Dissenter, therefore, who rejects the primitive formula, and the Romanist who adds to it tradition (written and even unwritten), stand equally excluded from safe union with any government that wishes to retain liberty upon earth. And when we consider the necessity which the nature of the case imposes for some union as a guard against the inevitable workings of priestly avarice and ambition, we have cause to give God humble and hearty thanks for our discriminating liberty-protecting Establishment."

LECTURE IV.

This lecture passes from the scriptural aspect of the connection of the Church of England with the civil power (considered in Lecture III.), to the scriptural duty of the civil power in the national use of such an instrumentality. It is opened thus:—

"An important question thus presents itself; *What is the scriptural duty of the civil ruler?*

"Dr. Wardlaw has put and answered the question thus:—

"*What is the magistrate's province in regard to religion? I answer, that his true and legitimate province is—To have NO PROVINCE AT ALL.*

"Yet strangely enough, the Doctor adds immediately concerning the magistrate—

"*As a man, he is bound to believe the truths and obey the precepts of the Word of God; as a magistrate, he is bound to fulfil all his official functions on Christian principles, from Christian motives, and according to Christian precepts; but authority in religion he has none.*

"How is the performance of his 'official functions' 'as a magistrate' to be separated from his 'authority?' And if his 'official functions' are to be performed 'according to Christian precepts,' how is his official 'authority' to be separated from his Christianity?

"It is admitted that civil rulers, as such, have 'official functions,' that being providentially placed in a peculiar position, they owe a correspondingly peculiar duty

to Almighty God, the great Ruler of all. There are duties, which belong to men as men and because they are men, whatever their condition in life; such are the duties of honesty and truth and temperance. But there is a second class of duties, not equally binding on all men, but to be distributed among men, some to one and some to another, according to their relation in life and position in society. For example; a servant is equally with his master under the first class of duties (honesty, truth and sobriety, for instance), as a man; but he is not equally with his master under some of the second class of duties, and it is not his duty to rule the household, to provide supplies, to pay wages. Every station has its peculiar duties superadded to those which belong to man as man. So with civil rulers; their duties are not confined to the first class, which belong to them as men, but they have (in addition thereto) those peculiar and distinguishing duties which belong to them as rulers. In other words, they have personal and official duties.

"The apostle Peter has supplied us with a general description of the official function, which under God belongs to rulers as such; it is 'the punishment of evil doers and the praise of them that do well.' Hence in order to be good rulers, men ought to know what is good and what is evil; else they may bring punishment upon the good, and praise upon the evil doers. A right standard of good and evil is therefore an indispensable requisite in a good ruler.

X

"But where can such a standard be found? This should be the first question with a conscientious statesman. No man can be duly qualified to give a rational opinion or to record a judicious vote upon any measure, without having a regulating standard by which to judge and act.

"The will of the Almighty Creator and Preserver of all men is the only infallible standard. If this be not made known to men, they are left adrift, and right and wrong are terms of varying opinion and convenient accommodation rather than of fixed principle; witness the cruel and debasing practices consecrated as right and good and religious in all heathen states. If the will of God be made known to men, every statesman is bound to consult it for his standard of good and evil. There he will read, that 'a man's life consisteth not in the abundance of the things that he possesseth'; he will learn that temporal prosperity is not the chief good, and that to consider this world chiefly is evil and not good. He will therefore find himself called upon to resist, as evil, those who would confine his duty as a ruler to temporal concerns; and to encourage, as good, those who would plead for the paramount importance of training and instruction for eternity. And if rulers will speak, act, legislate and govern, as if this present world, with its prosperities, possessions and enjoyments, were man's chief good, they do all they can to pervert the right object of government, and to mislead the country as to the nature of what is right; for whatever the government of a country makes its chief aim, it teaches the people of the country to regard as their chief good. If the government of a country make secular instruction (for instance) their chief aim, to the comparative disparagement of 'special' Christian instruction, they teach the people of the country to consider secular instruction the chiefest good, and all 'special religion' as a matter of secondary importance.

"Further still; the true and final obligation of a law consists in its conformity to the principles of essential justice; that is, to the will and law of God. The will of man or of any body of men does not constitute a finally binding authority, and cannot make that right which God forbids or that wrong which God commends. When rulers reject the law of God as their standard, they have none left them but the varying judgment of a majority of men: and in a time of excitement, a majority may be induced to clamour in the name of justice for what is unjust—for what could be shown to be unjust if the law of God were the acknowledged standard—but against which, for want of such a standard, there is no

ground of resistance. Without this high standard of reference for the inherent and everlasting righteousness of the laws, legislation itself cannot long retain its strong hold upon the consciences of men; the statute book and the judicial bench become divested of the sacredness of respect and finality of controversy, and their matured enactments and grave decisions are arraigned with as little scruple and canvassed with as reckless a freedom, as the speculations of any private theorist. Thus there ceases to be real stability in the nation, because the rulers have ceased to refer their measures and principles of government to the law of God. And thus we devoutly trace in practical operation the invincible and retributive majesty of Him, who says—'Them that honour Me I will honour, and they that despise Me shall be lightly esteemed.'

"It is of the utmost importance, that the question be fairly discussed on these high grounds. The aching anxieties of thoughtful men (and none but such can be influential men) can never be satisfied, neither can their best energies ever be practically evoked, by arguments or considerations which rise no higher than statistical comparisons and practical utility. Let our opponents fairly meet our high principle of universal duty to God in every creature, varying in its peculiar features and special class with the providential position of each individual; and let them tell us the whole scriptural duty of a Christian king. Let Dr. Wardlaw, for instance, define 'official functions,' and explain what he means by their performance 'according to Christian precepts' as well as 'from Christian motives.'

Descending from this ground, Mr. M'Neile proceeds to argue the question "on the more popular ground of comparative utility." He maintains the duty of the government to maintain and extend a national scriptural Church, because "it is productive of more benefit than every other institution in the land."

"Here we are met by the sweeping assertion, that all such establishments for religious purposes are anti-scriptural. And if this be so, no amount of demonstrated usefulness can justify their continuance, much less their extension. But is it so?

"It is a frequently reiterated assertion of Dissenters, that the Scriptures supply no warrant whatever for any compulsory exaction by the civil ruler of the state in support of the ministers or services of religion. This, they allege, should be left entirely to the voluntary contributions of the people. And in vindication of this, they expatiate upon the power of the Gospel to promote

grateful love, with all its self-denying labours; in which we cordially agree with them. No consistent Churchman denies the existence or efficacy of the voluntary principle in the hearts of truly converted persons—the members of the Church mystical. If these alone were to be provided for, if only so many ministers and churches were required as would be sufficient for these, the voluntary principle might be sufficient. And this is all that Dissenting writers in general aim at; they allege, that the support of the Gospel ministry is a religious duty, and can therefore be truly performed only when it is the voluntary expression of those principles and dispositions, which the Gospel creates and cherishes. But we cannot confine our views to truly converted persons. We rejoice to see true believers actuated by the vital principles of spiritual religion, and we feel that the members and defenders of the Established Church have no need to fear an appeal to facts with regard to voluntary contributions; but we recognise as another part of truth a visible society including multitudes who are *not* spiritual. We recognise the commandment of the Lord to baptise nations—to cast a net, and enclose, not only good fishes, but bad—to proclaim in the highways and hedges that all things are ready, and to bring in to the marriage all that we find, both bad and good. We recognise therefore a demand for outward means, not on a congregational only, but on a national scale also. This is beyond the reach of the voluntary principle, itself being the judge. And we are now to inquire whether any provision has been made for this in Holy Scripture.

“So long as only a few of the children and servants of a large family are religious, there can of course be no authority connected with their religious exercises or efforts; all that they do is individually, or relates only to voluntary arrangement; but no sooner does the sacred influence reach the head of a family, than a new feature pervades the household—religious worship by authority, including many particulars which the voluntary associators could not accomplish. In the process of Christianising (or at least baptising) a nation, only let us reach the point of including the sovereign, and we find the basis of a provision laid for the extension of Christian instrumentality by authority over the whole nation. Not the extension of religion itself by the civil ruler (though we are sometimes held up to execration as if we contended for the compulsion of man's mind by his fellow-man), but the authoritative extension of the outward means, which God has appointed and has promised to bless, in

order that (so far as man can) the whole population of the realm may be brought within the range of the blessing. No act of the legislature can confer upon any man in the kingdom an ear for music; but it *may* publish before every man the soft sounds of Divine harmony which tell of God's love to his soul, if haply he may have ears to hear.

“The civil ruler becomes, then, a member of the Church visible—perhaps also of the Church mystical—and professes to find his duties prescribed in the Bible. We will suppose him then reading the Bible.

“In the New Testament, he finds, not only general principles and exhortations, but also the specific duties of various stations and conditions of men—masters and servants, parents and children, husbands and wives, pastors and people; but there seems at first to be no such commandment, pointing out in detail his duty as a king. If he found nothing in the New Testament concerning the political duty of any class, he might suppose that Christianity applied only to personal and domestic duties, and had no connection with politics; but he does find political duty inculcated. He finds the Saviour saying, ‘Render unto Cæsar the things that are Cæsar's;’ and the apostles—‘Let every soul be subject unto the higher powers’—‘Submit yourselves to every ordinance of man for the Lord's sake’—‘Honour the king.’ But, all these exhortations are on one side; they are all addressed to the subject. Is a sovereign then excluded from Christianity, or left without directions for his guidance? He reads exhortations to political duty, but he cannot comply with them, because they are all addressed to subjects; is there no compensation—no corresponding exhortation belonging exclusively to him?

“From this perplexity a modern Dissenting minister, who rejects reference to the Old Testament has no consistent mode of extricating a baptised sovereign. If (as they tell us) the Old Testament is no longer available for our learning, and the Jewish economy in every part of it is so abrogated as to contain no living and abiding instruction for all men, then certainly Christian rulers are left comparatively in the dark to guess at the duties peculiar to their station, instead of having specific directions, such as are given to their subjects.

“But this is a partiality, of which Holy Scripture fairly examined will not be found guilty. Who can read the New Testament, without perceiving that it is avowedly only part of a book and not the whole, and abounds with references to what had gone before and what must be known in order that it may be understood? “The

blessing of Abraham,' we read, 'is come upon the Gentiles'—'even the sure mercies of David;' and 'all who believe are justified from all things from which they could not be justified by the law of Moses.' These and similar phrases in the New Testament are not there explained, because the New Testament is not a complete or independent work, but supplemental to that Book which contains the histories of Abraham, Moses, and David. And St. Paul plainly declares concerning the leading incidents in Jewish history, that they were written, not as exceptions of such insulated peculiarity as placed them beyond the reach of all imitation or ground of analogy, but 'as ensamples' 'for our admonition;' and concerning the whole code of Jewish Scripture he says, 'Whatsoever things were written aforetime were written for our learning.' Holy Scripture in all its component parts is the work of one Author, and the men employed to indite it were all of them 'pens of the same ready Writer.' Our royal student therefore will not confine his attention to the concluding chapters of this Divine Book. And if he turn back to the earlier chapters, all perplexity is removed, because he there finds such full reference both by precept and example to *his* station and its duties, as to supply the required compensation and fully account for the comparative silence upon the subject in the latter chapters of the Book. He finds a nation in a condition substantially similar to his own—a nation dedicated to the Almighty in an outward and visible ordinance of revealed religion, while it comprehended individual characters of every description; and at an early period in its history he finds God Himself its king. Here is the highest of all imaginable examples; nothing short of a perfect pattern is set before him.

"This is a point which Dissenters have found it difficult to meet; and their most distinguished living advocate has endeavoured to get rid of it by a very extraordinary argument; because the example of the Divine King of Israel cannot be imitated perfectly, it is argued that it cannot be imitated at all. Dr. Wardlaw says—

"We grant it was a National Establishment; but it was a National Establishment of a character so peculiar and unique, as to place it beyond the reach of imitation—beyond the possibility of man's ever, by any legislation of his, instituting any thing like it.' 'I grant that Jehovah instituted a National Church; but then He instituted such a Church, *with Himself as the supreme Head* of ecclesiastical and civil government in the nation; conducting His administration, in both departments, by a system of

supernatural interposition and immediate manifestation of His presence and authority, such as we mean by a theocracy; the nation itself by this means sustaining the twofold character of the *Church* and the *State*; the Church in its relation to Jehovah as its *God*—the State in relation to Jehovah as its *King*. Our question then is—*Can* this be imitated? Comes it at all within the range of the imitable? Is the conclusion a legitimate one, that, because Jehovah instituted, and of course approved, a National Church *with* such a theocratic superintendence, He must, therefore, be considered as sanctioning one *without* it? Is the difference between the two cases indeed so trivial and circumstantial, as not at all to affect the validity of any inference from the one to the other? That God instituted a National Church where the government was *Divine*, must surely form a more than questionable ground for concluding that He approves of a National Church where the government is merely *human*. So far from the difference being immaterial, it amounts to the difference between human and Divine. That, surely, may be a right and safe constitution under the management of God, which is the very reverse of right and safe under the management of men. Instead of our being taught the propriety of uniting the Church and State in the latter predicament, may not the legitimate lesson read to us by the Jewish constitution be, that in no other circumstances than under His own immediate superintendence, is such a union of the civil and the sacred admissible with benefit, or with safety?"

"This is Dr. Wardlaw's argument for setting aside the Jewish theocracy? Is there force in it? May not an example be imitable in some respects and in some degree, which is not imitable universally and perfectly?—and that even where the inimitable part constitutes the peculiar and distinguishing part? Apply Dr. Wardlaw's argument to the example of the obedience of the law of God by our Saviour Christ. It was a perfect obedience, an obedience 'of a character so peculiar and unique as to place it beyond the reach of imitation.' Nay, nay. It was an obedience, spotless, meritorious, atoning; 'our question then is, Can it be imitated? comes it at all within the range of the imitable? is the conclusion a legitimate one,' that because a Man without original sin obeyed the Divine law, therefore He is to be held up as an example to be followed by a man with original sin?' 'Is the difference between the two cases indeed trivial and circumstantial?' 'So far from the difference being immaterial, it amounts to the difference between human and Divine.' 'Instead of our being taught

the propriety of imitating' the obedience of Christ, 'may not the legitimate lesson read to us' by the obedience of a Man in whom there was the union of the Divine and human natures, be that 'under no other circumstances' than in such a union can any man obey? Thus may not the total rejection of an example because of an inimitable peculiarity be shown to be in direct opposition to Holy Scripture, which says that Jesus Christ in His obedience to the law 'set us an example that we should follow in His steps?' And if it be so with respect to the imitation of Christ, although it must not only be defective in degree but with reference to the most distinguishing peculiarities essentially different in kind, may it not be so with respect to the imitation by a sinful king of the national institutions of the Divine King of Israel? The argument which cuts off a Christian King from all imitation of Jehovah of Israel, would cut off a Christian man from all imitation of Jesus of Nazareth; it is therefore unsound, and in the face of it we revert to our Jewish pattern.

"What, then, did the king of Israel do? He gave commandment concerning national worship, and he combined it inseparably with the support of a national priesthood. He ordered offerings from every worshipper in Israel, a part of which was the portion of the priest; 'The wave breast and the heave shoulder have I taken of the children of Israel, and have given them to the priest by a statute for ever'—(Leviticus vii. 34). No man could bring his peace-offering and have the fat burned upon the altar, without at the same time contributing to the support of the officiating priest. If the worship was imperative, so was the contribution.

"But here we are met by another broad and sweeping assertion, that all the offerings under the Jewish ritual were voluntary. Here I will quote from a speech lately delivered by a well-known Dissenting minister, Mr. Burnet; it was sent to me by the post. He says very triumphantly—

'Where is the law in the whole Mosaic code, for enforcing these contributions? I defy the production of any such provision. In the whole Jewish economy, you will find no coercion of tithes or offerings. The people had to offer willingly, and take the consequences of neglecting it at God's hand. And thus the Old Testament will not support our friends in their argument.'

"Dr. Wardlaw also calls the offerings under the Jewish ritual 'spontaneous offerings on the part of the people.' And with this view they press St. Paul's parallel between the support of the Levitical priest and of the Christian minister. 'Do ye not

know, that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.' And they dare us to the proof of any provision in the Old Testament for the enforcement of Jewish offerings.

"I accept the challenge. I select the very offerings, which we have seen were inseparable from the support of the priesthood, and to which the apostle is evidently alluding; and I propose to prove that these offerings were compulsory in the most unequivocal sense. And if this be shown, it ought to produce some effect upon candid disputants; and I am not without the encouraging hope that it will."

Mr. M'Neile proceeds to read Leviticus xvii. 1—5 where the children of Israel were commanded not to offer these sacrifices in the open field, but bring them to the tabernacle "or national church," in doing which they must (as has been shown) contribute to the support of the priesthood. The penalty was—"That man shall be cut off from his people." This phrase is synonymous with "He shall be put to death" (Exodus xxxi. 14, 15); and the execution of that penalty was by stoning at the hands of the people (Numbers xv. 32—36). "Is there no coercion here?" asks he.

"But it will be said—'If the Jewish theocracy be pleaded as a pattern for imitation by Christian rulers, it must be followed out consistently: penal, nay, exterminating laws must be enacted, and all idolaters, Sabbath-breakers, heretics, refusers of Church Rates, consigned to the executioner.' This sounds plausible; but is it conclusive? Is there no difference between adopting a general principle as of permanent and transferable application, and adopting all the details to which that principle has at any particular period been applied? May not the principle of coercion by penalty stand, and yet the nature and extent of the penalty be altered? The principle of any great legislative measure is decided on its second reading; the details may be greatly modified in Committee. They adopt, for instance, the principle of an English precedent in legislating for Ireland; but in Committee, preserving the principle, they may so alter the details, that the practical working shall be different in Ireland from what it is in England. We think, the Word of God requires that a Christian government should adopt the principle of the Jewish precedent—that is, of a national provision for the

national worship ; we think so, because of the commandment to baptize 'nations,' and because of the descriptions of the visible Church in parables ; and we think, this must be secured by compulsion in case of resistance ; but let the details as to the nature of the means instituted and the nature of the penalty, be open for wise and judicious modification. Let the penalty be modified, so as not to touch the conscience or the person of any man, but only his property. Uniformity in doctrine or worship need not be retained, while yet the compulsory collection of pecuniary contributions may be followed, for the supply of outward means of a very different character. This meets the exigencies of the case ; and while the measure in its practical working is substantially different in England from what it was in Israel, the principle is the same, and our imitation of the great precedent is truly legitimate.

" This is not mere ingenuity. We are invited to it (and my mind was first led to it) by the fact that the best of the Jewish kings, while maintaining the principle, did not follow out the details of the Jewish theocracy. David, for instance, refused to have Shimei put to death for cursing the king, though death was the penalty for such blasphemy. And the history of the Jewish kings records other modifications of the practical working of the general principle (that of a national Establishment of religion) transferred from the theocracy.

" This leads to an enlargement of the argument, by attention to the Jewish kingdom which succeeded the theocracy. Our royal student, in enquiring concerning his scriptural duty, will find a period announced when the Jewish theocracy was to cease, and instruction given concerning the kingdom which was to follow, and connected with such instruction a repetition of the commandment respecting the priest's portion—(Deut. xvii. 14—20. xviii. 1—8). He will find moreover the actual transition from theocracy to kingdom, together with a solemn warning to both king and people that their national prosperity depended upon obedience to the commandment of the Lord their God—(1 Samuel xii). From that period, the government of God over Israel, although occasionally more manifest, was in no wise more direct than it is now over England. Dr. Wardlaw should have remembered, that even if he succeeded in setting aside the theocracy, he did not thereby deprive us of the example of the kingdom of David and Solomon and their successors. Christian rulers, honestly desirous of ascertaining their Scriptural duty, would observe the disasters and ruin that came upon the kingdom of

the ten tribes, which forsook the ancient altar and whose monarchs encouraged idolatry ; and the national prosperity of the kingdom of Judah, proportioned as it always was to the vigour of the sovereign in maintaining national religion and resisting the introduction of idolatry. Nor could such students fail to note the reformations effected under Hezekiah, Josiah, and Nehemiah ; the history of the national provision for the priesthood, made by King Hezekiah, after commanding the temple to be cleansed and the pass-over celebrated, may be read at length in the second book of Chronicles, but I must forbear now reading it.

" It is by such a line of argument that we arrive at the conviction that it is the first and highest duty of every Christian government, to provide the means of specifically Christian instruction ; in other words, since they cannot be Christian instructors themselves, to locate and support the ministry of the Christian Church for the entire population over whom they are provisionally placed.

" If it be said, that amongst those who are compelled to pay national tribute, there are some who are conscientiously opposed to the National Church, and that to force them to contribute to such a Church is to force their conscience (which is unjustifiable tyranny), we reply—

" First, that the scruples or objections of the subject, whether conscientious or otherwise, ought not to interfere with the general duty of government. If they do, there can be no such thing as government. If it be right to give up a National Church because some conscientiously object to an Establishment, it is equally right to give up the army and navy because some conscientiously object to war. It is no answer to this, that they who think an Established Church unlawful are many, while they who think war unlawful are few ; the question is not of many or few, but whether it be right in government to support by national funds an institution which is beneficial to the nation, although some of the people conscientiously object to it, and derive no direct (but only an indirect and collateral) benefit from it. If it be wrong in the government in the one case, it is equally wrong (though it may not excite so much clamour) in the other. If it be coercion of conscience and shameful tyranny in the government to compel one thousand or ten thousand Dissenters to pay taxes, a portion of which shall be devoted to the extension of the National Church, it is equally coercive of conscience and shamefully tyrannical (and a more disgraceful persecution because committed against a weaker

and more defenceless body) to compel one single helpless Quaker to pay taxes, a portion of which shall be devoted to the support and enlargement of a national army.

"But, secondly, there is no forcing of conscience in the case, even where there is a forcing of payment. The Scripture distinction between the two is evident. If instead of considering the duty of a professedly Christian legislature we consider the hardship of persecuted Christian individuals—if we imagine Dissenters in the position they are fond of appropriating, of suffering for conscience sake—if we suppose them the only true Christians in this land, surrounded by powerful and persecuting heathen—if we suppose our gracious sovereign no better (in this point of view) than a Pagan Roman emperor, our clergy no better than the priests of Jupiter, our collectors of taxes than Cæsar's publicans, and our Dissenting countrymen like the Christian Church clothed in all the simplicity and purity of inevitable voluntarism—what then? Why, then we remind these Dissenters of the saying of the apostle—'Render to all their dues, tribute to whom tribute is due;' a comment on their Lord's command, 'Render to Cæsar the things that are Cæsar's.' We remind them, that a large portion of the tribute so paid was squandered on idolatrous worship, but that the great apostle, instead of encouraging resistance to the Pagan Church Rate on that account and indulging in lamentations over violated consciences, did with a most simple, unconstrained and unostentatious submission to 'the powers that be' command the primitive Christians to pay the rate. And if the Established Church were as great an abomination to God as the temple of Jupiter in Rome, still if Dissenting ministers followed the example of the apostles, they would say to their Christian people—'*Tribute to whom tribute is due.*'

Dissenters often misrepresent (perhaps misunderstand) this payment, as if it were a demand upon them to support a religion, of which they conscientiously disapprove. Now we deny, that any Dissenter is compelled to support our religion. He is only compelled to pay taxes, by which they who get those taxes support the outward means of religion. The civil ruler thus appropriates a portion of the taxes; but this is his act, it is not the act of the man who pays the tax. Would the apostle have exhorted his Christian brethren to support idolatry? The apostolic exhortation is 'Keep yourselves from idols;' and had the apostle identified the payment of the tribute with the support of Pagan idolatry, he

would have said, 'Pay it *not.*' We have seen that he exhorted his brethren to pay tribute to Cæsar, although Cæsar, when he got it, appropriated a portion of it to the support of idol worship; but that was *his* act, not the act of the man who paid it. It would be monstrous, to say that every man who pays taxes to a government is responsible for every act of that government. No; the subject is responsible to God for the duty of paying the tribute, and the government is responsible to God for the duty of appropriating the tribute. The government receiving the taxes may in one or more particulars make an erroneous, an unjust and an unjustifiable appropriation of them; but the conscience of the man who pays is in no way implicated. His pocket is assailed; but not his conscience. If he were compelled to join in our worship his conscience would be assailed; but while there is our glorious toleration of all worship and the National Church demands but a portion of his tribute money, who is he that will identify his conscience with his silver?

"This is an important doctrine, not 'for the Dissenters only, but for us all. We all pay taxes; but we are not implicated in conscience in what appears to us the guilty, the unchristian, the anti-English, suicidal act of our government in supporting such a place as Maynooth College. Neither is the Dissenter implicated in the guilt, the unjust and oppressive guilt (as it appears to him) of the government in maintaining the Established Church.'

The lecture closes with a few remarks on the faithful adherence of the English National Church to the Scriptural principle of prescribing as necessary where God has so directed, and only preferring as useful where her Lord is silent—as (for instance) in the use of a liturgy or written creed or diocesan episcopacy.

"Why then, it is asked—why not hold reciprocity of communion with those churches, which prefer other modes of worship? The answer is, there is a distinction between communion in the congregation as worshippers and communion personally as brethren. For congregational communion, every church must maintain her preferences inviolate; else there would be no 'decency and order,' and no security to her children of finding at all times the mode of worship, which they have been taught to prefer, and for which many of them imbibe an attachment of reverential piety, greatly productive of devotion. But personally our Church interposes no barrier to brotherly communion with other bodies."

LECTURE V.

It is not necessary to do more than enumerate the heads of the remaining Lectures; the argument has closed, and they are devoted to an examination of the causes, that hinder the practical efficiency of the National Church.

Having referred to the spiritual necessities of the country, Mr. McNeile traces the refusal by the Legislature of adequate grants for Church Extension to a want of confidence in revelation; and "a growing reference to the sincerity or even the scruples of men, rather than to the revealed will of God, as a ground of duty." "Religion is looked upon as a matter of human sincerity, rather than Divine revelation."

"An inevitable consequence has been, the growth of a feeling of injustice attending the propagation by public funds of what only a part of the population approve." "If there existed a confidence of right (I repeat) in the claims of Christianity at all, and a consequent willingness to extend it over the nation, *something* would be done. The increasing population could not be left as they are. It would not be possible to adopt any plan agreeable to all parties; but *some* plan unquestionably would be adopted, and the objections of those opposed to it would as a lesser of evils be made to give way. Churchmen ask for additional churches and endowed ministers at the public expense, to teach a known and defined creed, which is proved from the Scriptures, and the good effects of which are manifest wherever it is taught. Dissenters ask for the unencumbered voluntary principle—that all endowments should cease—and the Christian Church, as a community independent *per se*, let alone to its own resources; when (as they allege) it will spring forth with all the elasticity of its primitive expansiveness and fill the land. And we would implore our legislature to adopt one or other of these plans boldly and decidedly."

He proceeds to quote Lord John Russell's speech on Mr. Duncombe's Church Rate Bill, (see ante p. 120) and adds:—

"Most cordially do we agree with the noble lord. If an Established Church ceases to be 'for the common good of the whole,' it cannot consistently continue to be at all. If its universality be given up, the principle of its existence is given up. Yet many deceive themselves by saying—'We will

not consent to give up the Established Church,' while they do give up the hope of additional and large grants for Church Extension. Friends of the Established Church in theory, they are (by giving up its national extension) practically forwarding the object of its adversaries. *Their* ultimate design, indeed, is the total demolition of even the existing Establishment; but knowing that to avow this broadly would raise against them the prejudice (as they consider it) which as yet ranges the bulk of the population on the side of the Church, their policy is to demand at present only an instalment—that the State should let the matter alone. They know full well, that if the extent of the national Establishment be stationary, while the population of the country is rapidly progressive, the Establishment must soon cease to be national, and wear the aspect of a sect in the nation—the invidious aspect of a favoured sect; and then the injustice of having done so much for it will be argued from the want of confidence in it, which has shrunk from doing more. If it be but a sect (which never could be for the good of the whole), why favour it more than any other sect in the nation? why continue to sanction the prejudices and partialities of past ages? But if it be the Christian Church, an ordinance of God in all ages for good indeed to the whole, then why not keep it national in its extent, whatever objections individuals may urge against it? It is true, that the objectors to Church extension are now numerous; but it is equally true, that they have become numerous, because the Church was not long since extended. And where is this to end? If the argument from numbers be of force now, it is a force which goes directly to increase itself, and before which the Established Church and all the other free (because limited and defined) institutions of the country must be progressively and rapidly made to disappear?"

Mr. McNeile then proceeds to urge a subdivision of parishes (instead of the District system); and this, it seems, by Acts passed in the present reign, is in the unqualified power of the archbishops and bishops. He would have compensation made to the present incumbents for loss of income thus occasioned; and for the funds he looks to the owners of rich rectories (the clergy setting the lay impropiators the example), to voluntary contributions, and to national grants.

LECTURE VI.

The concluding lecture is devoted to the consideration of the following inter-

nal defects in the present system of the Church of England:—

1. The mode of administering baptism, in consequence of the size of the parishes. They should be subdivided, and baptisms performed during public worship.

2. Passages in some of the occasional services, which are by many deemed objectionable. They should be placed between brackets, to be used or not, as the clergyman deems appropriate to the case.

3. The neglect of the study of elocution and the art of *communicating* knowledge, on the part of candidates for the ministry.

4. Personal inconsistency in clergymen.

"Whatever (says Mr. M'Neile)—whatever may be said in extenuation of the time-wasting public amusements of society, of the quiet domestic or social card table, of the harmless occupations of farming or gardening, or of the advantages to science and literature derived from the researches or editorial criticisms of clergymen, it is very obvious, that men addicted to such pursuits can never so controul the feelings (call them prejudices, if you will) of mankind, as to be thoroughly effective in the work of the ministry. Their soundest expositions of doctrine, and most earnest exhortations to the performance of those Christian duties which they themselves practice, are neutralized by the intruding remembrance of the Christian devotedness which they do not practice, and the painful sense of inconsistency inseparable therefrom. In the estimation of the lower classes of society, especially with reference to those conversational controversies into which Churchmen in these days are perpetually drawn by Dissenters, any questionable practices of a clergyman are prejudicial in a degree not easily imagined to the best interests of the Church. For some years I have been habitually cognisant of such controversies; and the assaults which our poorer friends are least able to withstand, are the Dissenter's appeal to the clergyman at the card table, in the ball room, in the theatre, on the race course. It is my conviction, that amongst the masses of the community, who are influenced by objects of sense more than they can be by abstract arguments, and who judge (and will judge) and feel concerning the Church more from what is visible in her ministers than from what is essential in herself, this is a very great and grave matter. It is not easy to find a remedy; unless the subject were deemed of sufficient importance to induce special Episcopal prohibition, on the truly apostolical ground of enlarged charity towards the weak demanding restriction of individual

liberty in the strong. Granting the practices in question not to be intrinsically sinful, it will not be pretended that they are clerical duties; the utmost pleaded for them is that they are indifferent. But take heed, lest by any means this liberty of your's become a stumbling-block to them that are weak; for if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

5. The insufficient incomes of the clergy, compelling them to give part of their time to other callings. The case in 1831 stood thus:—

Benefices in England and Wales	10,718
Curates employed by Incumbents	5,230

Total clergymen paid from	
Benefices	15,948
Net annual Value of Benefices	£3,055,451.

Equally divided, this would give no clergyman £200 a year.

6. The mode of appointing bishops. Either the Church should have a real choice, or no appearance of a choice. He would give entirely to the Crown "the selection of bishops from among the presbyters of the Church;" the Crown and the Chancellor being still "sworn Protestant and sworn Church."

He concludes by shewing that religion, as it governs man's motives, must govern his actions—and therefore his politics. The free institutions of the country are at stake. The constitution rests almost everything to the observance of an oath by our population—character, property, life; and *that* rests (as to the bulk of the community) on the national establishment of Christianity. Our people are tempted to insubordination; and "if you would keep the nation safe, you must keep the Church national. In vain shall the Conservative implore, if the Christian do not teach." "Half measures are as unreasonable, as they are unscriptural."

"Here a medium is madness. If Jehovah be God, follow Him; and if Baal, then do not be afraid to follow him. There are but two consistent characters in the world; the bold-faced atheist, and the enthusiastic Christian.

"DO GOOD, O GOD, IN THY GOOD PLEASURE UNTO OUR ZION; BUILD THOU THE WALLS OF OUR JERUSALEM."

TABERNACLE AND TOTTENHAM COURT-ROAD CHAPELS.

It is with great pleasure that we announce the conclusion of the litigation respecting these large chapels, so rich in mementos of the revival of true religion in our land. The disputes between the parties were at length referred to Mr. Boteler, Queen's counsel; and on the 13th of March he made his award, from which we proceed to extract all that is material:

"I do award and order that the chapels called respectively the Tabernacle and Tottenham-court-road Chapel, be established as chapels for the worship of Almighty God by persons believing and professing the doctrines of the Thirty-nine Articles of the Church of England, and the doctrines contained in the Catechism called the Assembly's Catechism, as the same were taught by the Rev. George Whitefield. And I do further award and order, that the following scheme, rules, and regulations be adopted and observed for the maintenance and conduct of the affairs of the said chapels; that is to say,

SCHEME, RULES, AND REGULATIONS FOR THE MAINTENANCE AND CONDUCT OF THE AFFAIRS OF THE CHAPELS CALLED THE TABERNACLE AND TOTTENHAM-COURT-ROAD CHAPEL.

"That for the purpose of superintending and conducting of the affairs of the said chapels, there shall be from time to time therein, certain officers called managers, one or more stated minister or ministers, a reader of the Liturgy of the Church of England at Tottenham-court-road-chapel, and, if necessary, another officer to officiate at the burial of the dead at the burial ground there, certain officers called brethren, and such clerks, sexton, and other inferior officers as the managers shall deem necessary.

"That the managers shall not be more than four nor fewer than two in number; and shall all have and exercise equal authority in the superintending and conducting of the affairs of the said chapels.

"That besides their general superintendence and conduct of the affairs of both chapels, when there are four of such managers, two of them shall attend more particularly to the affairs of the Tabernacle, and the other two of them more particularly to the affairs of Tottenham-court-road Chapel. And there shall at all times be one manager to attend more particularly to the affairs of each chapel, and regard shall be had to these provisions in

the filling up of vacancies in the number of managers.

"That the duties of the managers shall be the general superintendence, conduct, order, and direction of the affairs of the said chapels in all things not herein specially provided to the contrary.

"That the managers shall have in particular the appointment and dismissal of the stated ministers of the chapels, the invitation and discontinuance of the visiting ministers usually called supplies, and the appointment and dismissal, at their pleasure, of the reader at Tottenham-court-road Chapel, the officer for officiating at the burial of the dead at the burial-ground there, and of the clerks, sexton, and other inferior officers of the said chapels; and the fixing and regulation of all salaries, fees, perquisites, and other advantages to be paid to, or enjoyed by, the ministers and other officers of the said chapels; provided always, that no stated minister of the said chapels shall be removed without just cause as hereinafter expressed, nor shall the salary of any stated minister be lowered unless the state of the funds and income of the chapels make it necessary.

"That the managers shall also have in particular the superintendence of the repairs of the chapels, the letting of pews and seats in the chapels, the appointment of subscriptions and collections to be solicited and made at the chapels, and the receipt and payment of all monies belonging to, or paid in respect of the said chapels, or of any matters relating thereto, except as herein specially provided to the contrary.

"That the managers shall from time to time prescribe what matters shall be within the cognizance and order of any manager or managers, when acting separately, for the chapel to the affairs of which it is his or their duty particularly to attend.

"That the managers shall meet at the Tabernacle-house and the chapels, for the transaction of business, at such times and under such regulation as to the regular holding of such meetings, and the notice to be given of special meetings, and whether the meetings are of all the managers or of the managers attending particularly to the affairs of either chapel, as to the managers shall seem expedient, and the stated minister or ministers shall, when requested by the managers, attend such meetings, and the stated minister

or ministers shall be invited and required to attend at all meetings at which any matter is to be considered, or act done, relating to the spiritual affairs of the chapels in which it is necessary that the stated minister or ministers shall concur; and the acts done by the managers, at any meeting, shall require to be done with the unanimous consent of the managers present at the meeting; and the acts which require the concurrence of the ministers shall require to be done with the consent of the minister or ministers present also.

"That the managers shall, at the time of their appointment, be members admitted to, and regularly communicating at, the ordinance of the Lord's Supper, at the chapels, or one of them; and any manager, after [his] appointment, omitting to communicate thereat for the space of six calendar months, unless prevented by illness or other justifiable cause, in the judgment of the other managers or manager, or being excluded therefrom for just cause as herein-after mentioned, shall cease to be a manager; and any manager going to reside permanently at a greater distance from London than fifty miles shall cease to be a manager.

"That vacancies in the body of managers occasioned by death, resignation, ceasing to communicate, or being excluded therefrom as aforesaid, or going to reside at a greater distance from London than above prescribed, or from their incapacity to act as managers from any other cause, shall be filled up by the surviving or continuing managers or manager.

"That the stated minister or ministers of the said chapels shall be one or more in number, as the managers shall deem expedient, and such stated minister or ministers shall be resident within the distance of three miles from one of the said chapels, and every such stated minister shall hold his office for life, but nevertheless shall be subject to be removed by the managers for just cause as to the preaching or promulgating of doctrines contrary to the doctrines hereinbefore referred to, or for immoral conduct, or for not residing within the prescribed distance of one of the chapels (unless such non-residence shall have been sanctioned by the managers), or for conduct otherwise prejudicial to the well-ordering or interests of the chapels.

"That the duties of the stated minister or ministers shall be, the general superintendence and ordering (except in the particulars expressly provided for to the contrary) in conjunction with the managers, of the spiritual affairs of the chapel, the celebration of Divine service, and the ordinance of the Lord's Supper, at the chapels; the superintendence, order, and direction of the bands, classes, and schools for religious instruction and education belonging to the chapels; but nevertheless, as regards the schools in conjunction with the committees herein-after referred to, and in general the performance of all duties at the chapels, which pertain to the office of a minister; and the minister or ministers shall also take upon themselves the duty of admitting, suspending, and excluding of members of the said chapels, with liberty to call in the assistance of the brethren when, and as such minister or ministers shall think fit; but, nevertheless, the stated minister or ministers shall not have power to suspend or exclude any manager from attendance at the ordinance of the Lord's Supper, at the chapels, without the consent of the other managers or manager of the chapels, and of four-fifths in number of the brethren of the chapel to the affairs of which it shall be more particularly the duty of the manager proposed to be excluded to attend, such consent to be signified in writing, and that only for just cause, as for promulgating doctrines contrary to the doctrines hereinbefore referred to, or for immoral conduct.

"That the said minister or ministers, and visiting ministers, shall observe the same order in the celebration of Divine service, and of the ordinance of the Lord's Supper, at the said chapels, as is at present observed; subject, nevertheless, to such modifications (if any) from time to time as the managers and stated minister or ministers shall deem necessary or expedient. But so, nevertheless, as that any such modification shall have a tendency not to check, but rather to advance the belief and profession of the doctrines hereinbefore referred to. Provided always that the Liturgy of the Church of England shall be read as part of the service at Tottenham-court-road Chapel, in the manner in which it hath hitherto been used to be read. And provided, also, that the reader of the Liturgy at Tottenham-court-road

Chapel shall assist the stated minister in the celebration of the ordinance of the Lord's Supper at that chapel in the manner in which the inferior clergy assist the superior in the administering of the Sacrament of the Lord's Supper in the Church of England, or as nearly in that manner as the different modes of administering the ordinance and sacrament and other circumstances admit of.

"That no person shall be appointed by the managers to any inferior office in the said chapels, or either of them, who shall not at the time of his appointment be a member admitted to the ordinance of the Lord's Supper at one of the said chapels; and any inferior officer of the said chapels appointed by the managers omitting to attend the ordinance of the Lord's Supper for six calendar months without sufficient cause, or being excluded therefrom (such exclusion having the assent of the manager) shall forfeit his office.

"That the managers shall exercise the authorities with which they are invested in supporting the ministers in the discharge of their duties; and the ministers on their parts shall, in all matters in which the managers shall require their advice and assistance, give the same to the best of their abilities for the aiding of the managers in the discharge of their duties.

"That the managers and ministers shall, from time to time, inform and make themselves acquainted with the wishings and feelings of the members attending the ordinance of the Lord's Supper and congregation worshipping at the said chapels, for the better directing of their judgment in the due performance and exercise of their respective duties and powers. But so, nevertheless, as that it shall not be necessary or requisite for the managers or ministers, in any case, to call the members or congregation together, to express their opinion upon any point; and so as that the managers or ministers shall not be bound to submit to any resolutions or votes of the members or congregation, or any part thereof, on any matter relating to the affairs of the said chapels contrary to their own judgment.

"That in the choice, appointment, and invitation of stated ministers and visiting ministers, the reader at Tottenham-court-road Chapel, or officer officiating at the burial-ground there, the clerks and sexton, the managers shall consult the

stated minister or ministers of the said chapel, for the better directing of their judgment in making and giving such choice, appointment, and invitation; and in the dismissal of any stated minister, they shall consult the other minister or ministers, if any; and in the dismissal of any reader at Tottenham-court-road Chapel, or officer officiating at the burial-ground there, clerk, or sexton, they shall consult the stated minister or ministers, for the better directing of their judgment in such dismissal; but so, nevertheless, as that they shall not be bound to follow the advice they may receive on any such occasion, if, after a due consideration of the case, and of such advice, the advice shall be contrary to their own judgment upon the case.

"That there shall be, at each of the said chapels, a body of officers called 'Brethren,' not exceeding twelve in number for each chapel, who shall respectively be members admitted to, and regular communicants at, the chapel for which they serve as brethren; and whose duty it shall be, when so required, to assist the managers and stated ministers in the conduct of the affairs of the chapels, and more particularly the managers in receiving collections and subscriptions, and the ministers in regulating the ceremony of the ordinance of the Lord's Supper, conducting the congregational prayer meetings, visiting the sick members, and ascertaining the characters of persons desirous of being admitted to the ordinance of the Lord's Supper at the chapels.

That any brother who shall be excluded from the ordinance of the Lord's Supper at the said chapels, or who shall omit to attend at such ordinance for six calendar months, without just cause, to be judged of by the brethren of the chapel to which he belongs, or the major part in number of them, or who shall go to reside permanently at a greater distance from London than twelve miles, or who shall become bankrupt or insolvent, or compound with his creditors, shall cease to be a brother; and any brother may be dismissed from his office by the brethren of the chapel to which he belongs for immoral conduct, provided that four-fifths or more in number of the other brethren belonging to the chapel, after a due investigation of the circumstances of the case, shall be of opinion that such brother ought to be dismissed; and any brother may be dis-

missed by the managers for immoral conduct, or for otherwise conducting himself in a way prejudicial to the well ordering and interests of the chapels.

"That vacancies in the body of brethren at either chapel shall be filled up by the remaining or continuing brothers at such chapel, with the advice of the minister or ministers of the chapels; and in case there shall be no remaining or continuing brother, then a new body of brethren shall be appointed for the chapel by the manager or managers whose duty it is to attend to the affairs of such chapel, and the minister or ministers of the chapels. But the managers or ministers of the chapels shall not interfere in the election or dismissal of the brethren, otherwise than as hereinbefore expressed.

"That the schools belonging to the chapels shall be under the superintendence, order, and direction of the minister or ministers of the chapels and committees of subscribers to the schools, as has been heretofore used in the said chapels.

"That the brethren, with such other members of the respective chapels as the brethren shall from time to time associate with themselves for the purpose, shall, with the managers and stated ministers of the chapels, form a board of management for conducting the affairs relating to the poor of the chapels; and such board shall have the distribution of all the moneys collected or provided for the benefit of the poor of the said chapels, consisting of ordinance or sacrament money, quarterly collections, the annual produce of charitable gifts and other moneys applicable to the benefit or relief of the poor of the chapels. Provided always, that the said board of management shall not interfere with the regulation of the almshouses belonging to the Tabernacle, or the nomination of poor persons to be placed in such almshouses, which regulation and nomination shall belong to the managers alone.

"That such board of management shall keep proper books, in which entries shall be made from time to time of their proceedings, and of all their receipts and payments; and such books shall be kept and preserved in such place or places as the board of management shall think most convenient, and shall be open for the inspection of the members and seatholders of the chapels, at such place or places, twice in every year—that is to say, on the first Monday in January and

the first Monday in July, from the hour of nine in the morning to the hour of six in the evening.

"That the managers shall cause books to be kept, as well of their several proceedings, as of their particular proceedings, at each of the said chapels, and also books of all their receipts and payments in respect of the said chapels respectively; and such books shall be preserved and kept in the respective vestries of the said chapels, and shall be open to the inspection of the members and seatholders of the said chapels twice in every year—that is to say, on the first Monday in January and the first Monday in July, from the hour of nine in the morning to the hour of six in the evening; and as well the books of the said board of management for the relief of the poor as the books of the managers, may also be inspected by such members and seatholders, at any other reasonable times, on payment of such reasonable gratuity or fee to the persons having the care of the same as the board of management and managers shall respectively direct.

"That the said chapels, and the other estates and properties belonging thereto, shall be from time to time vested in the managers, or in such other persons as the managers shall from time to time direct and appoint, in trust for the purposes aforesaid. But the persons in whom the same shall be vested shall not in their character of trustees only, have any authority to intermeddle in the affairs of the said chapels, but shall hold the same subject to the order of the managers, for the purposes aforesaid.

"And I do further order and award, that the said defendant, John Campbell, be and be continued a stated minister of the said chapels."

The award then proceeds to name and appoint managers; viz., Mr. William Bateman and Mr. James Henderson (or, in case of the latter declining, Mr. John Lester) for the Tabernacle; and Mr. James Morgan and Mr. Martin Prior (or, in case of the latter declining, Mr. Wright Anderson,) for Tottenham Court Road Chapel. And it closes by directing how the pecuniary accounts for the period of the past litigation shall be arranged.

And now—"Peace be within these walls and prosperity within these palaces."

Review of Books.

MILLENNARIANISM INCOMPATIBLE WITH OUR LORD'S SACERDOTAL OFFICE. A Letter to the Rev. Edward Bickersteth. By GEORGE HODSON, Author of "Millennarianism Unscriptural." pp. 79. Price 1s.

Nisbet & Co., Berners Street.

If an uninspired man, a few years before the first advent of our Lord, had set himself to compose a book upon that subject and to harmonise the predictions believed to relate to the approaching era, he would have found himself much perplexed by difficulties, such as we (looking back upon prophecy fulfilled) can hardly at all imagine. And it seems probable, that a like cloud may hang over the second advent, until "the Lord our God shall come." Obscurities and difficulties of interpretation should not, therefore, as we think, be readily received as proof that the Millennarian is indulging a dream of vain expectation, if the grand and leading events for which he looks seem distinctly revealed. Hence we did not attach great weight to the argument of a great part of Mr. Hodson's former work; because the general tenour of it bore upon the incidental objections to the theory it opposed—weak, but not fundamental, points in the case. His present work is more entirely devoted to the substance of the question, and is, as we think, more forcible. The author maintains, that our Lord at His ascension for the first time entered upon His priestly office, that He is to exercise that office in heaven, that He is to continue to exercise it there as long as there is one soul upon earth that needs it—even to the end of the mediatorial dispensation (Psalm cx. Heb. vii.) of which it forms a part—that is, till the general judgment—and that it cannot therefore be true that He is to reign personally upon this earth before that judgment. These successive points are well and ably argued; and we feel throughout the perusal of the pamphlet, that we have the deliberate judgment of a thinking and a Christian man.

In closing the book, we bear our testimony that it contains material for much thought and meditation upon the important subject discussed. It is short; but several points are started, to which we are disposed on reflection to give great weight. And we have no doubt it will receive all due attention, from the excellent man to whom it is addressed; whom

(and our author also) may "the Spirit of truth guide into all truth."

CONSIDERATIONS ON THE STATE OF THE LAW REGARDING MARRIAGES WITH A DECEASED WIFE'S SISTER. By A BARRISTER OF THE MIDDLE TEMPLE. pp. 57. Price 1s.

Longman and Co., Paternoster Row.

The author of this pamphlet in the first instance sets before his readers the actual state of the law upon this subject. It appears, that by statutes passed in the 25th and 28th of Henry VIII., it was enacted that there should be a divorce where marriages prohibited by God's law had taken place; and among such marriages were expressly mentioned marriage of a man with his brother's widow, and marriage of a man with his wife's sister. These Acts however were repealed in the following reign; and an Act of the 32nd of Henry VIII. was left in force, which declared all marriages lawful that were not prohibited by God's law, explaining that thereby was meant the Levitical degrees. Thus stood the law thenceforth; with this qualification, however, that the Ecclesiastical Courts included the marriages in question in a prohibitory table of "degrees of consanguinity and affinity" published in 1563, and called "Archbishop Parker's Table of Degrees," and those Courts would dissolve such a marriage as wholly void from the beginning, provided a suit were instituted during the lifetime of the parties for annulling it. If this were not done, the marriage was good. But now the 5th and 6th of William IV., chapter 54, has passed, making absolutely null and void all future marriages between persons "within the prohibited degrees of consanguinity or affinity."

To this state of things our author addresses himself; and as we believe, not without reason, for it is said that such marriages are still of frequent occurrence, the parties resorting to the expedient (of doubtful validity) of going through the marriage ceremony in France, where such unions are lawful. The author urges with considerable force, that the Levitical law in this respect is not binding upon Christians; his authorities being Jeremy Taylor, Hooker, Michaelis, and Sir James Mackintosh. It appears, however, singularly enough, that the prohibition in question was not

contained in the Levitical law at all; all that was prohibited was (Lev. xviii. 18) the taking to wife a second sister during the life of the first—a provision founded perhaps upon experience of the jealousies thus occasioned in Jacob's family—and it will be observed that there is no reason to suppose the case uncommon, for no expression of surprise appears in the Gospel when the case of seven brethren marrying successively the same woman is mentioned. He further urges, that such a marriage is neither forbidden by principles of morality or of general expediency; and we think he makes out his case. The subject therefore is one well deserving of attention; and we recommend the pamphlet to all, who are either interested in the matter or

have influence to use in reference to desirable reformation of the law. If neither God's written Word, nor nature, nor expediency forbid such marriages, where mutual affection exists, man should not prohibit them; and as we believe, the "Barrister" proves to be fact all that we assume in this hypothetical conclusion.

A PILGRIMAGE TO PALESTINE, EGYPT AND SYRIA. By MARIE-JOSEPH DE GERAMB, Monk of La Trappe. In Two Vols.

Colburn, Great Marlborough Street.

We are forced by the unexpected length of the article on Church Establishments to postpone till next month the Review of this singular book.

Religious Intelligence.

THE COURT.

On the Sundays when her Majesty has attended Divine service, the following have been the Preachers and Texts; on each occasion Prince Albert was also present:—

Date.	Preacher.	Text.
March 1.	Rev. J. R. Wood	1 John ii. 15—17.
" 8.	Bp. of Peterborough.	Matt. iv. 1.
" 15.	Bp. of Ely.	Mark x. 17.
" 29.	Bp. of Litchfield	2 Pet. i. 5—7.

Her Majesty has granted to Prince Albert precedence next to herself, except where otherwise provided by Act of Parliament.

CHURCH OF ENGLAND.

NEW CHURCHES.—The Bishop of Gloucester and Bristol lately consecrated a New Church at Cheltenham, to be called Christ Church. Sittings 2,085. Cost £17,000.

The Bishop of London, on the 25th of March consecrated Trinity Church, Blackheath Hill, (Parish of St. Alphage, Greenwich).

WESLEYAN.

NEW CHAPELS.—Continued List of Chapels opened;—

Drax, near Snaith; Jan. 19.
Leominster; March 5.

MISCELLANEOUS.

NEW CHAPEL.—A new Independent Chapel at Warminster, Wilts, was opened on the 12th of March.

CHURCH RATES.—Further List of contested cases:—

Lancaster	Rate carried.
Dursley	Rate carried.

POPERY.—On the 26th of February a new Popish Chapel at Worksop was consecrated. It has been erected at the sole expence of the Duke of Norfolk.

Her Majesty has by Warrant declared the students at the Romanist Colleges of Stonyhurst and Oscott eligible for the degrees of B.A., M.A., LLB. and LL.D. in the University of London on presenting a certificate of their having completed at those colleges the requisite course of instruction, in the same manner as the students of King's College in the Strand and University College in Gower Street are eligible after a proper course of instruction in these two Colleges.

CHURCH EXTENSION. On the 19th of March a meeting was held at the Freemasons' Hall to Petition Parliament

"against any further appropriation of public money for the Extension of the Church Establishment." The main ground taken in the Resolutions was—"That the hypothesis of a National Church whose spiritual ministrations should be co-extensive with the supposed wants of the whole community, and therefore chargeable upon the whole community, irrespectively of their differences of creed and persuasion, is at variance with every principle of equity, and every dictate of enlightened expediency; inasmuch as it either overlooks the fact of the existence and recognition by the State of other religious communities than that of the Established Church, or disregards in relation to them the most sacred of all rights, the rights of conscience; thereby giving a legislative character to intolerance." His Royal Highness the Duke of Sussex presided; and among other remarks spoke as follows:—

"The next part of the case rests upon this, that this is a tax which would fall on the whole community; and when you recollect the very curious composition of that communion, and that the members of the Church of England do not constitute one-half the population of the country, the injustice of it is forcibly called to our attention. Then we go to Scotland, and what is the case there? If we take up the *Court Calendar*, which tells many truths, as well as some other things, and look to the peerage, we find that out of the whole aristocracy of that country, there are not more than twelve or fourteen peers who belong to the Kirk of Scotland. There you have the whole of the middling classes belonging to the Kirk, and the aristocracy nearly all differing from them. Then we go that unfortunate country, in reference to which, so distressing is its situation, the almost universal cry is, 'Justice to Ireland.' What is the state of Ireland? The majority of the people are certainly Roman Catholics. Whether I agree in their tenets or not, is not the question. We talk of justice, but that does not concern religious differences, but applies to the matter of fact. Then we come back to the question, which, as I have already stated, is one of pounds, shillings, and pence, and it is in arguing this subject to-day that I wish you to recollect that it is the

question of whether the public are to contribute to a taxation which is to be increased, in order to extend that church accommodation, from which a very limited part of the people of England only can derive any benefit at all." "I have an opinion respecting religious communities which I will not say is peculiar to myself, but which I believe I am apt to express in terms differently from those used by others. What is it, let me ask, that is defined by the Thirty-nine Articles to constitute a church? The church is described in those Articles to be a religious congregation. We will take those words. I consider, then, that any community is a religious congregation, the members of which bind themselves together by covenant, they feeling that their opinions agree upon certain facts. Upon those facts a certain code is formed, containing rules for the interior government of that establishment. So long as any one agrees with that community, and is willing to act up to its rules, he is bound by those rules; but, as soon as he differs from them, he may, in the first instance, make a respectful representation to the community of the ground of his difference; and if the community should think that he is in error, they may endeavour to convince him of that error; but if he cannot conscientiously alter his opinion, then he retires. If, on the other hand, he can convince the rest of the community that they are in error and that he is right, then the consequence would necessarily follow that they would alter their opinions. This is what I consider to be the system on which all religious societies ought to be conducted. Then it comes to this—that a man is not the less likely to be a good man and a good citizen because he happens to differ in opinion with that community to which he had once belonged. There is, I believe, a term among the Society of Friends designative of such a character. He is called a 'wet Quaker.' But he may be a very good man for all that. His going out of that community does not make him an immoral or an irreligious man. Let us, my friends, keep down our little differences, whether we go to churches, or chapels, or conventicles, or to any place, by whatever other name it may be called, and keep steadily in view the one great cause—our common Christianity."

THE EVANGELICAL REGISTER.



MAY, 1840.

PRACTICAL DIVINITY.

ESSAY V.

ON THE COMPLIANCE OF THE REGENERATE WITH THE TERMS OF THE GOSPEL.

Inscribed above the portal, from afar
 Conspicuous as the brightness of a star,
 Legible only by the light they give,
 Stand the soul-quickening words—**BELIEVE AND LIVE.**
 Too many, shock'd at what should charm them most,
 Despise the plain direction, and are lost.
 'Heav'n on such terms!' they cry with proud disdain;
 'Incredible! impossible! and vain!'
 Rebel, because 'tis easy to obey;
 And scorn for its own sake the precious way.
 These are the sober, in whose cooler brains
 Some thought of immortality remains;
 The rest, too busy, or too gay to wait
 On the sad theme—their everlasting state—
 Sport for a day, and perish in a night.

COWPER.

THE Gospel is a system of mercy, a revelation of salvation, a discovery of eternal love, redeeming and sanctifying mankind, an instrument of recovery to the love and service of Jehovah; but it is not a system of release from moral obligation. It supplies motives to confide in, love, and obey God, and is employed as an instrument to convey the grace both requisite and necessary for so good and gracious a purpose; but it does not annihilate the requirements of the moral law. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God, *even* our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."—(Tit. ii. 11—14). So far from the Gospel annihilating, it establishes the law. So far from bringing it into contempt, it is the pen by which the Holy Ghost inscribes it on the heart of every true Christian. "For this is the covenant," saith the apostle, in Heb. viii. 10, quoting Jer. xxxi. 33—"This is the covenant that I will make with the house of Israel, after those

days, saith the Lord ; I will put my laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people." This perfectly harmonises with the commandment of our Lord Jesus Christ, the founder of our system, the author of our faith ; who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself." This is the law and the prophets—(Compare Luke x. 27, Matt. xxii. 34—40, Mark xii. 30—34). And under this law the whole of the intelligent creation exists. They may exist under it in different forms, either as a covenant of works as Adam did, or as a rule of conduct as believers do ("being not without law to God, but under law to Christ"—1 Cor. iii. 21). There may be different modes of showing love to God by different orders of being ; upon this principle, angels would not be required to abstain from the sins of the flesh, such sins not comporting with their spiritual nature. But although the law assumes different characters, and is honoured in different ways, it nevertheless, in principle, is binding on every individual of every race of accountable creatures.

The Gospel may be viewed as a law. It is the law for which "the isles shall wait"—"the law of the spirit of life in Christ Jesus ;" the law of faith, because it propounds the object of confidence, and requires that faith in Him, which is productive of a godly life ; a law of repentance, because as a consequent of faith, it requires repentance. Its requirements are "repentance towards God, and faith in our Lord Jesus Christ." This no one can doubt, who supposes our Lord understood the system He inculcated ; for no sooner did Jesus hear that John was put into prison, than He came into Galilee preaching the Gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand ; repent ye, and believe the Gospel"—(Mark i. 14, 15).

We might take the requirements of the Gospel in the order our Lord made them ; for His example is one we may copy. We might do this, not because it is possible to repent after a godly sort without faith, or prior to faith ; but because faith and repentance are co-existent, and spring up simultaneously in the heart of a regenerate man. It is as impossible to believe without repenting, as to repent without faith ; for faith is the eye of the soul, the object beheld is Christ, who is no sooner seen, than the heart is affected. A crucified Redeemer seen by faith, is the cause of heart-felt grief.

The requirements of the Gospel have borne different names. By some they are called terms, and by others conditions of salvation. These names have been objected to by others ; but all agree, that faith and repentance, which have been designated by these names, are indispensably necessary to salvation. Without entering into this controverted point, it is sufficient for us to feel that they are so absolutely necessary to our future glorification, that no mortal, who dies without believing in Christ and repenting sincerely of his sins, can enjoy the favour or glory of God. This necessity is evident from Mark i. 15 ; "Repent ye, and believe the Gospel." The speaker is Christ ; and we may not trifle with the mandate, for our Commander will be our Judge.

Again ; this is the commandment of God, that we should believe in the name of His Son Jesus Christ and love one another—(1 John iii. 23). "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth in Him is not condemned ; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God"—(John iii. 16, 17). "Believe on the Lord Jesus Christ and thou shalt be saved"—(Acts. xvi. 31).

Repentance is demanded in terms equally clear and expressive. As soon as the Baptist by imprisonment was prevented giving utterance to the mandate, "Repent, for the kingdom of heaven is at hand," Jesus commenced the work of denouncing sin and demanding repentance—"From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." When our Lord is received up into glory, the apostles go on the same work. Their language

is, "Repent, and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost"—(Acts ii. 38). "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"—(Acts iii. 19). "It behoved Christ to suffer, and to rise from the dead, that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem"—(Luke xxiv. 46, 47). "God now commandeth all men every where to repent, because he hath appointed a day in the which He will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead"—(Acts xvii. 30, 31).

Faith and repentance are required by the Gospel; and woe awaits those, who leave this world in an impenitent, unbelieving state. Better were it for such characters, if they had never seen light. In the language of Scripture on this point, we are free from error, and cannot be deemed uncharitable. Read then, for the good of the soul, the following important declarations of the sacred Volume. "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be damned"—(Mark xvi. 15, 16). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him"—(John iii. 36). "But the fearful and unbelieving shall have their part in the lake which burneth with fire and brimstone, which is the second death"—(Rev. xxi. 8). "Except ye repent, ye shall all likewise perish"—(Luke xiii. 3). These passages are sufficient to prove, that faith and repentance are required by the Gospel; and that instead of quibbling and cavilling about what we shall call them—whether conditions, terms, requirements, or any thing else—we should see that we forsake sin, and look to Christ for salvation.

The characters, who comply with these requisitions, who meet these demands, who perform these conditions, are regenerated by Divine grace. The others are thoughtless, careless and prayerless sinners, "treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God." This truth is clear—

First; in reference to faith. We read, it is the gift of God—(Eph. ii. 8). "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." And Phil. i. 29; "For unto you it is given in the behalf of Christ, not only to believe, but also to suffer for His sake." This gift is contained in another; namely, the gift of the Spirit. He who possesses the Spirit, namely, the regenerate man, is a possessor of faith. (Eph. v. 22)—"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, FAITH."

Second; in reference to repentance. It is the work of the Holy Spirit to convince of sin, to fasten on the conscience a distressing sense of the evil of transgression, and to produce sorrow for our sin. Then it is, we mourn with brokenness of heart the depravity of our natures, and the guilt of our lives. This also is the gift of God. Peter and those who were with him, recognised this doctrine, when they saw the effect of the truth they preached on the minds of Cornelius the centurion, and his friends; and when they realised the Holy Ghost had fallen upon them. And the apostles and brethren who were of the circumcision, who contended against Peter for communing with the uncircumcised, were no sooner convinced of the fact, than they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life"—(Acts xi. 18). "I will pour," says Christ by the mouth of the prophet—"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me, whom they have pierced; and they shall mourn for Him as one mourneth for his only son; and shall be in bitterness for Him, as one in bitterness for his first-born"—(Zech. xii. 10).

Several other passages might be adduced in support of the truths advanced; which are these—That the Gospel requires faith and repentance of every one, in order to his enjoying the favour and glory of God; that the regenerate comply with these demands; and that those who live and die in sin and unbelief, incur greater guilt by so doing than if they had never heard of Christ. They are

guilty of sinning against the Gospel, as well as of breaking the moral law. Their future punishment will be greatly increased by their wilful impenitence and hardness of heart. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace?" (Heb x. 29.)

It may not be amiss to observe, that the limits allotted for this paper forbid any remarks on the nature of faith and repentance, foreign to the object of this essay, which is to show that the regenerate, through Divine grace, meet the requirements of the Gospel. And this they do, not as a work of a meritorious character or to purchase salvation as a reward, for they know faith is a gift and Christ the only Saviour; but with grateful hearts renouncing all dependence on personal merit. Besides, repentance is that sorrowing or mourning on account of sin, which issues in parting from transgression; and faith is reliance on Christ; and neither can nor do of themselves atone for past guilt, or remove transgression. This secures all the glory of our salvation to the God of heaven and earth. May we at last be found among that company who ascribe "blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

As a closing remark, it seems necessary to add, lest any one reading this should be discouraged, that as faith is a gift, and repentance another gift, both contained in that precious gift, the Holy Spirit, we should seek them, and seek them under the assurance that Christ will pour out His Spirit and cause us to look to Him with relenting and sorrowing hearts. The Father will give His Holy Spirit to all who seek the precious boon. "If ye being evil," says Christ, "know how to give good gifts unto your children, how much more shall your heavenly Father give His Holy Spirit to them that ask Him!" "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Mallock—Bath.

F. PERKINS.

ECCLESIASTICAL HISTORY.

ON THE EVENTS OF THE SECOND CENTURY.

THE commencement of this century found Trajan in possession of the imperial throne; Nerva, his predecessor, who died in the year 98, having appointed him his successor to the government of the empire. It also found the followers of Christ in a state of freedom from legislative persecution: for the sanguinary laws of Nero had been abrogated by the senate, and those of Domitian by Nerva. The annulling of these enactments destroyed legislative persecution, but it did not annihilate popular persecution. The demon of superstition and idolatry still possessed the minds of the people; and it was customary to sacrifice Christians to appease his fury, when demanded by a cruel priesthood, or a lawless and excited rabble.

Trajan, who excelled his predecessors in so many respects as to be called by authors "good," "humane," and "excellent," participated in the spirit of the times. He was not free from prejudice against Christianity; which, by the misrepresentations of its natural enemies—the proud philosopher—the crafty priest—and the blinded idolater—was both confirmed, increased, and inflamed. And the Christians were harassed, plundered, and persecuted, until Pliny wrote a letter, descriptive of the innocence and harmlessness of their lives, which quenched the fire of direct persecution, but produced a decree for their punishment if "by accident they were lighted upon." "Moreover," says Eusebius—"moreover, so great a persecution raged against us at that time in many places, that *Plinius Secundus*, the most eminent amongst the governors of the provinces, being moved at the multitude of the martyrs, gave the emperor an account of the great numbers of those that were destroyed because of their faith; and together there-

* Ecc. Hist. Lib. 3, Cap. 33.

with certified him that he found they did nothing of impiety, nor acted anything contrary to the laws—only that they rose at break of day and sung hymns unto Christ as unto God; but that they abhorred the commission of adultery and murder and such like horrid crimes, and that they did all things consonant to the laws. Upon account of which, Trajan made this edict:—That the Christians *should not be sought out*, but if by accident they were lighted on, *they should be punished*. Which being done, the most vehement heat of the persecution that lay heavy upon us, was in some measure quenched. But to those who had a mind to do us mischief, there remained pretexts no whit less fair and specious; in some places the people, in others the rulers of the provinces forming treachery against us, insomuch that even when there was no open and general persecution, *yet there were particular ones throughout the provinces, and very many of the faithful underwent various sorts of martyrdom.*⁵

The letters of Pliny and of his imperial master are preserved in the Tenth Book of Pliny's letters. They are thus translated in Fox's Acts and Monuments.*

THE EPISTLE OF PLINY, AN HEATHEN PHILOSOPHER, TO TRAJAN THE EMPEROR.

"It is my property and manner, my sovereign, to make relation of all those things unto you wherein I doubt. For who can better either correct my slackness or instruct mine ignorance, than you? I was never yet present myself at the examination and execution of these Christians; and, therefore, what punishment is to be administered, and how far, or how to proceed in such inquisitions, I am plain ignorant; not able to resolve in the matter whether any difference is to be had in age and person; whether the young and tender ought to be with like cruelty entreated as the elder and stronger; whether repentance may have any pardon, or whether it may profit him or not to deny which hath been a Christian; whether the name only of Christian without other offences, or whether the offences joined with the name of a Christian, ought to be punished. In the mean season, as touching such Christians as have been presented unto me, I have kept this order; I have inquired the second and third time of them whether they were Christians, menacing them with fear of punishment; and such as did persevere, I commanded to execution. For thus I thought, that whatsoever their profession was, yet their stubbornness and obstinacy ought to be punished. Whether they were also of the same madness; when because they were citizens of Rome, I thought to send them back again to the city. Afterward, in further process and handling of this matter, as the sect did further spread, so the more cases did thereof ensue.

"There was a libel offered to me, bearing no name, wherein were contained the names of many, which denied themselves to be Christians, contented to do sacrifice with incense and wine to the gods and to your image (which image I for that purpose caused to be brought), and to blaspheme Christ; whereunto none such as were true Christians indeed could be compelled; and those I did discharge and let go. Other some confessed that they had been Christians, but afterward denied the same &c., affirming unto me, the whole sum of that sect or error to consist in this—that they were wont at certain times appointed, to convent (assemble or meet together) before day, and to sing certain hymns to one Christ their God, and to confederate among themselves to abstain from all theft, murder, and adultery; to keep their faith, and to defraud no man; which done, then to depart for that time, and afterward to resort together to take meat in companies together, both men and women, one with another, and yet without any act of evil.

"In the truth whereof to be further certified, whether it were so or not, I caused two maidens to be laid on the rack, and with torments to be examined of the same; but finding no other thing, but only lewd (depraved) and immoderate superstition, I thought to surcease of further inquiry till time that I might be further advertised in the matter from you; for so the matter seemed unto me worthy and needful of advisement, especially for the great number of those who were in danger of your statute. For very many there were of all ages and states, both men and women, which then were, and more are like hereafter, to incur the same peril of condemnation. For that infection hath crept not only into cities, but villages also, and boroughs about; which seemeth that it may be stayed and reformed. For-

* Folio Ed., Vol. I, Book i, pp. 43, 44.

asmuch as we see in many places, that the temples of our gods which were wont to be desolate begin now to be frequented, and that they bring sacrifices from every part to be sold, which before very few were found willing to buy: whereby it may easily be conjectured what multitudes of men may be amended, if space and time be given them wherein they may be reclaimed."

THE EPISTLE OF TRAJANUS TO PLINY.

"The act and statute, my Secundus, concerning the causes of the Christians, which ye ought to follow, ye have rightly executed; for no such general law can be enacted, wherein all special cases particularly can be comprehended. Let them not be sought for; but if they be brought and convicted, then let them suffer execution: so notwithstanding, that whosoever shall deny himself to be a Christian, and do it unfeignedly in open audience, and do sacrifice to our gods, howsoever he hath been suspected before, let him be released upon promise of amendment. Such libels as have no names, suffice not to any just crime or accusation; for that should give both an evil precedent, and neither doth it agree with the example of our time."

Tertullian, commenting on this letter of Trajan's, writes—"Oh! sentence of confused necessity! He would not have them sought for, as men innocent; and yet causes them to be punished, as persons guilty."

The persecution which was productive of these letters, was originated by Trajan because he conceived the religion of the empire as undermined by this new system of faith and worship; because he dreaded the growing numbers and growing influence of the Christian Church, and deemed it necessary to preserve the peace of the empire, and secure the favour of the gods in peace, and their support in war, by punishing the Christians. He therefore denounced their assemblies as illegal, and contrary to the laws; and punished those who held them, for their nonconformity to idolatry and the national superstitions.

This persecution raged in all parts of the empire; but especially in the provinces of Pontus and Bithynia, over which Pliny presided; whose letter is a testimony to their purity, piety, and peaceful conduct, their affectionate regard for and communion with each other, and their holy and harmless lives. The most noted and distinguished of the martyrs during this persecution, were Clemens, of Rome; Simon, of Jerusalem, who was crucified; and Ignatius, of Antioch, who was torn by wild beasts.

This Ignatius "renowned amongst many to this day, was chosen Bishop of Antioch, being the second in succession there after Peter. Report goes, that this man was sent from Syria to Rome to be made food for wild beasts, upon account of the profession of his faith in Christ; and being led through Asia under the custody of a most watchful guard, he confirmed the churches in every city through which he passed, by discourses and exhortations, warning them most especially to take heed of the heresies which there first sprang up and increased. And he exhorted them firmly to keep the traditions of the apostles, which he thought necessary for the more certain knowledge of posterity to be put in writing, having confirmed them by his own testimony. Coming therefore at length to Smyrna, where Polycarp then was, he wrote one epistle to the church at Ephesus, mentioning Onesimus the pastor there; and another to the church at Magnesia, standing on the river Meander, where again he makes mention of Damas the Bishop; and another to the church at Trallis, the governor whereof at that time he declares was Polybius. Besides these epistles, he wrote also to the church at Rome, wherein he earnestly beseeches them that they would not entreat him to avoid martyrdom, lest they should defraud him of his desired hope. Out of which epistle 'tis worth our quoting some short passages, for the confirmation of what we have said. Thus therefore he writes, word for word—"From Syria to Rome I fight with beasts by sea and land; day and night bound to ten leopards; that is, to a file of soldiers; who being kindly treated by me, become worse. But by their injuries I am the more instructed; but for all that, I am not justified. Oh! that I may enjoy the wild beasts that are provided for me, which I even heartily wish might be found fierce; which I will allure to devour me immediately, that they spare me not as

out of fear they have left some untouched. But if they be unwilling to do it, I will compel them by force. Pardon me; I know what is good for me, now I begin to be a disciple. Let nothing visible or invisible divert me from, or envy my happiness of attaining Christ Jesus. Let fire and the cross—the assaults of the wild beasts—the pulling asunder of bones—the cutting of limbs—the punishment of the devil—come upon me; so I may obtain Christ Jesus.’

“From Troas he wrote letters to those at Philadelphia, the church at Smyrna, and to Polycarp, the prelate thereof, to whom he entrusted his flock at Antioch. Irenæus speaks of his martyrdom, and mentions his epistles, saying thus, ‘As one of our men, condemned to the wild beasts for his faith in God, said, I am the bread corn of God, and I must be ground by the teeth of wild beasts, that I may be found pure bread.’”⁹ Polycarp also mentions his epistles, and his suffering with the Lord. He received the crown of martyrdom in the eleventh year of Trajan.

Under Adrian, the successor of Trajan, no new laws were enacted against the church; but the decision of Trajan was put in force, and many were put to death during this reign, by the authority of the state, until Serennius Granianus, pro-consul of Asia, wrote to the emperor, pointing out the injustice and barbarity of sacrificing the Christians to the fury of the priest-excited populace, which occasioned a rescript being sent by Adrian to Menucius Fundanus, the successor of Granianus, forbidding compliance with the popular voice, and restraining the force of persecution; which rescript failing to produce the desired effect, after some earthquakes had happened in Asia, in consequence of the Christians being viewed as the causes of these calamities, Adrian, to put a stop to such cruel and sanguinary persecutions, addressed an edict to the whole province of Asia, in which he denounced capital punishment against such as should for the future accuse the Christians without being able to prove them guilty of any crime.

After the death of Adrian, Antoninus Pius and Marcus Aurelius Antoninus successively ascended the throne. Under the reign of the former, who swayed the sceptre from 138 to 161, little is known of the sufferings of the Christians; but from the apology of Justin Martyr, it is evident they were fiercely persecuted in different parts of the empire. The fourth general persecution began under the latter. Marcus Aurelius Antoninus was a stern opponent of the Christian faith. In no reign had there appeared apologists so learned as flourished in his, and in no reign were the Christians more cruelly and bitterly persecuted. By deaths, cruel and various, were the followers of Christ hurried into eternity. During his reign, the venerable Polycarp was martyred. He fell among the first, and twelve others from Philadelphia suffered with him. In Rome, Justin Martyr, the celebrated and learned Christian philosopher and apologist, was put to death with his companions. The sufferings of Germanicus, of Felicitas and her seven sons, and diabolical treatment of the churches of Lyons and Vienne, are, or should be, known by all.

When Polycarp was brought before the tribunal, a great shout was made, because the multitude heard that Polycarp was apprehended. After that, when he was come near, the pro-consul asked him whether he was Polycarp; and when he had confessed he was, the pro-consul endeavoured to persuade him to renounce Christ, saying—“*Have a reverend regard to thine age; swear by the fortune of Cæsar; change thy mind; say, Destroy the impious.*” But Polycarp, beholding with a grave and severe countenance the multitude that was in the stadium, stretched forth his hand towards them and sighed; and looking up towards heaven he said, “*Destroy the impious.*” When the governor was urgent with him, and said, “*Swear, and I will release thee; speak reproachfully of Christ,*” Polycarp made answer and said—“*I have served Him these eighty and six years, during all which time He never did me injury; how then can I blaspheme my King, who is my Saviour?*” But when the proconsul was again instant with him and said, “*Swear by the fortune of Cæsar,*” Polycarp said, “*Because you are so vain-glorious as to be urgent with me to swear by Cæsar, as you call it, pretending yourself ignorant who I am—hear me plainly, I am a Christian, &c.*” And for his decision and steadfastness he was burnt, to gratify the clamours of the multitude assembled in the stadium.

* The power of prayer. Euseb. Lib. 3. cap. 36.

The church, it is reported, obtained a respite through a remarkable instance of an answer to prayer. The case is thus abridged by the Rev. T. Mann, in his *Lecture on Ecclesiastical History* from Eusebius' account. When Aurelius had drawn up his army in Germany to fight against the Germans and Sarmatians, they suffered so much by reason of thirst, that it was not known what course to take. Then the soldiers of the legion of Meletina, whilst the army was setting in array against the enemy, kneeling upon the ground betook themselves to prayer; and a terrible storm of thunder and lightning followed, which put the enemy to flight and destroyed them. A great shower of rain also fell upon the army engaged in prayer, which saved them from perishing. This was afterwards designated the Thundering Legion.

During the short reigns of Commodus, Pertinax and Julian, the church had rest; but when Severus was made emperor, their peace was broken, their liberty destroyed, and their lives sported with. Asia, Egypt, and other provinces, were deluged with the blood of the saints. This period, like the former, was a period of conflict; and the church suffered during this century, to the disgrace of humanity and the glory of God; according to the testimony Tertullian has borne in his apology, to the faithfulness of Christians and the spread of their principles—"The more," saith he, "we are mown down of you, the more rise up. The blood of the martyrs is seed; for what man, in beholding the painful torments and the perfect patience of them, will not search and inquire what is the cause? And when he hath found it out, who will not agree unto it? And when he agreeth to it, who will not desire to suffer for it? Thus this sect will never die; which, the more it is cut down, the more it groweth. For every man, seeing and wondering at the sufferance of the saints, is moved the more thereby to find the cause; in searching, he findeth it; and finding, he followeth it."*—(*To be continued*).

PROPHETS AND KINGS OF ISRAEL AND JUDAH.

The present table is a sequel to that published in our number for April (page 124, of the present volume). Its materials are derived from the same source;† and it shows what prophets and kings were cotemporary with each other.

KINGS OF ISRAEL.

- I. Jeroboam the Second (began his reign about 825 years before Christ). 1. Isaiah. 2. Hosea. 3. Joel. 4. Amos. 5. Jonah.
- II. *Interregnum* (784 B.C.). 1. Isaiah. 2. Hosea. 3. Amos. 4. Jonah.
- III. Menahem (772 B.C.). 1. Isaiah. 2. Hosea.
- IV. Pekahiah (761 B.C.). 1. Isaiah. 2. Hosea.
- V. Pekah (759 B.C.). 1. Isaiah. 2. Hosea. 3. Micah.
- VI. *Anarchy* (739 B.C.). 1. Isaiah. 2. Hosea. 3. Micah.
- VII. Hoshea (730 B.C.). 1. Isaiah. 2. Hosea. 3. Micah.
- VIII. *Captivity of Israel, and overthrow of the kingdom by the Assyrians* (721 B.C.). 1. Isaiah. 2. Jeremiah. 3. Ezekiel. 4. Daniel. 5. Obadiah. 6. Micah. 7. Nahum.
8. Habakkuk. 9. Zephaniah. 10. Haggai. 11. Zechariah. 12. Malachi.

KINGS OF JUDAH.

- I. Amaziah (839 B.C.). Jonah.
- II. Uzziah (810 B.C.). 1. Isaiah. 2. Hosea. 3. Joel. 4. Amos. 5. Jonah.
- III. Jotham (758 B.C.). 1. Isaiah. 2. Hosea. 3. Micah.
- IV. Ahaz (742 B.C.). 1. Isaiah. 2. Hosea. 3. Micah.
- V. Hezekiah (727 B.C.). 1. Isaiah. 2. Hosea. 3. Micah. 4. Nahum.
- VI. Manasseh (698 B.C.). 1. Isaiah. 2. Micah. 3. Nahum.
- VII. Amon (643 B.C.).
- VIII. Josiah (641 B.C.). 1. Jeremiah. 2. Zephaniah.
- IX. Jehoahaz (616 B.C.). 1. Jeremiah. 2. Habakkuk. 3. Zephaniah.
- X. Jehoiakim (610 B.C.). 1. Jeremiah. 2. Daniel. 3. Habakkuk. 4. Zephaniah.
- XI. Jeconiah (599 B.C.). 1. Jeremiah. 2. Ezekiel. 3. Daniel. 4. Habakkuk.
- XII. *Destruction of Jerusalem* (588 B.C.). 1. Jeremiah. 2. Ezekiel. 3. Daniel. 4. Obadiah.
- XIII. Zerubbabel (536 B.C.). 1. Daniel. 2. Haggai. 3. Zechariah.

* Translated as quoted in Fox's Acts and Mon. Vol. 1. pp. 51.

† See the Religious Tract Society's Commentary upon the Holy Bible, from Henry and Scott; with occasional observations and notes from other writers. Volume iv. (Isaiah to Malachi,) page 12.

Worthies of the English Church.

No. IV.

ROWLAND TAYLOR, DOCTOR AND MARTYR.

"FOR three hundred years" says an illustrious descendant of this holy martyr, Jeremy Taylor—"for three hundred years the church lived upon blood, and was nourished with blood; the blood of her own children. The cause of Christ and religion was advanced by the sword; but it was the sword of the persecutors, not of reasters or warriors. They were all baptised unto the death of Christ; their very profession and institution is to live like Him, and when He requires it, to die for Him; that is the very formality, the life and essence of Christianity. This, I say, lasted for three hundred years; that the prayers, and the backs, and the necks of Christians, fought against the rods and axes of the persecutors and prevailed; till the country, and the cities, and the court itself, was filled with Christians. And by this time the army of martyrs was vast and numerous, and the multitude of sufferers blunted the hangman's sword. For Christ first triumphed over the princes and powers of the world, before He would permit them to serve Him; He first felt their malice, before He would make use of their defence; to show that it was not His necessity that required, but His grace that admitted, kings and queens to be nurses of His church."* Such indeed was the glorious triumph of the cross in the early days of the church; and such were the sufferings displayed by those who bore the brunt of the conversion of the world—displayed too under persecutions the most severe that have ever been endured by flesh and blood. And it would appear, that the providence of God, at the period of the Reformation, raised up a number of holy men, to reflect again to the world in her latter days, the brightness of primitive times, and of the primitive faith. Yes, it was the undaunted profession of the apostolic doctrines and discipline which enabled Crammer and Ridley to help each other to maintain "the travelling faith of the Gospel;" it was this that supported Rowland Taylor at the stake—where he went, as he tells us, "in sure hope, without doubting of eternal salvation, believing stedfastly, as the true Catholic faith is, that Christ hath but two natures, perfect God and perfect man; that upon this rock Christ's church is builded, and the gates of hell shall never prevail against it." He knew that "he had undoubtedly seen the true trace of the prophetic, primitive Catholic Church, and was resolved that nothing should lead him out of that way, society, and rule."

Of the many beautiful histories in which Fox abounds, none is more beautiful and touching than that of ROWLAND TAYLOR, Rector of Hadleigh, Suffolk; "an extraordinary man," says Strype, "both for his learning, as well as for his bold and brave profession of Christ's religion, even to the fiery trial." R. Taylor was a native of Rothbury, in Northumberland, and received his academical education at Cambridge, where, by the sermons of Latimer, he was led to embrace the Reformed faith. He lived for some time as chaplain in the family of Archbishop Crammer, who preferred him to the living of Hadleigh—a place already enlightened to see the novelties of some of the Romish tenets by the preaching of Bilney. In the reign of Edward VI. he was appointed one of the commissioners for drawing up a body of ecclesiastical laws; but, on obtaining the benefice of Hadleigh, he abandoned his pursuits as a canonist, and bent all the energies of his powerful mind to the zealous discharge of his parochial duties. Possessed of a high spirit and popular talents, he successfully contributed to render Suffolk the soil in which the Reformation took the kindest root. The collateral effect of his influence and example may be thought, perhaps, to be discovered in a circumstance which comes not quite incidentally in the annals of that period; that one Dr. Drakes, who was afterwards burnt at Smithfield, and one Yeomans, at Norwich, had both, we find, been connected with Rowland Taylor; the former having been made deacon through his means, the latter having been his curate at Hadleigh.

On the accession of Mary, Dr. Taylor boldly stood his ground, and continued to instruct his flock in the reformed faith, so that his parish was remarkable for its knowledge of the Word of God. As he showed no disposition to restore the mass in his church, two of his neighbours, actuated by a zeal for Romanism, or by an interested anxiety to gain favour with the ruling powers, determined upon accomplishing this change surreptitiously. They rebuilt, accordingly, the altar in Hadleigh church with all haste and secrecy; and the rector of Aldham, an adjoin-

* Sermon on the Faith and Patience of the Saints.

† Martyrs' Letters.

ing parish, engaged to say mass before it. One day, while the good doctor was sitting in his study reading his Bible, he heard the church bells ring. Hastening to see what was the matter, he found his intrusive neighbour standing before the newly-built altar, just ready to begin his idolatrous service. Around him stood several men with drawn swords, to protect him from interruption. "Thou devil," said Taylor, "who made thee so bold as to enter into this Church of Christ, to profane and defile it with your abominable idolatry?" The rector of Aldham asked in turn, "Thou traitor, what doest thou here to let and disturb the Queen's proceedings?" The answer was, "I am no traitor, but I am the shepherd whom God hath appointed to feed His flock in this place. I have, therefore, good authority here, and I command thee, thou Popish wolf, in the name of God, to avoid hence, not presuming to poison the people committed to my charge with Romish idolatries." An altercation followed, in the course of which Taylor once awakened the real or pretended scruples of his unfriendly brother, by representing that he was about to act uncanonically in officiating at an altar unconsecrated. One of the lay contrivers of the intrusion observed, however, that a *superaltare** had been provided, and hence that mass might be said with propriety. When reminded of this, the rector of Aldham proceeded to officiate, Taylor being removed by force, and the church doors fastened. This last precaution, indeed, was necessary, for a considerable number of persons had assembled in the church-yard, who threw stones at the windows, and showed a determined spirit of hostility against the intruders.

In a few days information was laid against Dr. Taylor, before the noted Stephen Gardiner, bishop of Winchester, and lord high chancellor of England; who instantly summoned him to appear in London. His friends upon this persuaded him to fly to some place of safety. But Taylor answered with that dauntless resolution which never forsook him—"I am now old, and have already lived too long to see these horrible and wicked days. Flee you, and act as your consciences lead. I am fully determined, with God's grace, to go before the bishop, and to tell him to his beard, that he doth naught. Our Almighty Father will hereafter raise up teachers of His people, who will instruct them with much more fruit and diligence than I have done. God will never forsake His church, though now for a time He trieth and correcteth us, not without just cause. As for me, I am fully persuaded, that I shall never be able to render such effective service to my gracious Lord as I may do now; and that I shall never have so glorious a calling as I have at this very time. For what Christian man would not gladly die against the Pope and his adherents? I know that the Papacy is the kingdom of antichrist, altogether full of lies, altogether full of deceit; wherefore, I beseech you to pray for me; and I doubt not, but God will give me strength, and His Holy Spirit, that all mine adversaries shall have shame of their doings." Then his friends, weeping, commended him to God. His servant, John Hull, who accompanied him, counselled him to change his mind, and not go to the bishop. But Dr. Taylor was not to be moved. "Oh! John (said he) shall I give place to this thy worldly persuasion, and leave my flock in this danger? Remember the good shepherd, Christ, which not alone fed His flock, but also died for His flock. Him must I follow; and with God's grace will do so. Therefore, good John, pray for me; and if thou seest me weak at any time, comfort me, and discourage me not in this my godly enterprise and purpose."

On Dr. Taylor's arrival in London, he appeared before Gardiner, who insultingly called him "knave, traitor, heretic." Taylor heard these epithets with patience, and meekly requested to know what was the matter of complaint against him. "Thou villain," exclaimed the infuriated chancellor, "how darest thou to look me in the face, for shame? Knowest thou not who I am?" "Yes, my Lord," replied Dr. Taylor, "I do know who you are; you are Stephen Gardiner, Bishop of Winchester, and Lord Chancellor; yet but mortal man, I trow. How dare ye, for shame, look any Christian man in the face; seeing ye have forsaken the truth, denied our Saviour Christ and His Word, and done contrary to your oath and writing? With what countenance will ye appear before the judgment-seat of Christ, and answer to your oath made first unto that blessed king, Henry the Eighth, of famous memory, and afterwards unto the blessed king, Edward the

* *Superaltare* is a stone consecrated by the bishops, commonly of a foot long, which the Papists carry instead of an altar, when they say mass for money in gentlemen's houses.—*Fox*.

Sixth, his son?" This vigorous onset appears to have somewhat cooled the Chancellor, and he thus guardedly met it: "Tush, tush, that was Herod's oath, unlawful, and therefore to be broken: and our holy father, the Pope, hath discharged me of it." "But you shall not be so discharged before Christ," said Taylor, "who doubtless will require it at your hands, as a lawful oath, made to our liege and sovereign lord the king, from whose obedience no man can absolve you, neither the Pope, nor any of his." In the end, Dr. Taylor having admitted that he was married, and that he denied any propitiatory character to the mass, Gardiner called to the officer, and said, "Have this fellow hence, and carry him to the King's Bench, and charge the keeper he be straitly kept." Then this worthy man fell on his knees, and with uplifted hands prayed, "Good Lord, I thank Thee: and from the tyranny of the Bishop of Rome, and all his detestable errors, idolatries, and abominations, good Lord, deliver us; and God be praised for good king Edward." He was then hurried to prison, where he remained nearly two years.

During his confinement, he spent much of time in prayer and study of the Scriptures, in company with John Bradford, afterwards a blessed martyr. A few weeks after his commitment, he was brought into the Arches Court, Bow Church, and there deprived of his living, on account of his marriage. At the second examination, pardon was offered him, if he would recant; but he remained firm, and would not deny the true faith. At last, on the 30th of January, 1555, he was again summoned before Gardiner, and the other commissioners. The grounds of his condemnation were, his maintaining the right of priests to marry, and his denial of transubstantiation. He also denied the jurisdiction of the Pope in this country; and vindicated the lawfulness of the oaths lately administered, disavowing the supremacy of the Roman See as of Divine appointment. He exhorting the Commissioners with his accustomed boldness, "to repent for bringing the realm from Christ to antichrist, from light to darkness, from verity to vanity." Sentence was accordingly pronounced upon him as a heretic, and he was delivered to the custody of the sheriff of London. On his way to the prison, he addressed the assembled crowd, "God be praised, good people, I am come away from them undefiled, and will confirm the truth with my blood." He was detained in the Clink prison until dark, and then he was removed to the Poultry Compter.

And hither, on the 4th of February, came Bonner to degrade him from the priesthood; on which occasion Dr. Taylor not only displayed an unshaken courage, but also that never failing vein of pleasantry, which enabled him to find food for mirth in every painful circumstance. They put upon him, in spite of his resistance, the vestments of the Romish clergy; and then, according to their custom, took all the insignia of the clerical office from him. When Bonner was about to strike him on the breast with his crosier, his chaplain thus ludicrously interposed; "My Lord, strike him not, for he will surely strike again." The embarrassment of Bonner, and the officiousness of his chaplain, highly gratified his playful temperament. After the bishop had laid his curse upon him, the good doctor exclaimed, "Though you do curse me, yet God doth bless me. I have the witness of my conscience, that ye have done me wrong and violence; and yet, I pray God, if it be His will, forgive you. But from the tyranny of the Bishop of Rome, and his detestable enormities, good Lord, deliver us."

The night after his degradation, his wife, son, and John Hull, were allowed to visit him. Before supper they all kneeled down and prayed, repeating the Litany. After their meal, he affectionately addressed to them some solemn admonitions, especially exhorting his son, "not to forsake his mother when she waxed old, but to see that she lacked nothing; for which God would bless him, and give him long life on earth and prosperity."

In order to strike terror into the Protestants of Suffolk, it was resolved that Dr.

* The following is an extract from the oath of Stephen Gardiner, A.D. 1534, the year of the celebrated convocation of Canterbury, wherein he calls Henry VIII. "Defender of the Faith, Lord of Ireland, and in earth of the Church of England, immediately under Christ;" and professes thus, "That from this day forward I shall swear or promise to no foreign potentate or prelate, nor yet to the Bishop of Rome, whom they call the Pope, any oath or fealty, directly or indirectly; but at all times I shall observe and maintain, to all effects and intents, the quarrel and cause of your Royal Majesty and your successors, to the utmost of my power. I profess the papacy of Rome not to be ordained of God in Holy Scripture, but declare it to be set up only by man. Furthermore, that the said Bishop of Rome is not to be called 'Pope,' or 'Supreme Bishop,' or 'Universal Bishop,' or 'Most Holy Lord;' but only ought to be called 'Bishop of Rome,' or 'fellow brother,' as the old manner of the most ancient bishops hath been." See *Concilia Magna Britannicæ*, Edit. Wilkins, vol. iii. p. 780.

Taylor should suffer at Hadleigh. The day after his wife had supped with him, he was taken at two o'clock in the morning to an inn beyond Aldgate. His wife, suspecting that he would be carried away secretly, watched all night in St. Botolph's church-porch, with two children, one of his own, and an adopted daughter, "to catch a sight of him as he passed." Just when the sheriff and his company passed by the church, one of the children cried out, "O my dear father! mother, mother, here is my father led away!" Then said his wife, "Rowland, Rowland, where art thou?" for the morning was very dark. Dr. Taylor answered, "Dear wife, I am here." The sheriff's men would have hurried him on; but the sheriff, more humane, said, "Stay, let him speak to his wife." Then she came to him (they are the words of good John Fox,) and he took his daughter Mary in his arms; and he, his wife, and Elizabeth, both kneeled down and said the Lord's prayer. At which sight the sheriff wept apace, and so did divers others of the company. After they had prayed, he rose up and kissed his wife, saying, "Farewell, my dear wife; be of good comfort, for I am quiet in my conscience. God shall raise up a father for my children." And then he kissed his daughter Mary, and said, "God bless thee, and make thee His servant." And kissing Elizabeth, he said, "God bless thee. I pray you all stand strong and stedfast unto Christ and His word, and keep you from idolatry." Then said his wife, "God be with thee, dear Rowland; I will, with God's grace, meet thee at Hadleigh."

Whilst Dr. Taylor was kept waiting at the inn for the sheriff of Essex, his wife made another attempt to see him, but was prevented. On coming out he saw his son, and his servant, John Hull. He took his lad before him on the horse on which he rode, John Hull lifting him up in his arms. He again blessed the lad, and returning him to his man, said, "Farewell, John Hull, the faithfullest servant that man ever had." Near Brentwood he was recognised by an old servant; and, in consequence, he was provided in that town with a close visor, having apertures for the mouth and eyes, but otherwise covering all his face. At Chelmsford he supped; and the sheriff of Essex, together with the yeomen of the guard, earnestly persuaded him to recant. Dr. Taylor, even at this solemn crisis, could not altogether suppress his humour. After a pause, he said, "Master sheriff, and my masters all, I heartily thank you for your goodwill. I have hearkened to your words, and marked well your counsels. And, to be plain with you, I do perceive that I have been deceived myself, and that I am likely to deceive a great many at Hadleigh of their expectation." The whole company was delighted at this announcement; but when one of them pressed him to be more explicit, he said, "I will tell you; I had reckoned upon dying in my bed at Hadleigh, and upon being buried in the churchyard there. I am deceived therein. In the said churchyard there is a great number of worms, which have long looked for abundant feeding upon this large carcase of mine. They will be deceived therein; for this my body will be burnt to ashes." Fox says, "When the company heard him say so, they were amazed, and looked one on another, marvelling at the man's constant mind."

At Lavenham he was detained two days, in the hope that he might be persuaded to recant. He expressed great joy at hearing he was to pass through Hadleigh, and see yet once before he died the flock whom "God knew he had most heartily loved, and truly taught." At the foot of the bridge he met a poor man and his five small children, who had often been relieved by the Rector's charity, crying out, "God help and succour thee, as thou hast many a time succoured me and mine!" The streets of Hadleigh were crowded; and prayers, blessings, and grateful acknowledgments of past favours, reached the martyr's ears from every side. Then Dr. Taylor, addressing his sorrowing flock, said, "I have preached to you God's Word and truth, and am come this day to seal it with my blood." In passing the alms-houses, he inquired for the blind man and woman that dwelt there; and not seeing them on the spot, he threw his glove through the window for them, with what money he had left.

On arriving at Aldham Common, and seeing a great multitude collected there, he asked, "What place is this?" "Here you must suffer," was the reply. "Then," said he, "God be thanked, I am at home." Then when the people saw his reverend face and his long white beard, they burst forth with loud lamentations,

crying, "God save thee, good Dr. Taylor, Jesus Christ strengthen thee and help thee; the Holy Ghost comfort thee." He then called one Soyce to him out of the crowd to pull off his boots, and take them for his labour, "seeing he had long looked for them." At last, he exclaimed with a loud voice, as though the moral of his life was conveyed in those parting words, "Good people, I have taught you nothing but God's holy Word, and those lessons which I have taken out of God's blessed Book, the Holy Bible; and I am come hither this day to seal it with my blood;" upon which one of the guard brutally struck him on the head. When he was fastened to the stake, some difficulty was experienced in finding persons to pile the faggots up and to set them on fire. At length four notorious vagabonds undertook these hateful offices, and one of them more brutal than the rest, hurled a faggot at the martyr's head, which caused the blood to flow over his face. "Oh! friend," said the meek saint, "what needed that? I have harm enough." He then proceeded to repeat the fifty-first Psalm in English. "Speak Latin, ye knave," said one of his persecutors, striking him on the lips. When the fire was kindled, the sufferer lifted up his eyes to heaven and said, "Merciful Father, for Jesus Christ, my Saviour's sake, receive my soul into Thy hands." He then folded his arms upon his breast, and stood motionless without uttering a single exclamation of pain. His sufferings were of short continuance, for one of the men struck him with an halbert on the head, and his corpse instantly fell into the fire.

Thus died Rowland Taylor—a name ever to be revered. "The incidents of his life," says Mr. Blunt, "combine so many touches of tenderness with so much firmness of purpose—so many domestic charities with so much heroism—such cheerfulness with such disaster, that if there is any character calculated to call forth all the sympathies of our nature it is that of Rowland Taylor. God's blessing is still generally seen on the third and fourth generation of them that love him; and if Rowland could have beheld the illustrious descendant which Providence was preparing for him in Jeremy Taylor, the antagonist of the Church of Rome, able after his own heart's content—the first and best advocate of toleration—the greatest promoter of practical piety that has ever, perhaps, lived amongst us—he might have humbly imagined that God had not forgotten this His gracious dispensation in his own case; and had approved his martyrdom, by raising from his ashes a spirit more than worthy of his name."

At the place of Dr. Taylor's execution was erected a stone, with the following inscription:—

"Anno 1555.

Dr. Taylor, for defending what was good,
In this place shed his blood."

And in the parish Church of Hadleigh, a small tablet of brass has been affixed to a pillar in the middle aisle, near to the reading-desk, in commemoration of this eminent martyr. The following is a copy of it.

"Gloria in Altissimis Deo."
Of Rowland Tailor's fame I shewe
An excellent Debine
And Doctor of the Cbill Lab
A Preacher rare and tyne
King Henry and King Edwardes dayes
Preacher and Parson here
That gave to God continuall prayse
And kept his flocke in feare
And for the truth condemned to dye
He was in fiery flame
When he recieved patientlie
The torment of the same
And thought suffered to the ende
Which made the standers by
Rejoice in God to see their friende
And Pastor so to dye
O Tailor were thy mightie fame
Aprightly here enroulde
Thy deeds deserbe that thy good name
Here ciphered here in golde."

Obiit Anno Dmni. 1555.

HORTATORY SERIES.

THE OBSCURITY, EQUITY, AND BENEVOLENCE OF PROVIDENTIAL DISPENSATIONS.

A SERMON, BY THE REV. JOHN CLAYTON, JUN.

PREACHED AT THE POULTRY CHAPEL, ON SUNDAY MORNING, APRIL 12, 1840,
ON THE TRAGICAL DEATH OF TWO MISSIONARIES.

"The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne."—*Psalm xcvi. 1, 2.*

THERE are scarcely any of you, who are not acquainted with those painful details, which have issued from the pulpit and the press within the past few days, relative to the death of a valuable missionary and his companion, in the South Seas. You have read or heard the account of their having been murdered by the inhabitants of one of the Australasian Islands, discovered in the year 1606, by Quiros, a Spanish captain, and called by our Captain Cook (who fully ascertained their position and number in the year 1774,) the New Hebrides.

The reports of the afflictive intelligence seem to bear all the internal evidence of truth; so that we have no reason to doubt the facts, that when Messrs. Williams and Harris paid a visit to Aromanga, one of this group in the Pacific Ocean, the latter was speared to death a little way from the beach, and his inestimable missionary brother was dispatched by the blow of a club, just as he had reached the shore and was attempting to make his escape in a boat.

On the receipt of such unexpected and disastrous intelligence, the mind becomes the subject of a variety of emotions. At first it is utterly shocked and distressed to think on the tragical termination of the lives of such eminently devoted servants of Jesus Christ, and one of whom appeared in every point of view so well fitted to the character and object of that work to which he was consecrated. But by degrees it subsides into more calm and sedate reflection. It adverts to the parties who have thus suddenly ended their course, and is consoled by the persuasion, that though their bodies died

under the club of the savage and the spears of the uncivilised horde, yet their spirits have been favoured with an abundant entrance into the everlasting kingdom of Jesus Christ. Then it thinks on the weeping widows and fatherless children of the departed, and who are not yet able fully to gaze at the bright crown of martyrdom which sits on the brows of those who are more than conquerors; and lifts up an aspiration—"Be Thou their God and Judge in Thine holy habitation." Then it meditates on the loss sustained by the church, in the early demise of those excellent men, who were cut down in the meridian of their days, and in the zenith of their usefulness; and with a fresh pang of regret the lips utter the appeal—"My father, my father, the chariots of Israel, and the horsemen thereof!" Then follows many an anxious prayer; one while for the murderers—"Father, forgive them; for they know not what they do;" and then for the companions of the deceased, that God would prove their shade and keeper, on the right hand and on the left; and for the cause, deprived of some of its efficient advocates, that the Lord of the harvest would send forth more labourers into the harvest; till at length faith springs up into vigorous action—faith in the sovereignty of God, who does what He pleases without consulting us—faith in His wisdom, which cannot err—faith in His love and compassion, which mingle mercy with judgment—faith in His power, which can bring good out of evil, and can turn that which has the aspect of a curse, into a blessing to the church and to the world. Thus the

mind, like the magnetic needle, after many vibrations, arrives by degrees at a point of rest in the moral administration of God; and the sentiments are expressed with which the Psalm before us opens—"The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne."

There is one thing, of which I beg you to take particular notice; and that is, the connection in which the words of my text stand. In the immediately preceding Psalm, the author is referring to the extension of the truth and the honour of God among the Gentiles; and he is calling on the church to rejoice on this account. "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; bring an offering and come into His courts. Oh! worship the Lord in the beauty of holiness: fear before Him, all the earth. Say among the heathen, that the Lord reigneth: the world also shall be established, that it shall not be moved: He shall judge the people righteously." He continues the same strain in the opening of this sacred piece of composition; invites the inhabitants of the multitude of the isles to rejoice in the fact, that the Lord reigneth; as though He meant to prepare our minds for some dark or mysterious events, which might occur in the series of scenes and amongst the agencies by which He carried on His work, He forewarns us, that His way may be in the cloud and storm, but still all His works are done in righteousness and truth. The reference, too, is obviously to the Messiah, to Christ, and the progress of His kingdom in the latter day. If we had any doubt of this, Paul settles it in his epistle to the Hebrews; and alluding to the seventh verse of this chapter—"Worship Him all ye gods"—says, that this was the mandate of the Father concerning Christ; "Let all the angels of God worship Him." If He reigns supreme in the church and over all worlds, we may safely leave the interests of man in His hands. And though in the successive movements by which He is pleased to advance His cause, there may be much that is painful and even alarming—though He comes as in clouds and thick darkness—though a

fire goes before Him—"A fire goeth before Him, and burneth up His enemies round about; His lightnings enlightened the world; the earth saw and trembled; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth;" yet all the people shall see His glory—they shall be confounded that serve graven images, and boast themselves of their idols—and Messiah shall be acknowledged as worthy of universal veneration, love, trust, and homage, from one end of the earth to the other.

Our subject, then, is not altogether inappropriate to the events which we have lately been led to deplore, and I shall proceed—

I. To confirm and illustrate the sentiment here expressed.

1. It is true in reference to the *natural world*. There is something which creates unpleasant and often painful impressions, in the opaque and heavy cloud; and we expect the outbreak of a storm. Soon the tempest follows, which rouses the elements into a sort of fierce contention. But shortly we see, that although it may have torn the foliage of many a tree, and laid many a blossom and flower low on the ground, and here and there has uprooted the monarchs of the wood, yet the agitation of the air and of the waters has conduced to the purification of the atmosphere—the removal of injurious matter with which it was loaded—the promotion of the processes of vegetation—and the establishment of the health both of man and beast. Moreover, when these storms have multiplied, and the weather has been so dull and dark and seemingly unpropitious, that multitudes despaired of the sufficient production of the ground, how has the God of creation sustained the character of His government, and displayed the veracity of His promise, that while the earth remained, seed time and harvest, cold and heat, summer and winter, day and night should not cease!

2. The sentiment may be justified also by looking into the *arrangements of Providence*. How many of these are surrounded by such obscure shadows, that we cannot penetrate them! This is true of mankind in general, and of individuals in particular. The state of mankind is in some respects to us inexplicable. What a mystery is the origin of moral

evil! How came it to be permitted in heaven—how in paradise, to mar the creation of God? or when it gained admission, how was it, that it was suffered to be perpetuated? and that the whole race of men, as they enter the world, are born in sin, and as they spring up into life discover the most decided propensities to every thing that is bad; so that all flesh corrupts its way? How is it, that even numbers of the animals seem also to have undergone a change in connection with man's apostasy from God? that they appear to possess noxious qualities, by which they were not originally distinguished, and to be enemies to one another, and to man? How is it, that the very ground on which we tread is evidently subject to a curse, bringing forth poisonous weeds and unprofitable thorns and thistles, or is totally barren where it does not receive cultivation? These are difficulties which we cannot solve; and were it not for the volume of Revelation, we could not in any way account for the fact of that wretched condition in which the inhabitants of the world are, in what is justly called their natural estate. The lots of individuals, moreover, are matters, of which God gives no account, and which we are unable to explain. Who can tell me why this person has such commanding intellectual talents, that he is the admiration of his species for the solidity of his judgment and the brilliancy of his genius? why the individual born in the same cottage and in the same village, nay, and of the same family, is a drivelling idiot? Who can say why that excellent person is pinched by the most bitter poverty, and that abandoned profligate rolls in abundance and luxury? Who can say why you are permitted to enjoy an unbroken state of health for years, and another has languished a diseased cripple from his cradle to his grave? In one word, who can inform me why some of the most benevolent, useful of characters, are cut down by a swift or violent death in the midst of their philanthropic or religious enterprises, and others who are mere useless drones in society and in the church, are suffered to live a burden to themselves and others, to a very advanced period of life? We look at such arrangements with surprise, and we cry out, "Thy way, O God, is in the deep, and Thy footsteps in the mighty waters, and Thy judgments are not known."

3. Now, my hearers, as it is in the ordinances of nature and in the dispensations of Providence, so it is in the *economy of Divine grace*. If we examine closely a portion of the contents of this inspired Volume, while we must admit, that it contains many things, which are plain to the wayfaring man, there are also many things dark and hard to be understood. There is the exhibition of an eternal and infinite Spirit; but while we pronounce the descriptive words, we cannot at all comprehend their meaning; Nor can we, when we speak of a triune Deity, of the union of two perfectly remote natures, God and man, in one person, and the contact of the blessed Spirit with the human soul so as to produce in it a complete moral change, and of the wonders of a future resurrection of the bodies of mankind from the grave. All these are mysteries, and enveloped in shadows; they pass the human understanding.

There is something too in the representations given of experimental religion which is incomprehensible. What sentences are these? "Your life is hid with Christ in God." "I am crucified with Christ, yet I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by faith on the Son of God." "I in them, and they in Me." Though all creatures fail, "yet will I rejoice in the Lord;" "I will joy in the God of my salvation." We commonly apply these words to heaven, and truly they will fully apply to things unseen, and eternal; but they refer, as used both by the prophet and apostle, to the blessings, privileges and pleasures of piety; to the things which God reveals to us by His Spirit. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the good things, which the Lord hath laid up for those who love Him."

And as it is with their inward experience, so it is with the outward trials of the people of God. That the wicked and the enemies of God should meet with these troubles, would not be a matter of surprise; but to see such eminently pious men as a Job, a Joseph, an Elijah, and many of the prophets and apostles—to see these a spectacle to all on account of their accumulated afflictions and sore persecutions, this may well awaken in our bosoms a feeling resembling that of Asaph, who tells us that he was oppressed

at such a survey, with thoughts too painful for him too bear.

In fine, I observe here, that there is much in the selection of those, who are the favoured recipients of religious privileges and the grace of the Gospel, which baffles every attempt at comprehension. How marvellous, that from the days of Noah to Abraham, the great mass of mankind were in Pagan darkness and error, and then an idolater from Ur of the Chaldees was chosen as the individual with whom God entered into covenant, and assured him, that in Isaac all nations of the earth should be blessed! How marvellous was the conduct of God to Jacob and Esau, to Israel and the Canaanites—marvellous, that the Gentiles lying amidst their abominable idolatries were invited to partake of Gospel immunities, and the Jews as a body excluded!—marvellous, that at this very hour, the Gospel, the only antidote to the ruin of the fall, should not be objectively revealed to more than one-third of the population of the globe, and so comparatively a few are the depositories of the true religion! Or to come nearer to ourselves. There is that which completely bewilders us in our own immediate circles and families. There is a group of children, born of the same parents and favoured in every respect with precisely the same moral and religious means; some remain in careless indifference as to religion, and others become monuments of juvenile piety. There are scholars under the same teacher and sitting on the same form; this heart is touched and he is converted to God, and the one that sits next to him is in almost every respect a bad boy or girl. There are two persons sitting in the same pew; one is taken and brought to Zion, the other remains a worldly irreligious character. Can any person even of the strongest intellect, the deepest penetration, the most extensive observation, furnish me with a satisfactory explanation of all this? It is impossible. There must be faith in the existence, perfections and character of God; a full confidence in the wisdom, equity and goodness of His moral government; a belief, that though "clouds and darkness are round about Him, righteousness and judgment are the basis of His throne." Nor can we get rid of the supremacy and sovereignty of God, unless we travel into the regions of infidelity, and deny that there is a God,

who judgeth in the earth. But here is the anchor, which holds the soul at rest—"Even so, Father, for so it seemed good in Thy sight;" "A God of truth and without iniquity; just and right is He."

I will only add here, that the assertion, which may be made respecting all the preceding processes of God's administration, may be uttered also with regard to their ultimate end. For there is a crisis approaching, when the Judge of all shall come in the clouds and with great glory. It seems wonderful to us, that sinners, who have existed but for a brief period in this world, should at last be subjected to an interminable punishment; and that the righteous, for a few poor, defective, fugitive services, should go into life eternal; but the time hastens, when the mystery of God shall be finished, and when this awful and definitive arrangement shall appear to have been ordered, fixed, and executed, in perfect consistency with the attributes of Him, who doth all things well. Then the justice and equity of God on the one hand, and His mercy on the other, will be exhibited in their glories to all His intelligent creatures; and the heavenly song of the multitude then will be—"Great and marvellous are Thy works, O Lord God Almighty; just and true are Thy ways, O Thou King of saints."

II. We shall now show you how these statements bear upon the afflictive cases, with the details of which you have been made acquainted.

I. It should bow down our spirits in reverential submission to His wise and beneficial appointments. There are many procedures, of which, if we judged of them only by the sight of our eyes or the hearing of our ears, we should form a hasty and a most incorrect estimate. Look at the plowman tearing up the bosom of the earth with the iron share, and afterwards going over the ground and lacerating it with the spikes of the harrow; could any thing appear more unpromising?—but these are the judicious processes of agriculture, to obtain the abundant harvest. Look at the sculptor; how he is striking and breaking a block of stone or marble, and cutting away a thousand pieces!—but this is his skill by which he is shaping the statue. See the painter, he draws a number of

transverse lines and irregular strokes, and you look at it and exclaim—"What a queer ugly thing is that!" but it is the outline, the sketch, of the portrait and finished picture. Listen to the man, who first puts an instrument in tune; what notes of discordance, of wildness, of irregularity!—but the musician will proceed until he brings out of the instrument the most rapturous harmony. Now in all these ordinary cases we give our fellow-creatures credit for the wisdom and propriety of their proceedings; and shall we withhold the same from God? Shall we not rather yield up our judgments to His; believing in His wisdom and rectitude and benevolence, and submitting, though with a sacred awe upon our minds, to His appointments? We do not feel so much difficulty, when all events transpire according to our wishes and when we are passing through prosperous scenes. We then say with complacency—"What a mercy! how providential!" It is equally providential when it is the reverse. The Hand which spreads the tranquil calm, stirs up the storm. The Hand which kills, also makes alive; and makes alive and kills. That Hand is guided by perfect wisdom, justice and goodness, though we may not be able to see the connection between the perfections and the dispensation. "Verily Thou art the God that hidest Thyself; yet the God of Israel and their Saviour." It was when very bad tidings were brought to Eli, that he said, "It is the Lord; let Him do what seemeth Him good."

2. It behoves us to inquire, however, whether we cannot find out, in some respects, the wisdom and righteousness of His dispensations.

It is said, that He is a jealous God, and will not give His glory to another. Has God seen nothing in us, and in His churches, which might fully justify Him in thus removing some of our most valuable of missionaries? There was one of those good men, worthy indeed of due honour and of Christian affection, but really he appeared to me almost an idol. He told me on the deck of his ship, when he was laden with many honours and proofs of Christian kindness—"This is almost too much for my corrupt nature to bear." The Christian public here seemed almost to repose an undue confidence in him; at least, as to the result

of his instrumentality. I was reminded of what an oak-hearted and weather-beaten sailor said to me, when I went on board a ship at Spithead. "There," said he; "that is Nelson's ship; let King George send him where he will, he is sure of victory wherever he goes;" forgetting that there was One who said—"The race is not to the swift, nor the battle to the strong." Well, we sent out our brother Williams, with every facility to ensure his success; and a blow from the club of a savage dispatched him in a moment, and extinguished all our hopes in his continued instrumentality.

Have we not been defective in the spirit of simplicity, the spirit of dependence, the spirit of prayer? Then God in justice lets us see what we are, when left without His immediate succour. Look at Madagascar, whither we conveyed many and some very effective missionaries. God permitted the decree of cruelty to banish them all from the island. And we may have the best missionaries; we may have a well appointed direction and secretariat; we may have the hundred thousand pounds of annual income; we may have a perfect apparatus and machinery for zealous excitement; and what then? If we give not God the glory, He can enter into judgment with us, and He can blight all our fairest schemes to evangelise and convert the world.

3. Since God is in the obscurest dispensations, we should place our dependence on Him, and so bring good out of evil, and light out of darkness. For we are assured, that this is His prerogative; and we cannot look back to the history of the church, without seeing that events apparently the most untoward, as to outward appearance, have proved the means of advancing her prosperity. Think on the thralldom of Israel in Egypt—the captivity of Babylon. Think on the Roman persecutions and their results; on the quarrels of our Henry VIII. and the Pope and cardinals; on the persecutions in the West Indies. How true is it, that God turned the curse into a blessing, and the things have happened, for the furtherance of the Gospel! The blood of the martyrs is the seed of the church.

And if, my hearers, the sudden loss of our estimable missionaries, painful as

is the stroke, should deepen a sense of our dependence on God, should excite a spirit of prayer to the great Lord of the harvest to send forth more labourers into the harvest, should teach us to moderate and lower our expectations from the creature, which in its best estate is subject to vanity—if it should tend to purify our motives and aims, to rely more firmly on Jesus the great Head of the church, and where we are favoured with success, induce us to write on our banners, “Not unto us, not unto us, but unto Thy name be the glory”—then, tragical as the event has been, our brethren will not have fallen by the arm of savage violence, then Williams and Harris will not have been speared by their murderers, in vain.

Let me request you, and some of you in particular, to make an individual improvement of this representation. For there may be some here, whose harps are hung on the willows, and who are ready to exclaim, ‘My health has failed—my resources are diminished—my relations and friends are dying away—lately a grand prop has been struck from underneath me—Joseph is not, and Simeon is not—“All these things are against me.”’ My afflicted friend, your painful premises may be correct, but your conclusion is not so. Perhaps you are thus to be brought, as the Israelites, to the very brink of despair; at the time when they said, “All hope is gone, we are cut off from our parts,” the crisis of deliverance was at hand, and the oppressed captives were to go free. It is thus that you realise the experience of the apostles—“We had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead.” This is the very process, by which your languishing graces are to be revived, by which your prayers for an increase of faith are to be answered, by which the conservative power of Divine grace is to be illustrated, while you, like the bush at Horeb, though surrounded by the flames, shall remain unconsumed; and thus the Divine prerogative is to be displayed to your admiration, till you break into the song—

“The mount of danger is the place,
Where we shall see surprising grace.”

“We know that all things work together for the good of those, who love

God, and are the called according to His purpose.”

4. *Lastly.* Let us look forward to a world of light and perfection, where a satisfactory development will be made of those obscurities, which at present we cannot penetrate.”

When you take up a large volume, you open it, look at its title page, and are struck with the vast extent of the subject it professes to discuss; you proceed to the table of contents, in which such an amazing number of subjects are crowded together, that you cannot apprehend them, in their connection with the great subject. You peruse the introduction, and get a further insight; you examine chapter after chapter; and at length you admire the wisdom, sagacity, and conclusiveness of the author, and say, “This is a standard work.” Thus it is with the Book of Providence. You have glanced at the title, you have hastily referred to the summary of its contents, you have seen a few chapters; but all the rest is yet to be examined. Wait, my friends, till you have read on. Soon you will come to the interpretation of the whole; and you will exclaim, “This Work is perfect.”

Or, to close with a scriptural illustration; let me request you to turn again to the chapter, which we read at the commencement of our sacred service. It furnishes us with the pathetic detail of a part of the interesting narrative of Joseph. When his brethren, who had never seen him from his childhood, pressed by famine, came to him as governor of Egypt, to procure supplies, he concealed from them his name and history for a time, till quite overcome with the facts disclosed at their interview, he could contain himself no longer. “And Joseph said to his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of

Egypt. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you."

Thus it shall be with Him, to whom all judgment is committed, and who is "Lord of all." Like Joseph, after passing through a series of aggravated woes, He has been elevated to the dignity of the throne, and is appointed to be Head over all things to the church. In His superintendence of her affairs,

and in the course of events which are to issue in her prosperity, there is occasionally much that is obscure. But the crisis hastens, when He shall become His own interpreter, and shall so unfold the complicated scenery which had been previously inexplicable, to the perfect satisfaction of His redeemed family, that with universal consent, and with devout gratitude, they shall acknowledge "HE HATH DONE ALL THINGS WELL."

DEATH OF THE MISSIONARY WILLIAMS.

A SERMON, BY THE REV. GEORGE CLAYTON.

PREACHED AT YORK STREET CHAPEL, WAL WORTH, ON SUNDAY APRIL 12, 1840.

"O Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan."—2 Sam. i. 25, 26.

SUCH was the patriotic lamentation, which David, the sweet singer of Israel, poured out on occasion of the decease of his friend and brother, to whom he was knit by ties more than ordinarily powerful and tender. I am well aware, that elegiac strains have too justly been considered to have more of flattery in them than of truth and sincerity; so that they have come to be depreciated in the estimation of wise and good men, and are too often regarded as mere vehicles for complimentary homage to the dead. In the present instance, however, that before us, no possible doubt can be entertained, either of the justice or sincerity of this elegiac lamentation. Jonathan had been slain on the mountains of Gilboa, in the very flower of his age, by the hands of the uncircumcised, and while actually contending against the enemies of Israel. David, to commemorate this tragical event, composed two panegyrics—one upon Saul, and one upon Jonathan. Upon Saul: this demonstrated the generosity of the writer—that he had tears for his enemy. Over Jonathan: which proved the gratitude of his heart—he had tears more abundantly for his friend.

He taught this dirge to the children of Judah; he taught them also the use of the bow, which many have considered as but a part of the instruments of music, and not a warlike weapon for the de-

struction of their enemies. He taught them to celebrate this dirge to appropriate airs, with these instruments of music—and thus he endeavoured, as far as he was able, to give an immortality to his departed friend.

You need not be informed of the event, which has associated itself, in the mind of your minister, with the words which he has chosen as a text—the premature and ever-to-be-lamented death of John Williams, missionary to the Islands of the Pacific Ocean. I cannot but think, that if David might with propriety have appropriated these strains to *his* friend, we may, with a still greater propriety, and a still greater emphasis, appropriate them to this departed servant of God. He was mighty in word and in deed, both among the heathen abroad, and among the Christian churches at home. We may, with great truth and propriety, say concerning him, "How are the mighty fallen, in the midst of the battle!" "O Jonathan, thou wast slain in thy high places. I am distressed for thee [or, *on account of thee*], my brother Jonathan." Though, indeed, my friends, no direct and official communication has as yet been made to the Missionary Directors on this mournful subject, yet there can be no doubt as to the general belief in the accuracy and truth of the sad tidings which have reached us. The details are, unhappily, so

circumstantial, and so strongly corroborated by information previously received at the board of the Society, of the intended movements of the missionary ship *Cawden*, that there is scarcely a glimmering of hope that this information should not ultimately prove to be correct. It will not, therefore, be deemed a premature movement, that we pour out our lamentation before God over this distinguished and excellent individual. And with a view to our own improvement, and to meet the general sympathy which the event has excited, I purpose—

First, To show you what there is in the lamentable event to excite just and most poignant distress.

Secondly, I shall advert to those circumstances, which occur to us, in order to soften and mitigate this afflictive dispensation, and to reconcile us to the will of God's holy Providence.

We shall then derive a few heads of improvement from the whole.

First, then, my brethren, I shall endeavour to show you, what there is in this event to excite a just and most poignant distress. "I am distressed for thee, my brother Jonathan."

1. Let us look at the personal qualities of the deceased. They were of a very rare order, and present a very remarkable and singular combination of excellences. Look at his physical qualities; his corporeal make, and health, and strength, and vigour: a constitution remarkably adapted to the employment to which he was devoted; rarely attacked by indisposition and almost incapable of fatigue, he was peculiarly fitted to carry forward the arduous service to which his life was devoted. Nor were his moral qualities less remarkable; he had an enterprising spirit—an undaunted courage: he could look danger in the face without trembling; and he had a perseverance which peculiarly distinguished all his movements, and to which in some degree may perhaps be attributed this last and lamented catastrophe. To all this, he joined a remarkable prudence and sagacity, by which he was able to penetrate into character, and soon to read the dispositions and actings of mind on the part of those with whom he was called upon to converse. But these physical and moral qualities pass comparatively into the shade when we look into his religious character:

he was eminently a man of God—endued with the spirit of his Divine Master—raised up from among his brethren for the performance of a work which few can, and few are willing, to undertake. You who have heard his addresses from this pulpit, and on other occasions, must bear in mind how all his narratives, all his narrations, were singularly imbued with the spirit of Christian piety; he seemed to be absorbed in that which is the great end of human existence—the glory of his God and Saviour, and the happiness of the whole world.

Pass we, 2. To notice the great work in which he was embarked. The personal qualities with which God had endowed him, singularly fitted him for the work to which he was appointed—a work which few are able so usefully and honourably to fulfil, and which still fewer are willing to undertake. My brethren, there are assuredly few members of our churches, or pastors of our pulpits, who are willing to become missionaries to the heathen—who are willing to forego the attractions and delights of home and society, the paternal hearth, and the satisfactions and intercourse of friends and relatives, and to expatriate themselves far across the ocean's tide in order to impart the Gospel of peace to those who are ready to perish. I confess that I feel, when a missionary is taken from the field, "as when a standard bearer fainteth." In truth, we may have many great, and excellent, and valuable men, remaining to us for other spheres of occupation in connection with the Christian church—but where shall we find *such* a man for *such* a purpose?

3. The knowledge and experience which, by God's blessing, he had gained in the labours through which he had already passed. He might have had, and had at one time, all these qualities consecrated to this important work; but it is only time, and observation, and experience, which can give ripeness to character, and which he eminently possessed, in the work and service of his Master. Experience is of great consequence in any sacred employment; but it is of special moment, and absolute necessity, in the sacred work to which he was devoted. We cannot but feel distressed at the abstraction from the missionary service of so much wisdom, so much practice, so much experience. His was the practical

philosophy of the case; and this made him, through the blessing of God, so highly important to the sphere he occupied.

Permit me to point you, 4. To the influential position which he had gained, and more especially in respect to those islands that were the more immediate object of his care. He had a sort of apostolical jurisdiction in the islands of the Pacific Ocean. No Lord Bishop—without the *name* of Bishop, he nevertheless exercised that sort of kind and benevolent inspection over other missionaries, and their families, and native teachers, that rendered his position, as *I* view it, quite a unique position. As it regards the missionary stations that offer themselves to our observation at the present day, in most cases, one missionary is appointed to one particular post, and there he draws around him a circle of native converts and British Christians, and is set, as it were, as a pastor over a flock; but our beloved and excellent friend was, as it were, a pastor of pastors, and a minister of ministers: by his advice, by his example, and by his prayers, he gave a tone and a stimulus to the many who were engaged with him in the same field of operation. That *such* a post should be left void at the present moment—and that all these qualities should be taken from a work like his, and with experience like his, after he had chosen, by the Providence of God, a position so peculiarly interesting—must be regarded as matter of poignant distress.

5. Consider the period of life, at which it has pleased God to call him from the midst of his labours. He was yet in the very flower and vigour of his days; he had not even lost the vivacity of youth—though, by God's blessing, he had connected with it all the maturity of manhood—aye, and forestalled too some of the wisdom of grey hairs. He was just at that particular period of existence, when we should say his life was of pre-eminent importance, and when, according to the common saying, We might have taken a lease of his life; he was by no means impaired by age, or weakened by infirmity—but he was just as capable of undergoing as much fatigue as ever, and with as much probable advantage to the heathen among whom he laboured. We should have grieved to have heard of this lamentable event, had

his head been covered with the snows of age, and had it pleased God to have called him at a time of life when he could not look forward to *many* years of active service. But that God should have caused His sun to go down while it was yet mid-day—that he should have fled in his meridian brightness—is enough to wring tears from our eyes, while lamentations flow from our lips.

6. We must take into account the relative ties, by which he was united to society, to his family, and to his friends. It has occurred to me, that perhaps there *could* have been scarcely an individual taken out of the world as he has been, with the rupture of so many dear and beloved ties. He has left a widow to mourn his untimely fate. He has left many children to exclaim, "My father, my father, the chariots of Israel, and the horsemen thereof." He has left many friends, bosom friends, who mourn as for a brother: he has left, beside, many missionary churches in alliance with the churches of Great Britain, as perhaps few have ever yet had to boast; he was the friend of all—of high and of low—the noble and the royal, as well as the obscure and those of inferior degree. He was the friend and companion of children; and, I believe, never has the youthful eye been moistened with more sincere and bitter tears, on any occasion, than those that have been shed over the mangled corpse of our departed friend. I am sure that we should be wanting to the common sympathy of nature, in the various grades of social life, if we were not to say together this morning, in the house of God, "I am distressed for thee, my brother Jonathan."

7. But then, in fine on this part of the subject, let us look for a moment at the manner of his death, and at those concurrent circumstances of it, that render the fatal event singularly to be deplored. Had it pleased God to have visited him with some disease incidental to this frail clay, we should have felt a great difficulty in pronouncing those words, "The will of the Lord be done;" but when we remember that his death was sudden, that his death was violent, that his death occurred just at the very moment when he is said to have gained the point of safety, and was almost within reach of the bark that bore him down to the islands and the shores that were the sphere of his labours

—when we consider, too, the immediate instruments employed in effecting his dissolution—when we consider, also, that he fell a victim to their ungovernable fury and cruelty at the very moment when he was sympathising with his friend Mr. Harris, and taking a last lingering look to ascertain the fate of his brother—that he should have perished in such a manner, and by such an end, and at such a moment, must, I think, wring the heart with the most justifiable sorrow. I think I see the sacred “temple of his body,” striving with the mind ready to ascend, bruised and broken by savage hands, while his flowing blood tinged the waters of the Pacific Ocean, and his willing spirit took its flight to the unexplored regions of a more distant world. Oh! I cannot but pour out the lamentation, “O Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan.”

Secondly; turn we then, my dear hearers, from this darker side of the picture, and let us inquire what there occurs in it to soften and mitigate this calamitous event, and dispose us to an humble acquiescence in the arrangements of God's holy providence.

And the first thing that will strike you all, is the personal preparation of the deceased for the great change that he so suddenly experienced. The life of a missionary is at all times full of hazard; it is (if I may be allowed such an expression) a patchwork of dangers; it is made up, as the apostle Paul himself will tell you, of perils. Describing his own experience he says, “In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.” Such a life was that of St. Paul; and such a life, in a greater or less degree, must be that of every Christian mission-

ary, when he leaves his native shore, and carries his life in his hand—a sacrifice to God, and to the best interests of man; willing, at the same time, that that life should be poured out as an oblation, to be offered up as a sacrifice to the service of your faith. We have every reason to know, that such was the spirit in which our departed brother regarded the service in which he was employed. Therefore it is perfectly reasonable and just to presume—nay, to feel assured—that he was in a state of actual and active preparation for whatever events he might meet with in the dispensations of Divine Providence. Indeed, he was prepared to die—prepared to die thus suddenly and thus violently. Permit me to turn to you who are *unprepared* for this great event; who are living careless, and “without hope in the world;” who have no well-founded persuasion, that if God, at any hour, were to call you from time into eternity, you would be found in Christ, clothed in His righteousness, washed in His blood, sanctified by His Spirit, and prepared for His glory. Thoughtless, careless, inconsistent professor of religion, if death were to arrest you in your course as it arrested him, could we comfort ourselves concerning *you*, that *you* were well prepared for that death? Could it be said concerning you, “For you to live was Christ and to die gain?” You know it could not. Your labours are most unrighteous, and unlike those of a Christian; as little concerned for Christ and His interests and His kingdom and his glory as can well be imagined. If it cannot be said of you, that “for you to live is Christ,” then it cannot be said, “for you to die is gain.” Think, I beseech you, upon the strong appeal that is made to you by the voice of Providence, crying from the blood of the murdered, martyred missionary, and which says, “Prepare to meet your God!”

2. It is a composing reflection, to observe the great good, which, by God's blessing, he had actually accomplished. It is true, his days on earth have been shortened; but he was enabled to achieve a great work in a short time. A great work of usefulness did he achieve at home, while he was passing from town to town, and from village to village, and as his voice was heard in the chief places of concourse. I doubt not, that many an immortal sinner was given to him as a seal to his labours and his ministrations among the children of men. I doubt

not, that many have already greeted him on his entrance into the kingdom of God above, and that many are following, who will have to trace their first religious impressions, their first love to Christianity, and their first feeling of its power, to that which they saw and observed in him. But who shall calculate upon the usefulness that may result from his labours abroad? Wherever he touched on his way, he left an impression in favour of God and Christ, and the greatest and best concerns of man. He scattered seeds, wherever official duty carried him; nor is it to be questioned, but that there the seed will germinate, and there spring up, till it shall become like the forest of Lebanon, and the grass of the field shall not be more numerous than the converts brought to the love and knowledge of the Saviour. What he has accomplished, by God's blessing, in the islands of his immediate charge, you all, in a greater or less degree, perfectly well know. Therefore if we may measure the duration of a man's life from the amount of his usefulness, the missionary Williams has lived *long*; and though he has been cut off in the midst of his days, yet there are comparatively few, who, at the last decisive hour, will be surrounded by so many solid and substantial proofs of missionary and ministerial usefulness, as he, whose untimely removal has occasioned so deep and general a feeling of distress. We comfort ourselves with the certain knowledge of the good he has accomplished.

3. It is a consolation to remember, that he died in his work, and at his post; where he should have been, and where he ought to have been—carrying the glad tidings of salvation among an inhospitable and untutored race. If it was said of Nelson, our immortal naval hero, when he died in the battle, that he died in the field of glory, I am sure it may be said of our beloved missionary, "He was slain," but it was "in the high places;" he was slain when he had on the regimentals of the service to which he belonged, and when he was actively engaged in an embassy of peace towards those, who knew not, unhappily, how to appreciate his motives, and the benefits he was anxious to confer. Blessed be God, then, that we have another champion, who has fallen as he should fall—at his post; he died on the bed of glory.

4. It must console us to reflect, for a moment, on the unsearchable wisdom

and immutable goodness of God, in all the dispensations of His providence, however apparently mysterious and however painful in the event. "Shall not the Judge of all the earth do right?" "Thy goodness is a great deep." "Thy way is in the sea, and Thy path in the great waters, and Thy judgments are unsearchable."

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favourite angel pry
Between the folded leaves."

Happily my brethren, for us, we know that God does nothing but what is unimpeachably wise; and God does nothing but that which is in full and perfect keeping with the immutable goodness of His Divine nature. Therefore we fall before the Sovereign of heaven and earth; we acknowledge that there can be no error in any of His works, and we confess that He is good when He gives and when He takes. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

5. It must console us, also, to remark the ease with which the Lord Jesus Christ, the great Head of His church, can raise up other instruments in order to fulfil His designs, and to supply the place of our excellent brother. Who constituted John Williams as he was, in all his physical, in all his moral, and in all his religious qualities? He was the workmanship of Him, who is seated upon the heavenly throne—who has the residue of the Spirit—who can call into being an army of such men, if it seem good in His sight. Believe me, it is Christ who marshals the hosts of heaven—who calls the stars by their name, in all their untold millions—who guides them in their orbits. He superintends their influences—He has an unmeasured communication of the Holy Spirit—therefore He can raise up, and He can qualify, and He can bless, other men, as well qualified, as he over whom we now pour the lamentation of our grief. The great Shepherd still lives; He knows the wounds that His own hands have inflicted upon the newly-gathered churches of the Pacific, and He will send them teachers and pastors and missionaries, after His own heart, who shall guide their steps, to edify their souls, and conduct them to the shores of a blessed eternity.

"On Him our hopes rely,
And in His fulness we rejoice."

6. In the next place, we may comfort ourselves with the hope—the indulgence of a hope—even for the deluded and barbarous people, who were the instruments of his most cruel and inhuman murder. It has always happened, in the ages that are passed, that the blood of the martyrs has become the seed of the church. I firmly believe, that the blood of the murdered Williams will lay a foundation in that unhappy island, for the destruction of Satan's kingdom, and for the establishment of the kingdom of righteousness and peace. By this melancholy event, much to be deplored, God is probably working for the salvation of the islands of the sea. When Stephen, the first martyr, shed his blood, they laid their garments at the feet of a young man named Saul; at that time he continued breathing out threatenings and slaughter against the followers of Christ; but on his journey to Damascus. He was arrested in his course. He saw the Holy One and the Just, who said to him, "Saul, Saul, why persecutest thou Me?" In that hour he was subdued, and became the servant of Him whose enemy he had previously been, and spent the remainder of his days in establishing the kingdom he was once vainly endeavouring to destroy. And from those ignorant and misguided hands, which violently put an end to the existence and labours of our missionary, I believe that through his mangled corpse, there shall arise such a trophy, as will occasion every heart to rejoice, and every eye to overflow with tears of another description—the tears of triumph and of joy. I remember an excellent minister, who went from our shores to India—and when he had reached the place of his destination, before he could preach a single sermon, sickened and died. While he was dying, he said to his friends and his brethren waiting at his sick bed, "God promised the land of Canaan to Abraham, and to his seed; and the first thing Abraham ever obtained in that land, was a sepulchre. That sepulchre was a pledge of the fulfilment of God's promise. I die—and you will bury me among strangers in a strange land. But mark my words (though I pretend to be no prophet); from this very spot there shall arise a church of God, from the blood of those who shall renounce idolatry, and profess their attachment to God as the Lord of lords, and the King of kings." As he predicted, so it is fulfilled; and

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there is at the present hour, in that exact spot, a flourishing station, where the good man went, as the event proved, only for the sake of depositing there his bones. Now what may we not hope for these islanders, who have committed this outrage? I think, that when John Williams first set his foot upon their inhospitable shores, he addressed himself to God in prayer for that people; and I think, that when his soul was departing, that prayer would probably be found upon his lips—"Father, forgive them; for they know not what they do;" and though he has fallen asleep, yet that prayer shall be heard in showers of blessings, which shall come down upon that infatuated people. Aye, possibly the very man, who, with murderous club destroyed the missionary, shall become a trophy of God's sovereign, free, and restoring mercy. Let us cherish this hope, and it will tend to soften our griefs.

7. Then, my brethren, let us think of the joy and felicity, which our departed brother now partakes in the immediate presence of God. It has occurred to me, that many worse things might have happened to the Rev. John Williams, than that which has wrung our hearts this morning; if perchance he had become intoxicated by popular applause, and had become vain, and boastful, and proud in heart—and if he had set up an interest independent of the interest of Christ—and if he had become worldly, and avaricious, and addicted to indulgence and selfish ease—if, by the force of temptation, he had renounced, in any point, God's truth, the sacred Volume, any essential and fundamental point of our holy religion—if he had been brought by temptation into evil; and if, in an unguarded hour, he had fallen into sin—that one hour *must* have cast a shade over all the preceding passages of his remarkable life. God has caught him up in His arms; no ill can now possibly happen to him. He has housed him in His bosom. He has said to him, "Well done, good and faithful servant; enter into the joy of thy Lord;" come and receive the crown that I have purchased for you with My blood, and that I now freely bestow as the reward of My rich grace upon My faithful followers; thou hast been faithful unto death; receive a crown of glory."

8. Lastly; we may console ourselves

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with the thought, that, though the *man* has perished, his *work* cannot expire; and shall not expire, until God's purposes shall be fully accomplished, and all the vessels of mercy whom He has redeemed to life, shall be brought home from every shore and from every clime. I admit, that the labourer is gone, and, according to our calculations, the loss is irreparable; but, "as I live, saith the Lord, the whole earth shall be filled with My glory." "Ethiopia shall soon stretch out her hands unto God." "He shall see of the travail of His soul, and shall be satisfied." A numerous offspring shall arise from His expiring groans, that shall be reckoned in His eyes for daughters and sons; and then shall He have His full reward, when the humiliation of the cross shall be followed by universal and everlasting exaltation. "The crown shall flourish upon His head;" no murderous weapon shall ever reach that crown, or ever shake the throne upon which the Redeemer sits, "having on His vesture, and on His thigh, a name written, King of kings, and Lord of lords."

I had intended to deduce, from these considerations, some few practical lessons, which, however, I shall only just name, and close.

1. Let no man glory in man. This is the lesson of the morning, and it will be the text of the afternoon—"Cease ye from man." Let our dependence be placed, simply and exclusively, upon the Lord Jesus Christ; remembering, that human agents are only just what He makes them. While He condescends to use them, He is completely independent of them; and He can call them home at His pleasure, or retain them at their

post, to live to carry forward His work, to care for His church, and to be His instruments for the conversion of the world.

2. Learn that profound submission to the will of God, is the duty and privilege of every Christian, under all the circumstances in which he may be placed. This is another lesson of the day—"Submit yourselves to God." "It is the Lord; let Him do what seemeth Him good." "Aaron held his peace." "I was dumb, I opened not my mouth, because Thou didst it."

3. This occasion should give scope to the exercise of faith—firm, believing, unwavering faith.

"We through the cloud believe Thy grace,
Secure of Thy compassion still."

4. The subject ought, more than ever, to unite our hearts to the great and glorious cause in which our missionary bled and died. Oh! for a fragment of that mantle, which he has left in his upward flight to the regions of eternal day! Oh! to be baptised with his spirit! Oh! to have that complete adaptation and absorption of mind for the work and service of God, which so highly distinguished him in his missionary labours! Oh! for more of that pious courage by which he was so eminently marked! Far from sinking into despondency—far from cherishing a cowardly spirit, a spirit of pusillanimity—let us buckle on our armour, resolved to devote ourselves with unwearied zeal, and untired perseverance, to the work of our Lord Jesus Christ; till the kingdom of God shall come, till His name shall be hallowed, and till His will shall be done on earth even as it is done in heaven. Amen.

THE FRAILTY OF LIFE.

A SERMON, BY THE REV. THOMAS APPELEGATE.

PREACHED IN THE LOWER MEETING-HOUSE, KINGSBRIDGE, OCTOBER 27, 1839.

"Man that is born of a woman is of few days and full of trouble; he cometh forth like a flower, and is cut down; he seeth also as a shadow, and continueth not."—Job xiv. 12.

SOME have doubted whether such a person as Job ever lived; whether the book which bears his name is not a parabolical representation, and not a true history. But would he have been mentioned

by Ezekiel, in connection with Noah and Daniel, and associated by James as an example with the prophets, if his existence had been imaginary, and the account concerning him fictitious? He was the

greatest man in the East, perfect and upright; one that feared God and that eschewed evil. Yet his moral and spiritual worth would have been but little known, had he not suffered the most peculiar and accumulated afflictions. His calamities were his trial and triumph, and filled the earth with his renown. The servants of God are never so remarkable and useful, as when they are called by trouble to be His witnesses, and to glorify Him in the fires. What would Joseph have done, had he not been visited with persecution from his brethren, and bondage in Egypt? They were the steps by which he ascended to eminence, influence, and fame. "Ye have heard of the patience of Job," and have been accustomed from your infancy to consider him the most resigned individual under pains and losses. Miseries of every kind fell upon him. They fell on his comforts; they fell upon his substance; they fell upon his servants; they fell upon his children; they fell upon his person. He was covered with sore boils from head to foot; he was made to possess months of vanity, and wearisome nights were appointed him: his wife urged him to curse God and die; and his friends, mistaking his case, reproached him with hypocrisy and wickedness. All these came upon him suddenly; and were greatly enhanced by his previous condition. He had seen better days; he had been indulged with every kind and degree of prosperity; he presumed he should "die in his nest." Delusive hope! The Divine Being frequently disappoints the high raised expectations of His servants, that they may acquire right views, principles, and habits. Life is consequently a state of trial; a chequered scene. Some afflictions are short; others continue long; prayers, hopes, and exertions, appear of no avail. Job felt wave after wave rolling with impetuous fury; "deep calling unto deep at the noise of God's water-spouts; all His waves and billows went over him." "In all this Job sinned not, nor charged God foolishly;" but said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "What! shall we receive good at the hand of the Lord, and shall we not receive evil? Though He slay me, yet will I trust in Him." His confidence in the Redeemer was firm and unshaken; and

while he found life afflictive in its progress, he rejoiced in the circumscribed limit of its duration. "When a few years are come, then I shall go the way whence I shall not return." "Man that is born of a woman, is of few days, and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow, and continueth not." Human life is here described in its frailty—"Man cometh forth like a flower." *In its sorrows*—"Full of trouble." *In its shortness*—"Few days." *In its rapidity*—"Fleeth as a shadow." *In its uncertainty*—"It continueth not." Let us view it—

I. In its frailty—"Man cometh forth like a flower." Imagery more appropriate could not have been selected. We gaze on a flower, and admire its beauty; but soon it sinks into the earth, and is no more seen. How weak and frail is a flower! How small a force is required to level it to the ground! It is exposed to a thousand disasters; often crushed in its prime. Insects may gnaw it off; the beasts of the field may devour it; the elements of nature may attack and destroy it.

"Let one sharp blast sweep o'er the field;
It withers in an hour."

Fit emblem of this transitory state. "As for man, his days are as grass; as the flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more." Children are like flowers in the bud, unfolding their beauty as days and years increase. Their innocent actions—their broken accents—the expansion of their minds—and the acquisition of new ideas, fascinate and involuntarily allure the affections of their fond parents. In one child they see a form which the maturity of age will render pleasing; in a second, clearness of thought, and sobriety of judgment; and, in a third, a combination of qualities admirably adapted to the purposes of life. The opening bud discloses much that is amiable and attractive. The father discovers reason to indulge hope; and the mother beholds with delight the child of her many prayers attending to God and religion. But alas!—

"Nip'd by the wind's unkindly blast,
Parch'd by the sun's directer ray,
The momentary glories waste,
The short-lived beauties die away."

Such circumstances assume a peculiarly affecting aspect; but are by no means

wonderful, when we consider the delicacies of the human frame; the multiplicity of fine and tender parts, of which it is composed; the troops of diseases that await us, and the dangers that "stand thick through all the ground, to push us to the tomb." A very trivial thing sometimes stops the current of life, and snaps asunder the vital bond.

"Wet, dry, cold, heat, at the appointed hour
All act subservient to the tyrant's power;
And when obedient nature knows her will,
A fly, a grape-stone, or a hair can kill."

Nearly half the human race die in infancy. Millions only just appear on the stage; and long before the close of a single scene, withdraw, and are found no more.

View life—

II. In its sorrows—"Full of trouble." Misfortune and calamity attend on every hand, and proclaim nothing certain in this uncertain world. To calculate on unruffled peace or uninterrupted prosperity, in such a changeable state of existence, is presumption. "Man is born unto trouble, as the sparks fly upward." It may arise from various causes, but principally from the frailty of human life and premature bereavement. The psalmist complained of this when he said, "Lover and friend hast Thou put far from me, and mine acquaintance into darkness." Rachael felt it, and is represented as weeping for her children; "refusing to be comforted because they are not." Martha regretted it, and exclaimed, "Lord, if Thou hadst been here, my brother had not died." Jacob deprecated it, and bemoaned himself; saying, "Joseph is not, and Simeon is not, and ye will take away Benjamin also; all these things are against me." *Life is full of troubles* from beginning to end; from infancy to old age; from the cradle to the grave. There is scarce an interval, in which the mind is free from it. *Full of troubles*, arising either from secular afflictions or bodily infirmities; from moral imperfections, or from the wickedness of others. *Full of troubles*: real or imaginary. How many losses and crosses—risings and fallings—disappointments, trying circumstances, and painful anxieties, corrode and distress the mind! It enters the palace, as well as the cottage; and befalls the rich, as well as the poor. We are often tempted to discontent, by comparison; while perhaps, the very persons we are envy-

ing, are cherishing the same feelings with respect to ourselves. "The heart alone knoweth its own bitterness." Troubles have in many cases been suffered with ten-fold their severity by anticipation. The imagination is too actively engaged in magnifying the little cloud, till it has covered the heavens with blackness; vividly pourtraying to the mind all the serious and direful consequences to follow. Were it not for such a proneness in man to expect and meet trials, thousands would never be realised, either in whole or in part. These afflictions are far heavier than real ones; there is no support under them—no promise to encourage—no sympathy from Christian friends. Yet the sorrows of life, be it remembered, are mingled with much good. "Our mercies are new every morning, and new every evening." They are also rendered useful in themselves. They prevent our attachment to earth—withdraw our affections from it—and reconcile us to leave it. They endear to us the Scriptures—the throne of grace—the sympathy of Jesus—and the glory to be revealed. The brevity, too, of their duration, corrects their bitterness; the conflict may be sharp, but the warfare will soon be accomplished; the road may be rough, and the weather stormy, but our Father's house—our home—is at hand. "All things work together for our good."

"The rougher the blast,
The sooner 'tis past;
The tempests that rise,
Shall gloriously harry us home to the skies."

Contemplate life—

III. In its shortness—"Few days." Few days when contrasted with the years of our ancestors. Some, whose history is recorded, lived to a very extended age. Adam lived nine hundred and thirty years; Seth nine hundred and twelve; and Methuselah nine hundred and sixty-nine years. The Divine Being from that time has gradually abridged man's existence. "The days of our years are three-score years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labour and sorrow, for we are soon cut off and we flee away." There is not a man now living, who expects to go far beyond this; many of you, probably, will never reach the meridian. Human nature has its morning, noon and night—its spring,

summer, autumn and winter. The first breath we draw, is so much of nature exhausted ; the first hour we live, is an approach to the grave; infancy is a step, youth is a stride, mature age is a greater advance, declining age is a near arrival, and old age is the foot lifted up to step into the tomb. "What man is he, that liveth and shall not see death? Is there not a house appointed for all living?" Life consists of but *few days*, when viewed through the medium of scriptural representations. Various figures and images are employed, in order to illustrate its nature; such as a bubble on the wave; a leaf driven to and fro, which, however fresh and green for a season, soon fades and withers away; a lighted torch, burnt out by the decay of nature, blown out by unforeseen accidents, or wasted away by the rapid progress of disease; a day (we accomplish as an hireling our day); a handsbreadth, a step, a flood, a flower, a tale that is told, a sleep, a dream, a watch in the night, a cloud, "a vapour that appeareth for a little time and then vanisheth away;" a shadow that declineth on the plain smoke; a weaver's shuttle; a post; a swift ship; a flying eagle; and to present it in the shortest view possible, it is said to be *wind*; "nothing" before God, "altogether vanity." What is such a life, for the purposes for which it was given? the salvation of the soul, the glorifying of God, the serving our generation? On the present fleeting moment depends all the business of eternity.

"A moment's time, an instant's space,
Removes us to the heavenly place,
Or shuts us up in hell."

Reflect on it—

IV. In its rapidity—"Fleeth as a shadow." Whether the allusion is drawn from the shadow of a cloud on the earth, or the shadow of a sun dial, which is continually moving onward, or the shadow of the evening, which is lost when night comes on, or the shadow of a bird flying, which uninterruptedly bends forwards its course, is not certain. Each of the figures fully represents the life of man, which is quickly passing, whether he be loitering or active, careless or serious, killing or improving time. The clock that strikes tells us not that we have so much time in possession, but that so much is irrecoverably gone; for which reason the poet calls it "The knell of a departed hour." Where is yester-

day? It is with the years beyond the flood, and you may as well attempt to bring back one of them as to recal the last moment. "It remaineth, therefore, that they that have wives be as though they had none; and that they that weep, as though they wept not; and they that rejoice, as though they rejoice not; and they that buy, as though they possessed not; and they that use the world, as not abusing it." Christians exemplifying the spirit of this passage, can sing with the devotional poet of our country—

"Well, if our days must fly,
We'll keep their end in sight;
We'll spend them all in Wisdom's ways,
And let them speed their flight."

V. Its uncertainty—"Continueth not."

The world itself is perpetually changing, and all its gaudy scenery, like some pompous procession, passes away. Its riches, honours, and pleasures, cities, empires, and nations, pass away; health, strength, life, and beauty, pass away. "A century sweeps the globe! *Facts the most incontrovertible acknowledge it.* Where are the millions that have peopled our world? the great and the mighty, the gay and the serious? They were once engaged in scenes of social mirth, chanted to the sound of the viol and the harp, the tabret and pipe were in their feasts, they had the same fond attachment and endearing sympathies with ourselves; but they have gone the way of all the earth, and the place that once knew them, knows them no more." We live among the ruin of past generations, and tread upon the grave of the departed. Beneath our feet is the scattered dust of many a dissolved tabernacle, whose inhabitant has long since passed into eternity. It is scarcely possible to take a walk, and not to trample on the ashes of the dead. Where is the earth, that has not been alive? Death inhabits all things but the thought of man. The world is like one vast field of battle, on which you are engaged with the enemy; to-day you have escaped, but others have perished; to-morrow you must again enter the field and renew the combat, but who has told you that the lot so fatal to others, will always prove favourable to you? And since you must eventually perish, no folly can be greater than to attempt to build a permanent dwelling, on the very spot destined to serve for your sepulchre. Some of you

already feel, that you are not what you once were; the roses that blossomed on your cheek have faded; the sprightliness that beamed in your eye is extinguished; the health that braced your frame has fled; the keepers of the house begin to tremble, and the strong men to bow themselves; the almond tree flourishes, and the daughters of music are brought low.

The appointment of God confirms it. "It is appointed unto men once to die, but after this the judgment." And what is death? An event the most solemn and affecting that can transpire. It is the termination of all the busy concerns of life; it is a farewell to earth with all its possessions and attractions; it is the disruption of every tie of relation and friendship; to say to corruption, 'Thou art my father,' and to the worm, 'Thou art my mother and sister;' it is the destruction of the body, so fearfully and wonderfully made, and the reducing it to such a state of loathsomeness, as compels the survivors to bury the dead out of their sight, and inscribe over the sepulchre—

"How loved, how valued once, avails thee not;
To whom related, or by whom begot:
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be."

It is entering into a new and untried mode of existence; it is a transition from a course of action, to a world of retribution; it is an occurrence that can never be repealed, and the consequences of which are irreversible. When and where this change will take place, our heavenly Father, for wise reasons, keeps

us in ignorance. If the time were known to be distant, it would furnish a strong temptation to neglect all preparation for eternity, and induce us to become the creature of mere appetite and passion. If the period were known to be near, it would operate so powerfully upon our minds, as to unfit us for the proper discharge of the duties of this life, and attention to the concerns of the next.

Our passage to the tomb may be sudden; probably in the bloom of youth, while anticipating a long succession of enjoyment. The icy hand of death may seize its victim in the solemn hour of midnight, when deep sleep falleth upon man; it may tear him from the social circle and consign him to the dreary grave, with the dimple of mirth upon his cheek. "Man that is born of a woman, is of few days and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not."

The frailty of man should teach us dependence on God; the number of our months is with Him, and precious in the sight of the Lord is the death of His saints. The troubles of life should conduce to our improvement, and reliance on the promises of the Lord. Its shortness should inspire diligence, and prompt us to number our days and apply our hearts unto wisdom. Its uncertainty should excite watchfulness, not knowing the day or the hour when the Son of man shall come.

May the Lord deeply impress the subject upon our hearts, and His name shall have the praise.

THE SEVENTEENTH OF A COURSE OF LECTURES
ON THE REVELATION OF ST. JOHN THE DIVINE.
BY THE REV. T. GOUGH, SEN.

DELIVERED AT WESTBURY LEIGH CHAPEL, ON LORD'S DAY MORNING, APRIL 1, 1838.

"Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee."—Rev. iii. 2, 3.

PAINFUL or pleasant as the work may be, we are commanded, as ministers, to notice things that differ; and we are in that sense as the mouth of God, when se-

parating the precious from the vile. Our blessed Lord was a Perfectionist here. He did it to the life. And nowhere will you perceive more of the excellency of

His ministry, than in that admirable sermon He delivered on the Mount. Our Divine Redeemer there, you perceive, lays down a marked distinction between the *church* and the *world*. The world is comparable to darkness, and to that which tends to putrefaction; while the disciples of Christ are compared to "light," and considered as the "salt of the earth." A very great distinction and opposition. But remember, that neither light nor salt are worthy of the name, only as they retain their proper qualities and exercise these qualities and extend them. Our Lord, therefore, argues in this manner—"No man lighteth a candle and putteth it under a bushel, but on a candlestick, that it may give light to all that are in the house." "Salt is good," while it retains its quality and that quality is exerted; "but if the salt hath lost its savour, it is neither fit for the land nor yet for the dunghill." "It is bad enough," says an old author, "for the world and individuals in it to be dead; but it is doubly bad for the professors of Christ to be dead while they live."

Our Lord meets this church in its imperfect state and says, "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." With this holy counsel, our Lord proceeds in a very solemn way, in order to excite the church's attention to the counsel itself. "Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." A threatening like this is exceedingly solemn and exceedingly awful indeed. Churches that once stood high and shone bright, have painfully learned the truth of this. And there is a period coming, when Christ will personally appear and carry out this threatening, where obstinacy, perverseness and impenitence are persisted in.

We now proceed to consider the words of our text, "Be watchful, &c." It seems to me, we hear but little comparatively of this injunction now. It is an injunction of our Divine Lord's. It stands opposed to indifference—to that drowsy, sleepy, lukewarm and careless frame of mind, we are in danger of sinking into, and which may come upon us. A question arises;

what is it, that requires so much attention and watchfulness of spirit in a child of God? To watch the movements of some things, and against the operations of other things. Now where is he to place the watch? Where? I don't know anything requires this, so much as the very sinful cause we carry in our own bosoms. You recollect the injunction in the fourth of Proverbs, verse twenty three—"Keep thy heart with all diligence, for out of it are the issues of life." I had almost said, Out of it are the issues of death. 'Now is not the heart "deceitful above all things and desperately wicked?" The heart is the principal thing. Is not the internal state of our souls, of all things the most important? Anything that bears upon the heart seriously affects us; and if the movement of the heart be wrong, of course every movement depending upon that is wrong also. Nothing requires so much watchfulness as our own sinful depraved heart. How often is it starting aside; how often departing from the living God; how liable to sink into a state of heaviness, unwatchfulness and carnality! We have always need to set the watch at home, and to look to the state of our own hearts. We are more liable (I should suppose), to impose upon ourselves than to be imposed upon by others. It is a possible thing, for the heart to be wrong when we imagine all is right. I think our blessed Lord lays this before us in the twenty-first of Luke, and you will do well to consider the heart itself, and external things that improperly excite it or bring it into a state of spiritual deadness; now, says Christ, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Again; we have need to watch against the maxims of the world. The world is a system of lying vanities. It promises much, but often promises that which you will never realize. Not only is the world the *enemy* of our souls, but there is always a combination against the believer's spiritual good. How striking is the language of Peter, in the fifth chapter of his first

epistle—"Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about seeking whom he may devour." The world, the flesh and the devil are combined to injure the Christian. Watchfulness—how desirable!

The Redeemer here says—"Be watchful, and strengthen the things which remain that are ready to die." Had we been trained in the school of some teachers, we probably should have fixed on such a passage as this in support of the possibility of falling from grace. That we may lose the *lively exercise* of religion in the soul, none will dispute. But the grace of God is a living and an abiding root, in those who have it. The water the Redeemer gives, is "the water of life," and springs up to everlasting life. The good seed sown in the heart takes its root, and grows till it becomes a tree of life in glory. What, then, are the things here referred to, "ready to die?" Three things are implied. There are three constituent graces, without which no man can be a Christian; and he who has *one*, has the *whole*. But the Christian has his seasons of danger, depression, and declension, until at times he may ask the question, *Can there be a particle of grace in me?* Grace may be low in exercise; and if it be so, we are low too. Do we not move in spiritual enjoyment, in the same proportion as the love of God is influential in our souls? Do we not run in the ways of God, as we have the exercise of a lively hope, that abounds in us through the power of the Holy Ghost? Let but these graces sink into languor, and every thing else becomes languid too. But we are to strengthen the things that are languid and ready to die, in connection with the things in *society*. "We should" (as the profound Dr. Gill observes) "be found in all God Almighty's appointed means of grace, with the desire, under the dependence of the Holy Ghost, that the Lord may meet us there and bless us." This seems to be founded on the nature of things; the promise is, "Those that wait upon the Lord shall renew their strength, they shall mount upon wings as eagles, they shall run and not be weary, they shall walk and not faint." A man may be in God's house all day, and experience no benefit, though he be as regular as the clock. But if we be there with the *ardent desire after spiritual blessings, and with a sweet reliance upon*

the Holy Ghost, we may hope in God's appointed measure and time, to obtain the blessing; and as the angel came down at the movement of the waters, so will the Spirit of Christ descend as our souls move towards Him. And if all the churches of God were more imbued with this ardency of spirit, we might expect a revival and a time of refreshment from the presence of the Lord. "Be watchful, and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God." Nothing can be more appropriate than the every Lord's-day acknowledgment of the Church of England, "We have left undone the things we ought to have done." And even in things that have been attended to, there is such an abominable mixture of short-coming, so much defect of character, that you feel you can do nothing but fall down and pray for pardoning mercy, and for quickening grace. Who, with such thoughts as these, would propagate the doctrine of sinless perfection? Dr. Owen has this striking remark, "God Almighty most likely sees more sins and more imperfections, in what we call our holiest duties, than we can see in ourselves, apart from religion, any day." Remember, "the eye of the Lord is as a flame of fire." Well; these are the things with which our Lord meets this church, and with which He meets us.

Further; we are to consider the counsel here. "Remember, therefore, how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Repentance presupposes a conviction of something wrong; "While I live," said a late minister in London, "no man can bring me to concession, till he has brought me to conviction." Repentance presupposes lamentation before God, and a desire, and a determination, to pursue a different path.

Let us now proceed to the means our Lord uses to excite attention and alteration. "Remember, how thou hast received and heard." It may be well for you to ask, How was it with me in former days? and how is it with me *now*? We should look more intently into these matters; it is sometimes good to look back, not only by way of pleasure, but also if it brings us into humility of spirit before God. There are those, who to

their dying day, will never forget that morning, when light and life broke in upon their minds. How was truth received then? Oh! well do you remember former days, when the Word of the Lord was precious, when you walked in the light of His countenance. No man need then have said to you, 'Will you take up the cross of Christ and follow Him?' or have rung the changes in your ears, "Come ye out from among them and be separate." Precious was the time, delightful was the time; and you can sing—

"Sweet was the time, when first I felt
The Saviour's pardoning blood,
Applied to set my heart from guilt,
And bring me home to God."

'I never thought,' says the Christian, 'it would have been with me as in subsequent periods. I am cut to the quick, when I remember the time of my espousals; *body, soul and spirit, were then rendered sacred to God. Time and talents* of every kind, were nothing then, compared to the claims God had upon me.'

"Jewels to Him were gaudy toys,
And gold was sordid dust."

"Remember," says God, "how thou hast received." You received the Gospel in the love of it; and the Saviour, as there exhibited, in all His excellency and preciousness.

"Remember how thou hast heard." We might remark one thing; though the Gospel is received with pleasure, there are seasons when the Word of God is received with pain. The Thessalonians "received the Word in much affliction, with joy of the Holy Ghost."

"Hold fast, and repent." Little as we know of society and of individuals, this we know, when there is a giving up of one thing, there is generally a call to give up *another*, until the truth and ordinances of God sink into indifference. When we consider the danger, we should listen to the exhortation, "Hold fast and repent;" while we exclaim with the poet—

"Let Thy grace, Lord, like a fetter,
Bind my wandering heart to Thee."

This caution is impressively sent home with a solemn threatening; "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." I have no doubt the words of our text have their various illustrations, but the grand consummation of this awful threat-

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ening will be, when God the Redeemer comes personally to wind up things at last. This is the appearance of our Lord Jesus Christ. "*I will come.*" God has various ways of visiting His church. If you turn to Hosea, you will find the very picture of the miserable state of His church. What did God do to this people? "Therefore have I hewed them by the prophets," &c. (Hos. vi. 5.) Henry has a remark on this passage, in reference to the non-attention of the people, and says, "It is true, the chips were knocked off, but they flew in the minister's face." Now God has another movement; "I will meet them." O Lord, in what capacity? Meet them as a lion. Is any thing else more infuriated? I will meet them as a bear bereaved of her whelps. Now who can picture anything stronger than these beasts of prey; the hungry roaring lion, and the bear who has lost her young, and whose fury is raised to the highest pitch? I should think such creatures would pounce upon anything they met with. God says, "I will rend the caul of thy heart." It is said of the lynx, that it always makes its first effort to the heart.

But we are not to forget Christ's own personal appearance. Probably when our Lord comes He will find things in an awful state; faith and religion low, and the church comparatively asleep. These things will probably precede the coming of Christ. But there are some solemn things connected with His coming. The approach of the Lord will no doubt be very *sudden*. There is an expression I think in Samuel, referring to the sons of Eli. The Lord said by the prophet, "In one day shall they die, both of them." How sudden and unexpected this!

Our Lord will come *suddenly*. "As the lightning that lighteneth out of the one part under heaven, and shineth unto the other part under heaven, so shall the Son of Man be in His day." So are the movements of the Son of God. He will come at a time when not expected. All the Evangelists, except one, pay particular attention to this subject. Our Lord, in inculcating watchfulness, says, "Watch therefore: for ye know not what hour your Lord doth come."

We could read lecture upon lecture here by way of quotation, but one may suffice for all. The church of God is

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compared to virgins; five were wise, and five foolish. They all had lamps, some with oil; but "while the bridegroom tarried, they *all* slumbered and slept." At this time, at midnight, when all was secure, "Behold the Bridegroom cometh, go ye out to meet Him." It is a solemn thing to have God come upon us in this unexpected way, whether it be by affliction or by death, by His personal appearance or otherwise. Ought not these words to impress us in the hearing they have upon the great and final day? "Of the times and seasons, brethren," says the apostle, "ye have no need that I write unto you; for you yourselves know perfectly that the day of the Lord *so cometh*, as a thief in the night; for when they say, Peace and safety, then sudden destruction cometh upon them. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

But what is He coming for? We have no idea of a thief coming, but in connection with the loss of those he visits. Our blessed Lord says, "The thief cometh not but for to steal and to destroy"—"I have come that ye might have life, and that ye might have it more abundantly." I have no such idea, that the coming of our Lord will be to the loss of those who have oil in their vessels with their lamps. Yet even to them it will be sudden and alarming. But what will be the final result, the overthrow and destruction of His *enemies*! Here then is that threatening and solemn certainty connected with it. But our Lord warns before He strikes. He did so in the old world. Noah con-

tinued to preach and to warn, and at length the deluge came at a time when they did not expect it. God has exercised His longsuffering, but here the thing is certain. The Lord help us to lay these things solemnly to heart.

In conclusion, I refer once more to the wise and foolish virgins. Remember they all had lamps; but what would the foolish not have given for the oil in that day, easy and comfortable as they had been without it? *What would they not have given?* But all they felt was unavailable. Behold the awful state of an empty lamp then. The cry was, "Behold the Bridegroom cometh, go ye out to meet Him. And they that were ready went in with him to the marriage, and the door was *shut*"—shut never to be opened again. Then let the hearer be what he may, professor or not, if *destitute of Divine grace* when the Son of Man cometh, all is over here, and such are eternally shut out of heaven!

May the children of God listen to the injunction. It is your Lord's. Behold His kindness in the advice He gives; "Be watchful." "Giving all diligence to make your calling and election sure, that ye may be found of Him in peace." How very solemnly our Lord winds up these things in one of the Gospels: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Not in a meritorious state, but in a state of grace and readiness to receive His smile and approbation. Amen.

AN INDIAN ILLUSTRATION.

"An Indian, having experienced a change of heart, was asked by a white man to describe how it was done. He replied that he could not tell, but if the inquirer would go with him to the spot where the work was effected, he would show him. They went. The Indian, after going some distance into the woods, stopped, gathered a quantity of leaves, and made a circle of them. He then put a worm in the middle of it, and set it on fire. The worm feeling the heat, ran to one side and then to another—it was on fire! After thus going from side to side in unavailing efforts to escape, he returned to the centre of the circle, and stretched himself out, apparently in despair, to die. At that moment the Indian caught the reptile in his hand. 'There,' said he, 'that was the way God did to me. I found myself a sinner; I felt myself in danger; I saw the angry eye of God flashing upon me. I tried to escape on one side, but I met fire. I ran to the other, it was on fire. At last, in hopelessness, I gave up to die. Then Jesus Christ take my soul right up.'"—*Anecdotes (Miscellaneous). Religious Tract Society.*

Mr. Editor:—

London, April 25, 1840.

I was glad to find in your last number a summary of Mr. M'Neile's Lectures; the price of his volume places it rather beyond my reach, and I was anxious to know the line of argument adduced. Attention to the subject being anew excited in my mind by the perusal of that article, I attended at the Weigh House Chapel last night to hear Mr. Binney's Lecture upon Church Extension in reply to Mr. M'Neile; and if you can make room for a few observations, I wish to communicate some thoughts, which then (and since) have occurred to me.

I must premise, that the general tone and spirit of the Lecture were too bitter; with many appeals to Christian principle there was withal very much, that seemed only to stir up feelings in the hearer's heart, which need to be checked, not excited. It is a great fault in Mr. Binney's preaching, that he is so fond of the sneer and the sarcasm; they are powerful weapons, and he wields them very skilfully, but I do not think they befit the hour of worship. Last night they might be thought more appropriate; and certainly, at the time they *told*; but I always find, that the impression produced by this style of attack is followed by a re-action; the mind, reflecting when the excitement has subsided, is suspicious that it has been misled. And indeed I apprehend, if facts be appealed to, it will be found that this weapon has been much oftener used for the defence of a bad cause than of a good.

In marking out the field of discussion, Mr. Binney observed, that he should not touch the question, whether it is wrong to extend Christian institutions by means of a tax laid upon all (whether they care for Christianity or not); this he left to Dr. Chalmers on the one hand and Dr. Wardlaw on the other. But Mr. M'Neile having come forward in defence of the particular method adopted in this country, the Established Church of England, Mr. Binney proposed (in answer) to show that the extension of that system would rather tend to retard than to promote real religion. And this he maintained to be so, not merely viewing the system as an Establishment, but even viewing it as a Church.

The subject being thus defined, Mr. Binney proceeded to state three objections to Church extension.

I. "His painful apprehension, that according to the showing of its own advocates what is contemplated would not amount to the extension of anything like a Church at all." The Church of England, he observed, makes no attempt to ascertain the truth or falsehood of a man's profession of religion, but allows any applicant to partake of Christian ordinances, and treats and addresses him as a true Christian. "And this," said Mr. Binney—"and this is a *Church*!"

It is a grave matter to unchurch the millions in this land, who adhere to the Established Church. I think it is here done upon very slender and insufficient cause. I do not know, that the apostles refused any applicant, or subjected him to any trial of the truth of his profession; what I do know is, that when one of them addressed "the church of God which was at Corinth," he testified that there were among them nominal Christians, living in such sin, that one may not unreasonably draw an inference, somewhat at variance with Mr. Binney's conclusion. The Church of England no doubt admits to the Lord's Supper any, except the openly ungodly; and Mr. Binney allowed that some might go to the opposite extreme; but where Scripture has no specific rule, it seems a bold thing for him on that head to say, as he did say—"I think there is every reason to question whether what Mr. M'Neile calls 'his church' is a church at all."

Mr. M'Neile had said, that if Dissenting ministers made their discipline harsh, any one of their people could leave the place, and find himself (equally with the veteran Churchman) "entitled to a seat in the parish church, a place at the parish font, and access to the parish communion table." "Aye," added Mr. Binney, "be he a Socialist, or what he may; and this is a *church*!" That is a very uncandid interpretation; all that had been said was, that the Church of England was open to the Dissenter as well as to the Churchman; but "an open and notorious evil liver," come whence he may, is to be excluded from "the parish communion table." Is the supposed case of a Socialist or Infidel a case that ever figures any

where but in an argument? The Church system of discipline has been framed to meet the cases that in practice may be expected, caring little for those which a fertile imagination may fancy; and *perhaps* it is nearer Scripture that every professing Christian be admitted, than that there should be an arbitrary power of exclusion. No Church system is perfect; but I repeat, that this seems a weak ground for denying that the Church of England "is a Church at all."

2. "Supposing what is sought *was* the extension of a Church, and that Church in doctrine and order pure and apostolic, we should feel bound to resist the measure even then, believing that it would prove as pernicious in practice, as it is unjust in theory."

He thinks "it would build out Dissent;" "the sanctuaries for them would be sepulchres for us;" and without the check of a large body of Dissenters, the Church would become careless. As I cannot see any chance of this result (even supposing Dissent not to have the permanent character of truth), I will not stay here; when all shall be done that is ever likely to be done in our time, there will still be more than room for pious Dissenters—there will be numbers of the population neglected both by them and by Churchmen. I think we may hand this part of the discussion over to posterity; only certifying them that one of us, a man "before the times," foresaw the difficulty with which they would have to grapple.

He holds Church Extension to be unjust in principle, because Dissenters are thus compelled to pay a tax, devoted to support an Institution, "which in their opinion, whether right or wrong, God and truth compel them to condemn." Of course, if taxes are devoted to an improper object, a good subject will endeavour to induce the legislature to alter the law in that particular. I did not understand Mr. Binney to say, a man ought to refuse to pay the tax because it is by the government devoted to an object which he deems wrong. If he adopts that notion, I humbly contend that upon this principle there can be no such thing as government at all. For the rule cannot be confined to the case of taxes devoted to *religious* objects; if it be sound at all, conscience must be concerned in the payment of every tax applied to any other than purposes perfectly agreeing with the mind and will of God. Let me add here, that though there are many cases mentioned in Scripture of kings devoting the public money to very wicked objects, there is no instance of conscience being pleaded as a reason for non-payment of taxes.

I think, however, that Mr. Binney's meaning was not this. I understood his argument to rest on the fact, that Dissenters support their own churches and ministers; and I thought there was weight and force in his observations. The following case occurred to my mind; if there be a rate upon a whole parish for lighting it with gas, and some inhabitants (preferring oil lamps) light their neighbourhood in that way at their own expense, though they might have no claim to be let off the rate altogether, yet they would have a fair claim to an abatement proportioned to the expense they thus save the parish. I know there may be other questions—such as whether the oil light which they voluntarily provide is a good light, whether the mixed glare of gas and oil may not dazzle or confuse the passenger, and so on; still I thought there was strength in this argument, so far as the details of the mode of collecting the tax are concerned.

Some observations were here made upon Lord John Russell's recent remark, adopted by Mr. McNeile, that the Establishment cannot be justified unless it be for the good of the whole. Mr. Binney said it was not for the good of the whole, because there would always be Dissenters, who would not be benefited by it. It may be doubted whether in the sense thus proposed any institution in any country can be for the good of the whole.

3. The last reason was—"The painful conviction we entertain, that the English Establishment never has been, and never is likely to be, as an institution, mainly instrumental in diffusing that specific truth, on which depends the 'righteousness,' that 'exalteth a nation;' I mean, evangelical religion."

Here his main reasons were, that "the official services of the Church, and the views which she sanctions of the Christian ministry and of the nature of the sacraments, are at variance with the Scriptures, and operate most injuriously on

the ministry and people; and that an overwhelming majority of the clergy are not now, nor ever have been, evangelical." So far as this last assertion applies to the working clergy upon moderate stipends (the class whose number it is proposed by Church Extension to increase), I dispute the truth of Mr. Binney's statement. As to the former part of his argument, I must (lest the length of my letter should cause its exclusion) content myself with saying, that though no Church service is perfect, I believe that of the English Establishment is the most accordant with Scripture of any in existence.

The Lecture was liberally studded with such expressions as the following; "The extension of the Establishment would not aid in the extension of the Gospel;" "The principles of evangelical religion are not likely to be forwarded by these means;" "The Established Church rather opposes, than helps, the progress of evangelical religion;" "True religion has had to make its way, not by means of the Establishment, but in spite of it;" "I have no hope that the extension of the Establishment would really promote the furtherance of righteousness;" "Both as an Establishment and as a Church, it is inimical to pure and undefiled religion;" "It is bad by nature, and good by accident." Evidently it would be a feeble phrase to call Mr. Binney a *Dissenter*; I presume he would not object to be denominated a *Church-Hater*.

The gist of the whole lecture was simply this—That so far as Mr. Binney can prevail, the neglected thousands of our fellow-countrymen shall be left heathens, rather than made churchmen. And this is the determination of a Christian man, who has, and for some years has had, among intelligent Dissenters, more influence upon this question—for good or for harm—than any living person!

The lecture closed with an expression of the opinion Dr. Wardlaw has also proclaimed with marked emphasis. "Secular governments" (said Mr. Binney) "should be advised to *let religion alone*." I cannot see that they are so advised in Scripture. A converted father, a converted schoolmaster, a converted king, any man with influence over his fellow-men, looking into the Bible, finds the law of his life to be—"Whether ye eat or drink, or *whatsoever ye do*, do all to the glory of God." Each of them seems bidden to use his right over others, for the glory of God, and the making known and enforcing His will, by every method that does not involve in it a positive breach of some other duty. The cases I have named no doubt differ in their accidents; but looking at each substantially, I can see no satisfactory affirmative proof, that the trust committed to any of these parties excludes the promulgation of religious truth from forming part of the duties to be performed.

I am, Sir, Yours respectfully,

A FRIEND.

[We insert this Letter, because the subject continues to excite great interest, and the Lectures delivered at the request of the Evangelical Voluntary Church Association not being yet concluded, we cannot this month lay before our readers a summary of the argument on that side of the question. Ed.]

REMARKABLE INTERVIEW.

"Dr. Knox, of New York, relates, that a gentleman was travelling in a stage coach, which, while passing over a bridge, the latter gave way, and the coach, with the passengers, were precipitated into the stream beneath. The passengers were the gentleman already spoken of, with a lady and child. By great exertions he succeeded in rescuing the child, but its mother was drowned. As the gentleman was, some years after, relating the incident, and describing the scene, a young lady who was present, was observed to listen to the recital with great eagerness and emotion; and when he had concluded, throwing herself into his arms, she exclaimed, 'I am that child, and never, till this moment, did I know my deliverer, or had an opportunity to thank him.' The relator remarks, how much more delightful than even this, will be the meeting in heaven of those who, by our humble efforts, have been rescued from the overwhelming flood of eternal destruction!"—*Anecdotes (Miscellaneous)*. Religious Tract Society.

THE CHRISTIAN AND THE MAN OF THE WORLD COMPARED.

BY DR. CHALMERS.

ONE great distinction between a Christian and an ordinary man is, that there is a pervading unity and greatness of object in the life of the former, while, in that of the latter, there is a fitful and fluctuating waywardness. The one is like a voyage, where the drift of every moment is toward a certain quarter of the heavens, and with a view to a fixed place of arrival; the other is like the random and ever-varying course of a vessel, that has been abandoned, and is at the mercy of a thousand capricious impulses. The one, in selecting his object, has shot ahead, as it were, of all that is intermediate between him and the grave; and so his high and habitual reference is towards that place; in the history of his being, which forms the exit of his time—the entrance of his eternity. The other may have selected his objects also; but as they lie only a short way in the distance before him, they are ever shifting and shaping anew among the mutabilities of life, the deceits of human fancy and the disappointments of human foresight. The Christian, familiarly conversant with the great elements of death and judgment and life everlasting, moves along the path which bears him onward with the lofty consciousness of one, the simplicity, yet comprehensive grandeur, of whose aim sublimates his spirit above the cares and the passions of common-place humanity. The man of the world, heedless of the remote but ever-during interests of his existence, vacillates and is lost in the countless multitude of those lesser influences, each of which gains one little hour of ascendancy, and then passes, fruitless and forgotten, away from him. His journey is like the aimless ramble of a school-boy, when compared to the high bearing of him, who walks through life with the gait of an immortal creature, who knows that every footstep brings him nearer to heaven, and whose daily advances in sanctification are the stepping-stones by which he is conducted to heaven's glory.

The advice of that wise moralist, Dr. Johnson, to a friend, under the discomfort of some sore annoyance, was to bethink himself of what a trifle it would appear that day twelvemonth. And thus it is, that human life is dissipated in a *series* of trifles. On looking back to that busy alternation of cares and wishes and anxieties, each of which has, in its turn, been the short-lived tenant of man's restless and ever-brooding spirit; we cannot avoid reflecting what a waste there has been, both of comfort and energy, on topics, which, after all, have been productive of nothing. It is high time to recal ourselves from these fugitive vanities; to strike at a nobler aim and to seek a more enduring interest; and for this purpose, to direct our view to the futurity, which lies before us. Along the whole of this perspective, there seems to be no event, the contemplation of which is more fitted to still the spirit into seriousness, or to bring it up to the high resolves of Christianity, than the coming Advent of our Saviour; an event, on the one side of which lie all the recollections of time, and on the other side all the retributions of eternity. Meanwhile, and ere He take the decisive movement from the *mercy* seat, which he now fills in heaven, to the *judgment*-seat, which He will then occupy on earth, He bids all to flee from the coming wrath; He holds out even to the guiltiest of all the sceptre of an offered reconciliation. He plies you with overtures of pardon, and with calls to repentance; a pardon sealed with the blood of a satisfying atonement in which He invites you to trust, and a repentance achieved through the aids of a strengthening Spirit, for which He invites you to pray. *This* is the season of your full and welcome opportunity. *That* will be the day of your trial. *Now* you are urged by the entreaties of a free Gospel, and by compliance therewith you propitiate the wrath of the offended Saviour. *Then* if you shall have withheld compliance, you will be judged by the requisitions of a fiery law; and the unaverted, the aggravated wrath of Heaven, will descend in judgment on your head. Oh! “kiss the Son,” then, “lest He be angry,” and while He is “in the way;” for “blessed” only, will they be, who shall have “put their trust in Him.”*

* This, in a slightly different form, constitutes the close of the Ninth Discourse in the Third Volume of Dr. Chalmers's “Congregational Sermons.” See the Tenth Volume of his Works, pp. 172—174.

MAY MEETINGS IN LONDON.

THE vernal beauty of the year,
Spring with her flowery train,
To old and young were ever dear,
And dear must they remain.
And thrice endeared that joyous day,
Which to the green-wood led;
The full-song'd, festive first of May,
Whose olden pride is fled.

Yes, fled its roar of roysterous mirth;
Its smiling village queen;
Its May-pole honours, giving birth
To many a merry scene.
Its cheerful groups of either sex,
With blossom'd hawthorn crown'd,
Are seen no more, save where some wreck
Of by-gone days are found.

But though, as quaintly hail'd of yore,
With garland, dance, and song,
Old England's May-day come's no more—
Come not as bright and strong,
Come not as beautiful and sweet,
As musical and gay,
The daisied grass beneath our feet,
The spring-birds to the spray?

I love the country—love the spring—
The seasons in their sphere;
But oh! there's a more beauteous thing.
Than e'en the beauteous year.
Nature, indeed, not read amiss,
The pious mind sublimizes;
Religion multiplies the bliss
Ten thousand, thousand times.

I love the woodland, and I love
The green sequestered lane:
But should I there for pleasure rove,
While others lie in pain?
Should I, with holy book in hand,
Admiring flower and tree,
Neglect my Saviour's high command—
"Arise and follow Me?"

And whither shall my spirit tend?
And whither run my feet?
Not *now* with nature's songs to blend—
Not *now* her tribes to meet.
In yonder Hall I hear a sound—
The city's din rolls by—
I enter—listen—gaze around,
As if all ear and eye.

What thousands here of various creeds,
Bible-believers all,
Are anxious Truth's eternal seeds
In every heart should fall:
Are anxious that the old and young,
Mankind, at home—abroad,
Of every nation, kindred, tongue,
Should read the Book of God!

The scene is chang'd. What thousands now,
Or sit, or stand, or cling,
To hear what Heathen nations bow
To Christ, their glorious king:
To send salvation's heralds forth,
(Blest missionary plan!)
Far east and west, and south and north,
Wide as the race of man!

The scene is chang'd. Fresh thousands press,
Where thousands press'd before;
Their object every deep recess
Of misery to explore:
To sooth the woes of languid grief,
To take the homeless in,
Help penitence to seek relief
From dark, soul-harrowing sin.

The scene is chang'd. O heavenly Truth,
Incline thy mirror here!
Reflect those thousand, thousand youth,
Whose teachers, once a year,
Good news from distant schools to read,
On generous friends to call,
Or warning each, as each hath need,
Crowd that capacious Hall.

How many forms, thrice blessed all,
Doth Charity put on!
And which on British hearts can call
In vain? Not one!—not one!
No; here are prayers—and there is gold,
And yonder men of grace
And were earth's wants a thousand-fold,
Faith would the whole embrace.

Lo, birth and office, rank and pride,
Have laid their trappings down;
Here royalty sits side by side
With saints of small renown.
High prelates, with great lords, attend!
Men from all countries meet;
CHRISTIANS together now they bend
At their Redeemer's feet.

'Tis May in London—these the scenes,
Repeated day and night,
Avaunt! ye romping "Jack-a-greens,"
Nor mar such pure delight.
Men say, worse times are come—I trow
Truth other meed requires:
Ask you—Where's Cheapside's May-pole now?
—Where Smithfield's martyr-fires?

His lip may curl with cynic sneer,
Who thinks May's glory flown;
Thank God, one month in Britain's year
Is now Religion's own!
Thank God, that through the mighty heart,
Earth's mightiest empire knows,
The vital stream, from every part,
Thus warmly, yearly flows.

Sheffield Mercury.

Review of Books.

SACRED GEOGRAPHY AND HISTORY. For the Use of Families, Bible Classes, and Sunday-School Teachers. With Maps. By THOMAS APPLGATE, Missionary from the Bahamas. pp. 146. cloth boards.

Ward & Co., Paternoster Row.

There is no doubt, as in this little volume is observed, that a knowledge of sacred geography "would render the study of the Scriptures far more inviting and attractive." The existing ignorance on this head is a great and serious evil, calling loudly for remedy; and Mr. Applegate has done well to issue this neat, accurate and interesting compendium of information, always desirable and often absolutely needful for the student of Scripture. He has followed pretty much the course of the inspired history itself; beginning with places mentioned as being known to the ante-diluvians and the patriarchs; passing on to the scene of Israel's wanderings, Israel's home, Israel's captivities; and closing with an account of places mentioned in the New Testament. In each instance we have a plain and straight-forward summary of what is known of the former and present state of the spot in question, and of the leading epochs in its history. The maps too are beautifully executed, as well as very correct. A mass of valuable information is in fact here arranged in clear order and presented in unassuming style, and the work is worthy of high praise. Parents and teachers will find it of great service.

As an example of its nature we subjoin the account given of Patmos.

"PATMOS.

"AN island of the Archipelago, or Egean Sea, near Samos. It is extremely poor and rocky; but has a good harbour, and is twenty-five or thirty miles in circumference. The Roman government was accustomed to banish offenders to this, as well as to other islands; a punishment inflicted by the emperor Domitian, on St. John, A.D. 94, who here received his revelations to the churches of Asia (Rev. i. 9), which were published on his return to Ephesus. The chief town is in the centre of the island, five thousand feet above the level of the sea, containing two hundred houses and a convent, with a college for the education of the Greek monks, who

still pretend to show the cell or grotto where the evangelist wrote, and which they call Apocalypsis. These monastics are very ignorant and superstitious, exercising great influence over the people: scarcely a piratical vessel is without its caloyer or priest, to administer absolution to its plundering and lawless crew. The population is about three thousand. Its present name is Patmol or Patmosa."

A PILGRIMAGE TO PALESTINE, EGYPT, AND SYRIA. By MARIE-JOSEPH DE GERAME, Monk of La Trappe. In two vols. pp 353, 398. cl. bds.

Colbarn, Great Marlborough Street.

We have heard that Romanism prostrates the reasoning powers which God has given to man, and substitutes absurd credulity for well-grounded faith. We have here a living instance of it; we see the transcript of a mind in that enfeebled state. It is a humiliating thing to see an experienced man, one well acquainted with life and with the laws of testimony and of probability, believing any legend, if it be but told him by one of his own faith. Sometimes indeed our traveller adds the salvo "according to tradition;" but without any such expression of uncertainty he here declares, that he has seen the very spot, "where Christ, bearing His cross, met His mother"—where "His mother stood while the Jews were nailing Him to the cross"—where "He appeared to Mary Magdalen after His resurrection"—where "the Virgin brought forth the Saviour into the world"—where she "sat when the wise men came to worship Him"—where "the shepherds heard the voices of the angels"—"the print left in the rock by the left foot of our Saviour at the moment of rising from the earth and ascending to heaven"—the spot where Judas hung himself—where the last supper was eaten—where Lazarus the beggar lay—where the Christians met to pray during Peter's imprisonment—where the angel Gabriel came to Mary—where her husband's workshop stood—and a multitude of such things beside. All this he can believe because Romanists declare it; but when other memorable spots are shown, which are in the possession of

the Greek or Arminian Christians, he can exercise his common sense, point out "the uncertainty of the tradition," confess his "incredulity," and even say of alleged miracles—"If anything appeared to me really miraculous, it was the inconceivable stupidity of those who were their dupes."

Another particular we note in these volumes, which is also a characteristic feature in the writings of Romanists. Not to dwell upon the effeminate sentimentalism, which continually offends a vigorous mind, the moral principles exhibited are of very questionable character. There is the morality of nature—still proud in heart, though it affect humility. A criminal, who clung to life, is held up as "a base and contemptible spirit;" if he discovers deceitfulness in one who can be made serviceable to him, our monk, "instead of revealing to him all he thinks, chooses rather to affect a belief in his honesty;" and the becoming a passenger in that part of a steam vessel, which is least clean and commodious, is represented as "expiating" former indulgence of pride.

We could not pass these volumes, without protesting against the two faults, to which we have thus referred. Having done so, we cheerfully render the deserved tribute of approbation. There is a great deal of extremely interesting information here collected; and much that is quite new. In fact this traveller has had access where others have not gone; and his patient perseverance to obtain it, surpasses any we have ever met with. The state of Palestine at present is so full of interest, that every such addition to our knowledge of its condition is more than welcome; and with the two qualifications we have been obliged to make, we thank our author and commend his book to the reader, thus cautioned.

FAITH, HOPE, AND CHARITY, abiding with the Church of Christ on earth; Three Sermons, preached at Long-Acre Episcopal Chapel. By the Rev. PETER HALL, M.A. Rector of Milston, Wilts; and Minister of Tavistock Chapel, Broad Court, Drury Lane. cl. bds. pp. 102. price 2s. 6d.

Norman, Maiden Lane, Covent Garden.

THESE three sermons, preached last VOL. XII.

year by a faithful and useful minister in the metropolis on three Sabbaths when his Chapel was repairing, are published with intent to devote any profits that may arise towards completing payment for the repairs. We trust the volume will be kindly received; not merely because of this appropriation of profits, but because of its own deserts. The sermons are plain and scriptural in matter; warm-hearted and affectionate in manner. The first and last discourses treat of subjects on which none of our readers are likely to differ from the excellent author; but we hardly know whether we dare say as much for the second, though we can declare our own conviction that the views are just and scriptural. The following passages will explain our meaning: after showing that "the prospect of the Church is not *continuance in the world*," the preacher observes—

"*Secondly*, however, the prospect of the Church is *NOT departure out of the world*. Job might find alleviation for his afflictions, in remembering that there was a house appointed for all living, "where the wicked cease from troubling, and the weary are at rest." (Job iii. 17.) David might take comfort under the loss of his dear child, as he exclaimed, "I shall go to him, though he shall not return to me." (2 Sam. xii. 23.) Paul might feel, amidst the infirmities of nature, and the cares of all the churches, "I have a desire to depart, and to be with Christ which is far better." (Phil. i. 23.) And doubtless where to live is Christ, to die is gain. To such, the change from life to death is not a curse, but a blessing. Yet neither deliverance from sorrow and persecution; nor restoration to the loved and lost; no, nor even admission into the presence of the Lord Jesus, as admission now is, can be said to constitute the true and proper hope of the church. Her removal hence is an object, but not *the* object of her aspirations. It is an advancement in bliss, but not perfection. It is something, but not all. There are deficiencies in her lot, still to be supplied; and this is not the time, and that is not the place, for supplying them. Neither the church, nor the believer is entire, in the present residence of the just. The church is not all there: many of her members are still struggling through the world; and many, perhaps, are not yet born into the world. The believer himself is not all there; his spirit is gone above; but his body is

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resting in the grave. The happiness of the believer cannot be complete, while his body, redeemed and ransomed by the blood of Christ, is far away, a prey to corruption and the worm: the glory of the church cannot be full and final, while some of her members are yet unknown to her, and others known only to be pitied and lamented, as strangers in a vale of tears. But above all, the glory of Christ is not yet displayed, in the recovery of the world from the usurpation of Satan, and the establishment of the throne of judgment among the nations: and till this is done, neither the child nor the church of God can deem the hope of their calling in Christ Jesus realised.

"*Thirdly*, moreover, the prospect of the church is *not* the *amelioration of the world*, under the present order and constitution of providence. This is a great and grievous fault, to suppose that, as things now are, the world is growing, or ever will grow better; that the present dispensation will be closed by a period of millennial holiness, preparatory to the coming of the Son of Man. They who entertain such an expectation as this, are utterly misinterpreting the character of their hope, and will discover, sooner or later, that the shame of ignorance, and the grief of disappointment are by no means the worst consequences of their mistake.

It is very true, that there are times of righteousness and peace foretold in Scripture, to bless the globe which we inhabit; times when, "in the last days," (the dispensation not yet manifested, as in Hosea iii. 5., in Joel ii. 28., with Acts i. 17., in John vi. 39., xi. 24., and xii. 48., in James v. 3., and in 1 Peter i. 5.) "it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it;" (Micah iv. 1.) times when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" (Is. xi. 9.) times, when "there shall be great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever." (Rev. xi. 15.) And it is equally true, that these are the very times, with which the hope of the church stands connected and identified, in the prospect of future blessedness. But these are times, my dearly beloved, which belong not to the present dispensation. The present is the dispensation of the Spirit, commencing with the departure, and terminating with the return, of Christ. Then will follow the dispensation of the Son of Man, and the days of prosperity of which the prophets speak."

We must not prolong our extract. Mr. Hall proceeds to show, that when Christ appears, He will find the world "farther than ever departed from truth and holiness, obdurate in iniquity and ripe for judgment." And having explained what the hope of the church is *not*, he proceeds to state what it is.

Mr. Hall is well known to the Christian public as an author; and this little volume is equal to the honourable repute he enjoys in that capacity.

FACTS AND EVIDENCE RELATING TO THE OPIUM TRADE WITH CHINA. By WILLIAM STORRS FRY. pp 64. Pelham Richardson, 23, Cornhill.

THIS is a business-like pamphlet, coming from a man of business. The several questions, which are in dispute in this matter among politicians and philanthropists, are plainly stated; and the facts and evidence on each, collected in a very intelligible form, to enable the reader to form his judgment. Any one desirous to know how the case stands, and to have a brief digest of those facts and that evidence, can resort to no better source.

THE UNION HARMONIST; A Selection of Sacred music. Parts 2 and 3. Price 1s. each.

Sunday School Union, 60, Paternoster Row.

THIS publication is proceeding well. To the lovers of sacred music it will be welcome and valuable. In Part 2 we have—Messiah's Reign, Poland, Zion, Greenwich, Forgive Blest Shade, and Star of Bethlehem. In Part 3—Star of Bethlehem (continued), Hail Judea, Sanctus II, Eve's Hymn, and Trumpet.

NATIONAL CHURCH ESTABLISHMENTS EXAMINED. A Course of Lectures, delivered in London. By Ralph Wardlaw, D.D.

Ward and Co., Paternoster Row.

THESE Lectures on Church Establishments, grew out of those delivered on the same subject by Dr. Chalmers. The Committee of Deputies from the Three Denominations of Protestant Dissenters (Presbyterian, Independent, and Baptist), invited Dr. Wardlaw to reply to the "Lectures on the Establishment and Extension of National Churches," delivered by Dr. Chalmers, at the Hanover Square Rooms, in 1838. Accordingly, Dr. Wardlaw delivered it

course of Eight Lectures, at Freemasons' Hall, in April and May, 1839; and of these Lectures, which have already been published in a more expensive form, the second edition (calculated for more extensive circulation) is now before us. It is printed in double columns, in a large octavo size; and there are a hundred pages for a shilling; but cheapness has not been put in the place of every other attraction; for the paper is good, the type clear, and the whole appearance handsome. The following analysis of its contents, will give our readers a view of the ground gone over by the author:—

“Lecture I. 1. General Positions. 2. Definition and Illustration of Terms. 3. Ecclesiastical Establishments. 4. Voluntary Principle. Lecture II. 1. Legitimate Sources of Argument, and Grounds of Decision. 2. Opening of Scripture Argument. 3. Preliminary Remarks. 4. New Testament. Lecture III. 1. Scripture Argument continued. 2. Old Testament. 3. Jewish Constitution. 4. Brief Notices of other Points. 5. Answers to Objections. Lecture IV. Legitimate Province of the Civil Magistrate, in regard to Religion. Lecture V. Objects of the Voluntaries, and Means by which they seek their Attainment. Lecture VI. 1. Efficiency of the Voluntary Principle. 2. Vindication of it against Misrepresentations and Objections. Lecture VII. 1. Independence of Principles on Statistics. 2. True Value and Proper use of the latter. 3. Dr. Chalmers's Territorial System. 4. Evils of Establishments. 5. Corruptions of the Church. Lecture VIII. 1. Evils of Establishments Continued. 2. Confounding of Civil and Ecclesiastical Powers, Offences, and Penalties. 3. Destruction of the Church's Independence, as to Creed. 4. Nomination of Ministers. 5. Power of Judicatories. 6. Persecution. 7. Sources of Mutual Jealousies and Alienations among fellow-Christians. 8. Prospects. 9. Conclusion.”

At page 53, is the following well expressed and well merited tribute to the Hon. & Rev. Baptist Noel:—

“It is refreshing to turn to the language of a man, who to the faithfulness of a devoted minister of Christ, and the elegance of a classically accomplished and richly furnished mind, unites all the loveliness

of Christian charity, and all the courtesy of gentlemanly candour.”

Those who heard, or have read Dr. Chalmers's Lectures will feel peculiar interest in perusing these.

THE MYTHOLOGY OF THE ANCIENTS; a Lecture delivered at the Camden Literary and Scientific Institution. By NATHANIEL ROGERS, M.D.; Member, and formerly President, of the Hunterian Society of Edinburgh; Corresponding Member of the Medico-Chirurgical Society of Dublin.

THE Camden Institution was one, and not the least excellent, of those admirable Literary Societies, the number and diversity of which, form so pleasing a feature of the age in which we live. It was chiefly indebted for its origin and support, to a gentleman of distinguished attainments in science; joint inheritor with his no less distinguished brothers, of his father's name and talents. Around him he collected a little knot of kindred spirits, breathing the congenial atmosphere of knowledge, and catering to the intellectual wants of the neighbourhood. As in the case of religion, however, so in the case of science—the appetite for instruction, is by no means proportioned to the want of it; and after the novelty (which has great charms) had subsided, the good ignorant people, for whose benefit the society was instituted, left it to languish and die. In the latter stage of its existence, indeed, a good attendance could be secured only when the intellectual banquet was garnished with the savoury additions of cake and coffee, in the form of a “soirée.”

At this institution the lecture before us was delivered, and was noticed in our pages at that time.* We are now happy to be able to present our readers with a few extracts, in an authentic form. The first is the general introduction; which we select for the sake of the general reader:—

“I cannot enter on the subject with which we are to be engaged this evening, without congratulating the members of this excellent Institution, on the number and variety of the subjects which have successively engaged their attention. You have ranged at large, over the whole domain of literature and science; and very few are the quarters which have been left unvisited.

* See the “Evangelical Register” for July and August, 1836, volume 10, pages 292 and 333.

You have been led to the very dawn of knowledge—to the very spring and source of science, in the remotest ages of antiquity. You viewed it in its origin—a feeble, diminutive, noiseless rivulet, scarcely able to contend with the obstacles, which ignorance opposed to its course. You watched it in its progress—swelled by confluent tributary streams—gradually deepening its bed and extending its banks; till, at length, it has flowed down to our times a broad and noble river; bearing on its ample bosom the accumulated riches of successive ages.

“From the steep and rugged paths of science, you have been led to the flowery glades of literature; and instead of being disciples of Thales, and Pythagoras, and Archimedes, you were conducted to the altar of the ‘sacred nine,’ to pay homage to the shades of Milton, and Shakspeare, and Pope. Music, too, has lent its fascinations. In the examination by Mr. Baker, of the nature and varieties of the ‘concord of sweet sounds,’ you have been introduced to an acquaintance with that heavenly art, which oft, as by a magic spell, lays the troubled spirit to rest; and says to the heaving bosom—‘Be still!’ and immediately there is a great calm!

“Not a few of the mechanical arts, especially those in which, as members of a Literary Society, we are most interested, (the arts of paper-making, and printing, and type-founding, for instance,) have been clearly elucidated in the admirable practical lectures of Mr. Cowper; while the ladies have been specially regaled with a lecture on bobbin-net.

“It would be vain to attempt the whole list; to dwell on the racy and discourses of your Vice-President, Basil Montague; or the eloquent eulogium on Burke, by Mr. Fry; or the condensation of carbonic acid (one of the greatest triumphs of modern chemistry) by Mr. Cheverton; or the brilliant optical investigations of Mr. Towerly, who has demonstrated to us properties in the prismatic spectrum, at which Newton himself did not arrive; or the attractive chemical experiments of Mr. Morton; whose serious personal injury, sustained in the course of them, excited (I am sure) our warmest sympathy, and entitles him to an honourable place on the list of those, who, to a greater or less extent, have become martyrs to science.

“Your attention, on various occasions, has been drawn (by Dr. Truman) to the noblest of the Creator’s works—the human frame. The structure of some of its most interesting organs—those of the voice, for instance—has been clearly set before you as have also some of its principal functions. This is a field, rich and luxuriant as it is, which has been hitherto generally consi-

dered sacred to the professional student; and has yet been seldom trodden by the popular lecturer. There is no valid reason, however, for this exclusiveness; and for opening the way to its general cultivation the public are eminently indebted to your respected President, Dr. Birkbeck; who, ten years ago, delivered a course of lectures at the London Mechanics’ Institution, on the structure and functions of the human body. In no other department of science, can we gather proofs so abundant of creative skill; for, as it has been well observed, the little globe of the eye is more pregnant with proofs of a Divinity, than all the orbs and cycles of the firmament. The laws of Astronomy, though sublime, are simple; but in Anatomy, the number of separate and distinct parts which are brought together; the complex and crowded combination of elements, and the diversity of laws which must harmoniously meet and blend—all this gives us a still deeper and warmer impression of the exquisite skilfulness of that Great Artificer, who without an effort built a universe—

‘Whose word leaps forth at once to its effect; Who calls the things that are not—and they come!’

“In the steps of Dr. Birkbeck, Dr. Truman (ably seconded by Mr. Part and Professor Wilson) worthily trod; and in accompanying them in their investigations, you must have gathered the most valuable suggestions for the preservation of health—that greatest earthly enjoyment; without which all other enjoyments are tasteless; nor could you fail to observe the admirable arrangement to be traced in every part of the animal economy; or to admit the proofs of consummate wisdom and unrivalled skill, displayed in the formation of that miracle—man.”

—half dust, half Deity!”

From this general matter, Dr. Rogers passes, by an easy transition, to the specific object of his Lecture:—

“In our investigation of this wondrous combination of mind and matter—man, we are this evening to proceed a step farther. We are to consider the operations of the human mind in reference to a subject the most important that could engage its attention. And a lamentable history it is! In every age and country, men have had some knowledge of a Supreme Being; but the worship paid to Him has been degraded by ignorance, debased by superstition, defiled by impurity, and but too many passages of its history are traced in characters of blood.”

The Lecturer then proceeds to consider in detail, the religious systems adopted by the ancient heathen world. The following is the order pursued:—1. Antediluvians. 2. Postdiluvians. 3. Babylo-

nians. 4. Persians. 5. Arabians. 6. Egyptians. 7. Phœnicians. 8. Philistines. 9. Canaanites. 10. Medes. 11. Carthaginians. One of these divisions, comprising the Mythology of the Canaanites, was inserted in the "Evangelical Register," No. 119, Volume 11, Page 344, September 1839; and a synopsis of the whole will be found at Page 414 of Volume 11 (September 1839). The Lecture concludes with the following reflections suggested by the various details brought under review:—

"How plainly have our researches proved to us, that it was a 'vain philosophy,' and an 'affectation of science falsely so called,' which led men into error! They acquired some knowledge of the heavenly bodies; and being proud of their attainments, thought themselves at liberty to speculate and conjecture. Instead of adhering to what tradition taught them, that 'in the beginning God created the heavens and the earth,' they took the lights of heaven to be themselves (as the

apocryphal 'Book of Wisdom' says) 'the gods which govern the world.' They threw down the statue of truth from the altar of religion, and bowed down to the creations of their own depraved imagination. They extinguished the sun, and held up their glimmering tapers in His room. They 'changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.' 'Professing themselves to be wise, they became fools.'"

Melancholy, indeed, is the picture which our retrospect presents! The history of the mind's operations in this department, is but a history of its errors. Forsaking the pure light of revelation, it gave heed to fictions of its own creation; and continuing to recede farther and farther from the truth, involved itself in an inextricable maze of folly and absurdity. How forcibly does our investigation confirm the truth of the sacred declaration—"God hath made man upright; but they have sought out many inventions."

Religious Intelligence.

THE COURT.

HER Majesty and Prince Albert have attended Divine service every Sunday during the past month, and also on Good Friday; on Easter day both partook of the Sacrament of the Lord's Supper. On the two days just specified, the Court was at Windsor, and we have no account of the preacher and text; and on Sunday the 26th, the Queen and her Consort attended Divine worship only in the afternoon, when no sermon is preached.

Date.	Preacher.	Text.
April 5	Bp. of Durham.....	Heb. x. 24.
„ 12	Arbp. of Canterbury.....	Matt. xvi. 16.

CHURCH OF ENGLAND.

PROVOST OF ETON.—The Ven. Archdeacon Hodson has been appointed by the Crown to this important office. Mr. Hodson was an intimate friend of the late Rev. Charles Simeon, and preached one of the three funeral sermons at Trinity Church, Cambridge, on occasion of his death.

NEW CHURCHES.—Gransmoor, Burton Agnes (York Diocese).

Menioth, near Crewkerne (Bath and Wells Diocese), Feb. 20.

St. John's, Brighton (Chichester Diocese).

Marshwood, Dorset. March 25.

Holme Bridge (Ripon Diocese), March 28,

Farnley Tyas, near Huddersfield (Ripon Diocese). March 28. Erected and endowed by the Earl of Dartmouth.

Brinscomb, near Minchinhampton (Gloucester Diocese). April 14. Holds 500; free sittings 100. Patron, David Ricardo Esq., of Gatcomb Park.

Handsworth (Litchfield Diocese). April 22.

Stone (Litchfield Diocese). April 23.
CHURCH EXTENSION.—Petitions to Parliament, this year, up to April 3:—

For1232—Signatures 80,505.
Against36—Ditto.....3,655.

WESLEYAN.

NEW CHAPELS.—Walker, near Newcastle upon Tyne. Jan. 1.

Rourah, near Whitehaven.

Bettle Lane, near Stourbridge. February 18.

Stainland, near Halifax, March 27.
Cost £1,700. £800 subscribed; and

£266 more collected at opening. Holds 1,000.

Alton, Mar. 30. £118 subscribed towards the Cost.

Staincliffe, near Bristall. April 2. Seats 160.

SAMUEL WARREN D.C.L.—This gentleman, formerly an eminent Wesleyan minister, was on the 23rd of February ordained a deacon of the Church of England by the Bishop of Chester.

LADY HUNTINGDON'S CONNEXION

ROCHDALE.—The Rev. E. C. Lewis, late of Cheshunt College, was ordained to the work of the ministry in the late Countess of Huntingdon's Connexion on Tuesday, Oct. 15, 1839, in St. Stephen's, Rochdale, Lancashire. The Rev. Caleb Bird, of Warrington, commenced the solemn service with reading and prayer; the Rev. John Harris, of Ashbourne, delivered the introductory discourse, and proposed the usual questions; the Rev. James Bridgman, of Chester, presented the ordination prayer, accompanied with imposition of hands; the Rev. John Williams, of Chester, delivered the charge and concluded with prayer. On the following morning a public prayer meeting was held at seven o'clock; and in the evening the service re-commenced at six o'clock. The Rev. J. Langridge, from Tildsley, read and prayed, and the Rev. John Jones, of Birmingham, addressed the congregation. The Rev. W. G. Fells, from Middleton, and other ministers, read the hymns. The services were throughout well attended, and a good effect seemed to be produced.

MISCELLANEOUS.

NEW CHAPEL.—A new Independent Chapel was opened at Coxley, near Wells, on the 17th of April.

CHURCH Rates:—Contested cases:—

North Bradley Rate postponed twelve months.

Minchinhampton Ditto.

Ilkeston Rate refused.

St. Neots, Hunts Rate carried.

Lynn Ditto:

MELANCHOLY DEATH OF THE REV. J. WILLIAMS. From *The Australian* (Sydney Paper), Dec. 3.—The missionary brig Camden arrived on Saturday from the island of Arromanga (South Seas). By her, we regret to learn the melancholy death, by violence, of the Rev. J. Williams, and Mr. Harris.

The following are the particulars:—

"On the 19th of November we had communication," says our informant, "with the natives of Tanna, one of the New Hebrides. Finding them favourable to receive instruction from our teachers, we proceeded to the island of Arromanga. The whole of the island is, without one exception, a complete iron-bound coast, without the least appearance of culture. The natives are a barbarous race, quite different from those of other islands.

"Wednesday Morning, Nov. 20.—We sent the ship's boat ashore, containing Mr. Williams (Missionary), Mr. Cunningham (Vice Consul for the South Sea Islands), Captain Morgan, and Mr. Harris. Mr. Harris joined the Camden at Otaheite, for the purpose of proceeding to this port to take his passage to England, with the view of arranging his affairs there previously to returning to the Marquesas as a missionary.

"On the boat approaching the beach, we could distinctly see the natives were averse to holding any communication with us. Mr. Williams attempted to make them presents of cloth, trinkets, &c., for the purpose of gaining their esteem, but without effect. He now proposed giving up the idea of having any intercourse with the island, and Mr. Harris asked permission to leave the boat for the purpose of making another attempt. He was followed at a short distance by Captain Morgan, Mr. Cunningham and Mr. Williams. When Mr. Cunningham reached the summit of the beach, he perceived Mr. Harris running towards the boat, followed by a large party of natives, armed with spears, clubs, bows and arrows, and he fell the first victim. As soon as one knocked him down, the remainder of the party speared him through.

"When Mr. Cunningham came running to Mr. Williams, the latter turned and made for the boat, but unfortunately stopped to look a moment for Mr. Harris. He then made for the boat, and reached the water, but in the hurry stumbled and fell; when one of the natives immediately took advantage of the circumstance, and struck him four blows on the head with a club. By this time Captain Morgan and Mr. Cunningham had gained the boat and pushed off. After Mr. Williams had fallen, another party of natives, numbering between fifteen and twenty, speared him through, although our informant thinks that he was dead when they ar-

rived. The children threw stones and missiles at the corpse. Neither of the bodies could be procured, though every effort was made for that purpose; but the natives made an attack on the parties remaining in the boat, and part of one of their arrows is to be seen sticking fast in the boat of the Camden. Capt. Morgan finding it useless to remain any longer, as no hopes were entertained of getting an interview with the natives, or of procuring the bodies of the sufferers, immediately bore for Sydney direct.

"That the Mission has sustained a great loss in the death of Mr. Williams there can be no doubt, but that God will carry on the great work of evangelizing the islands of the Pacific there cannot be the least question. The missionaries and their friends ought to be, and doubtless are, prepared for catastrophes so mysterious as these."

PERSECUTION OF THE JEWS AT DAMASCUS AND RHODES. *From a letter to Messrs. Abraham Conorte and Aaron Cohen, members of the Jewish community at Constantinople*—"On Wednesday, the first of the month Adarter (5th Feb), a priest, who had lived forty years at Damascus, disappeared with his servant. This priest carried on the medical profession, and went into the houses of Catholics, Jews and Armenians, to perform vaccination. On the following day, that is to say, Thursday, some Turks and Greeks came into the Jewish quarter, affirming that they had seen the priest with his servant there the evening before. They arrested a poor Jew barber, and dragged him before the Pasha, who immediately ordered him 500 blows of a stick to be given him on the feet. As he confessed nothing, the most dreadful torments a tyrant could invent were inflicted on him. During this time the Greeks advised him to denounce the rich Jews as guilty of the crime. Torture at length drew from him the names of the seven wealthiest Jews, David Harary and his brothers, Joack, Aaron, and Joseph, Joseph Landiado, Moses Abulafia, and Moses Dekar-Luda. The barber declared they had sent for him, and promised him 300 piastres if he would sacrifice the priest, as they wanted his blood for the unleavened bread; but that he had refused, and that he did not know what had become of the priest. The Pasha full of anger and fury, sent for the seven

Jews, and had the bastinado given to them. The wretched men cried out and protested their innocence, saying, that the Jews could not even feed on the blood of animals, and much less perpetrate an act so repugnant to human nature. The Pasha would hear nothing, had them loaded with chains, and made them undergo the most severe sufferings, keeping them on their feet for fifty hours, and allowing them neither food nor sleep. He then sent for the three chief Rabbis, Jacob, Antevi, Solomon Arari, and Azaria Halfaen, and had them tortured in such a manner, that their flesh was rent asunder, demanding whether they really had used blood in their unleavened bread! To which they answered, that the Jewish proselytes would long ago have disclosed the fact if there had been any truth in it.

"The Pasha then went to the college of children, had them put in prison, and loaded with chains, and forbade their mothers to go and see them, allowing them no other food than an ounce of bread and a glass of water per day—all this in the hope that the parents, to deliver their children, would confirm the charge. A generous Jew then presented himself, and observed to the Pasha that this calumny had already been discussed by all the Powers of Europe, and that theologians had decided it to be utterly inadmissible; that besides, it was iniquitous to exercise such tyrannies merely on the confession the accused had made in the midst of tortures. The Pasha caused him to be beaten till he died under the strokes inflicted. He then visited the spot in person, with six hundred men, and caused the houses of the accused Jews to be demolished, to find dead bodies; but not having been able to discover anything, had them dragged to the palace of the Government, and thrown into a sewer. No longer able to endure these tortures, they preferred death, and confessed the truth of the calumny brought against them.

"The Governor asked them where they had put the blood of the victims; to which one of them replied, it had been put in a bottle and consigned to Moses Abalafia. The man protested the contrary; but after having received a thousand strokes of rods, without confessing, the insupportable torments inflicted upon him compelled him to say that he had put the bottle of blood

into a closet. The Governor ordered him to be carried on the shoulders of four men (he could no longer stand on his feet) that he might open the closet himself. But when he had opened it, nothing was found there but a sum of gold. On the Governor demanding where he had put the bottle, Abalafia answered, that he had shown him the gold to save himself from the effects of this calumny. The patient was again put to the torture to force him to turn Turk. An astrologer declared he had discovered that the accused were the persons who had assassinated the priest, and that the servant had been killed by Raphael Farki, Nathan Levi, Aaron Levi, Mardokai Tarki, and Ahares di Listone. The two former were immediately arrested; the others had taken flight.

"You see then, my dear friends, how justice is administered here. The banker Negri has ended by embracing Islamism, no longer being enabled to endure his torments."

Copy of an original letter, addressed by the community of Rhodes to that of Constantinople, and to the chief Rabbi.

"We hasten to inform you of the sad position in which our community has been placed, in consequence of a calumny. The facts are as follow: A Greek child, ten years of age, the son of a peasant, hanged himself, it is said, some days ago, and the Christians accused us of having sacrificed him. The European Consuls assembled to demand an investigation of the affair, and went in a body, with the exception of the Austrian Consul, to the Pasha, to demand that the proceedings should be left to them, which was granted. They then called before them two Greek women from the environs of the town, who declared that some Jews had gone on Tuesday from the villages to the town, and one of them had been followed by a Greek child. The Consuls immediately called this Jew before them and questioned him. He replied, that he would prove by witnesses that he had spent Tuesday in his own village, and had not come into town until Wednesday. He added, that even if the child had come into town at the same time as the Jews, this fact could not testify against them, as they were on the public road. These reasons, however, were not admitted by the Consuls. The accused was thrown in chains, and unheard-of

torments was inflicted upon him. The bastinado was given him; his nostrils were pierced with iron wire, heated bones were placed on his head, and a very heavy stone on his heart—tortures which reduced the victim to the last extremity. At the same time, they sought to extort confessions from him, and said to him, 'If you only stole the Greek boy to deliver him to the chief rabbi, say so plainly, if you wish to save your life.' Their intention was to involve our rabbi and the whole community in the accusation. However, the unhappy Jew, in the midst of his torments, implored death, and was always answered by exhortations to confess his pretended crime. Overcome by torments which a human body cannot support, the victim suffered calumnies to be extorted from him against several Jews, most of whom had for some time been absent from Rhodes. Those who could be found were arrested, and also tortured to make them confess that they had delivered the child to the chief rabbi, or the head of the Jewish community. Seven persons are in a dangerous state in consequence of these tortures. To crown our misery, the Ghetto has been closed and surrounded with guards, in such a manner that no one can go out and learn the fate of the prisoners. A fact, which I think it my duty to tell you, is, that during this time, as no Christian, that is to say, Greek, can enter the Jewish street, they walk continually round the Ghetto, in order to find means of throwing a Turkish or Greek dead body into some court, and then getting it taken from thence by the Government, to form a basis for their calumny."

POCKET DIARY; with Life and Annuity Tables of THE NATIONAL ENDOWMENT AND ASSURANCE SOCIETY, Arthur Street West, London Bridge.

This is an almanac for the year, small enough for the waistcoat pocket; and with it a collection of useful life and annuity tables—useful in many ways. It is neither uninteresting nor unprofitable, to note the periods at which the span of human life is oftentimes snapped asunder; and it is well to be reminded of those noble institutions of modern times, by which a parent may avoid entailing (by his untimely death) years of anxiety and sorrow upon those whom he most loves. The particular Society above named (as we perceive from these tables) not only alleviates this bereavement by Life Insurance, but grants annuities to commence in old age, and portions payable to children at maturity; and it offers some advantages of convenient option as to the nature of the annual payments to it, greater than we think can be met with at other Offices.



Engraved by P. Wilson, from an Original Painting.

REV^d JOHN HYATT,
^{LATE}
*Minister of the Tabernacle,
& Tottenham Court Chapel,
London.*

THE EVANGELICAL REGISTER.



JUNE, 1840.

PRACTICAL DIVINITY.

ESSAY VI.

ON THE PRIVILEGES OF PENITENT BELIEVERS.

"Faith adds new charms to earthly bliss,
And saves me from its snares ;
Its aid in every duty brings,
And softens all my cares ;
"Extinguishes the thirst of sin,
And lights the sacred fire
Of love to God, and heavenly things,
And feeds the pure desire.
"The wounded conscience knows its power
The healing balm to give ;
That balm the saddest heart can cheer,
And make the dying live.
"Wide it unveils celestial worlds,
Where deathless pleasures reign,
And bids me seek my portion there,
Nor bids me seek in vain ;
"Shows me the precious promise seal'd
With the Redeemer's blood,
And helps my feeble hope to rest
Upon a faithful God."—D. TURNER.

THE last essay in this series brought under our consideration the immediate consequences of regeneration ; namely, repentance towards God, and faith in our Lord Jesus Christ ; which are frequently insisted on and required in the Gospel. These requirements are just and good ; they are complied with by the regenerate, and the regenerate alone ; who are endowed with the grace of faith, and enriched with the gift of repentance. They believe and repent, and are justly termed believers. To the consideration of their privileges as believers, or the happy results of faith to the sincere followers of Christ, this paper is devoted. Faith, which differs from reason, rises superior to it, and also to the senses. It excels them in the prospects it unfolds, the knowledge it imparts, and the privileges with which it presents the soul. By means of reason and the senses, the soul sees, examines, and

converses with a visible and material world ; but by means of faith she discovers, explores, examines and communes with a world the unbeliever does not realize—a world that is spiritual in its nature, eternal in duration. By means of reason and the senses she uses and enjoys the blessings of nature ; but by means of faith she appropriates and enjoys the blessings of grace. These blessings are numerous and diversified. The fruits of faith hang pendant in clusters more rich and beautiful than the product of the vine. Rich is the possessor of saving faith.

1. He is forgiven. One of the fruits of faith and penitence is the enjoyment of pardon. The worth of forgiveness is estimated by the trembling penitent, at more than tongue can tell ; he would not part with pardon, for the whole world. He rejoices in the heart-cheering truth, that believers are graciously pardoned by our glorified Redeemer. Convinced by the Holy Spirit of sin, burdened with the transgressions of past years, which conscience reviewed with feelings of sorrow and remorse, he appeared vile in his own eyes ; shame and confusion covered his face, and anguish wrung his heart. His former friends could not soothe, neither could his kindred remove his grief. The sounds of music or of mirth could not charm, and neither the pursuits of business ; nor the pleasures of life could not divert his soul. Backward he looked with grief, and forward with dismay ; death and judgment were appalling, and eternity was dreadful. The voice of mercy fell on his anxious ear. She proclaimed in strains of sacred melody pardon through the blood of Christ to every penitent believer. Pointing to Calvary, she summed up the declarations of eternal truth, and said, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins"—(Acts x. 43). And "Him hath God exalted with His right hand to be a Prince and Saviour ; for to give repentance to Israel, and forgiveness of sins."—(Acts v. 31). Encouraged by these gracious declarations, his fervent prayer and earnest cries rose above the clouds, pierced the heavenly state, and gained the ear of compassionate love. His mind was tranquillised, and pardon was enjoyed. And this is the heritage of all true penitents. "We have redemption through His blood ; the forgiveness of sins."—(Eph. i. 7.)

"Jesus gives us true repentance,
By His Spirit sent from heaven ;
Jesus whispers this sweet sentence,
'Son, thy sins are all forgiven ;'
Faith He gives us to believe it,
Grateful hearts His love to prize."

2. He is justified. Justification, although connected with, may be distinguished from pardon. Pardon absolves from guilt and frees from punishment ; but justification clothes the sinner with righteousness, and presents him with a title to eternal joy. It is opposed to condemnation, and may be called the freedom of a sinner from the guilt, condemnation, and punishment of sin, through the imputation of Christ's righteousness to him as a believer. It is the "blessedness of the man to whom God imputeth righteousness, without works" that have merited acquittal from the charge of law and justice. And "blessed are they whose iniquities are forgiven, and whose sins are covered."—(Rom. iv. 7.) They are free from condemnation. This is the privilege of every true believer. "Christ is the end of the law for righteousness to every one that believeth—(Rom. x. 4) ; and "by Him all that believe *are* (not are about to be, but *are*) justified from all things from which ye could not be justified by the law of Moses."—(Acts xiii. 39.) "There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." An aged and venerable minister of Lady Huntingdon's Connexion thus addresses his soul—"Here, here, my soul, is a theme for unbounded and eternal joy. All thy crimes once registered in the court of heaven, are now blotted out of the book of remembrance. Thou art no longer a convict at the bar of God, but righteous. The heaven was black with clouds and tempests ; but thine eye shall be clearer than the noon day ; thou shalt shine forth ; thou shalt be as the morning. In God there are blessings countless as the beauteous drops of orient dew ; blessings to be enjoyed by the many thousands of Israel, who are multitudinous as the stars of the sky, and innumerable as the sands of the sea shore. This is the seed

of hope, and this the harvest of joy. Now, God has cast our sins into the depth of the sea; now, high as the heaven is above the earth, so great is His mercy toward them that fear Him; even now, as far as the East is from the West, so far hath He removed our transgressions from us. And in that day when the thunders of God shall shake the pillars of the earth, and His lightning shall lighten the earth—when the mountains shall see God and tremble—when the deep shall utter his voice and lift up his hands on high—when the sun and moon shall stand still in their habitations—when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, and time shall be no longer—then, my soul, thou shalt prove the kindness and love of God thy Saviour; then shalt thou find that the mercy of the Lord endureth for ever; then shalt thou celebrate the high praises of that mercy, which is from everlasting to everlasting.” This is the experience of those who take God at His word—who believe in Jesus—and know that believers are justified now. They do not look to the law, but to the Saviour of believers.

“In vain we ask God’s righteous law
To justify us now,
‘Since to convince and to condemn
Is all the law can do.
Jesus, how glorious is Thy grace!
When in Thy name we trust,
Our faith receives a righteousness
That makes the sinner just.”

3. They enjoy peace with God and access to God as adopted children.

Justification as it liberates the believer from the curse of the law and the condemnation he has merited by his transgressions, tends to remove all fear and diffuses peace throughout the soul. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”—(Romans v. 1). This is not all; we realise that God is our reconciled Father and that we are His children, and celebrate His paternal kindness with grateful hearts. “He hath not dealt with us after our sins, nor rewarded us according to our iniquities; for as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the East is from the West, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him.” This is the language of such of His people as realise their privileges; and did we all walk closely and humbly with our God, would be the language of us all; for we are “all the children of God by faith in Christ Jesus.” This is the frame of mind in which communion with God is enjoyed; this is the frame in which we draw near to the most High with boldness. A consciousness of being forgiven and freely justified from all things, as well as a knowledge of our adoption into the family of God, and completeness of God, produces that state of mind, in which the sons of men can enjoy nearness to God in Christ Jesus. “In whom we have boldness and access with confidence, by the faith of Him”—(Eph. iii. 12). There we offer the “prayer of faith”—(James v. 15); which is effectual with and acceptable to God.

“Grace, like an uncorrupted seed
Abides and reigns within;
Immortal principles forbid
The sons of God to sin.

“Not by the terrors of a slave,
Do they perform His will;
But with the noblest powers they have,
His sweet commands fulfil.

“They find access at every hour
To God within the veil;
Hence they derive a quick’ning power,
And joys that never fail.

“O happy souls! O glorious state
Of overflowing grace!
To dwell so near their Father’s seat
And see His lovely face.”

4 Faith produces purity of heart in the believer; constrains him to live a godly life.

Paul was sent to the Gentiles, to "open their eyes, and to turn them from the power of darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and *inheritance among them which are sanctified by faith.*" Thus faith is of an active nature, its tendency is to sanctify the soul. Faith is compared in Scripture to an eye; it is the eye of understanding, and by it "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." The eye is an inlet direct to the soul. What we see, affects our hearts. Were we to go a distance from our habitations, and to see in our way a great sufferer, one whose agonies were great, it would greatly affect our minds; were we informed that the sufferer was enduring all his affliction in consequence of some misconduct of ours, and were we further informed, that he was not only suffering through us, but to prevent our suffering, we should be still more affected, and the question we should revolve in our minds would be this, How shall we show our gratitude to so kind, so compassionate and so disinterested a friend?

The transition to Christ our Friend is easy. He is the sufferer; He suffered for us; He suffered to prevent our being punished for our sins. It was for this He agonized, and bleeding died the death of the cross. By faith, we see Him bathed in a bloody sweat, and yet resigned; we see the traitor come and betray Him with a kiss into the hands of those, who bind Him and lead Him away "as a lamb to the slaughter." By faith, we see Him buffeted, spit upon and derided, rejected by the people and consigned to the cross. By faith, we see Him crowned with thorns, lacerated with a Roman scourge and nailed to the cross. The bleeding victim is the object of public scorn. Trembling has seized His limbs; a pallid hue has overspread His cheeks, the heart-chilling hand of death presses heavily upon Him. The presence of the Father is withheld, and He is about to die for our transgressions. He is shedding His blood for our salvation. Faith sees, and faith feels this. Faith makes the believer mourn over and depart from sin; and faith cries out, "Lord, what wouldst Thou have me to do?" The reply is, "If ye love Me, keep My commandments." Thus God is "purifying our hearts by faith"—(Acts xv. 9). Thus the Saviour fulfils His promise in our experience, "I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon Me whom they have pierced, and they shall mourn"—(Zech. xii. 10). Faith sees a suffering Jesus; mourns over, confesses, and forsakes sin, and stimulated by love, lives in the commandments of Christ. Thus faith produces a life of holy obedience. In the days of the apostles it was so influential among the priests, that we read, "A great company of the priests were obedient unto the faith"—(Acts vi. 7). And the Gospel is now "made known to all nations for the obedience of faith"—(Rom. xvi. 26). True faith is productive of good works. It is the root from which the tree of holy obedience springs. And as "faith without works is dead"—(James ii. 17, 26)—let us cherish the faith which worketh by love—(Galatians v. 6).

"Tis faith that changes all the heart;
 'Tis faith that works by love;
 That bids all sinful joys depart
 And lifts the thoughts above."

5. Faith enables the believer to maintain the Christian warfare.

The Christian life is a military life, and the Christian is a soldier; a soldier called to "fight the good fight of faith," "to lay hold on eternal life," and to maintain a good profession, already made before many witnesses. As a soldier, he is surrounded by enemies; and his enemies are numerous, cruel and implacable; visible and invisible; all fighting under the banner of the prince of darkness against his soul. Hence he must be temperate and watchful, and fight in faith. "Be sober, be vigilant, for your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

—(1 Peter v. 8, 9). A victorious soldier, that now wears the crown of victory and enjoys the heavenly rest—one who wrote in view of approaching martyrdom to a younger warrior in the sacred army—to encourage him to watch in all things, to endure afflictions and make full proof of his ministry, (for he was about to be offered and the time of his departure drew near), added “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing”—(2 Timothy iv. 7, 8). Were this victorious soldier present, and were we to question him as to the cause of his victory, he would say, as he said when upon earth, “I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me”—(Galatians ii. 20); and you must be strong in the Lord, while clad in the panoply of God and shielded by faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

“’Tis faith, that conquers death and hell,
By a celestial power;
This is the grace that shall prevail
In the decisive hour.”

6. Faith enables the believer to enjoy the Divine presence.

Christians do not in the present day cherish those ardent desires, which the servants of God in ancient times expressed for the enjoyment of the Divine presence. They do not desire to bask in the light of the Divine countenance, or to see His goings in the sanctuary. Our flesh and our heart do not cry out for God—because we walk too much by sight, and too little by faith. It is faith that makes Christ valuable; “Unto you that believe, He is precious.” It is faith that prepares a dwelling for Him in the soul. We must be strengthened in our inner man, that Christ may dwell in our hearts by faith—(Eph. iii. 17)—reigning in, and ruling over, every feeling and every desire. It is faith that enthrones Christ in the affections of the soul; enables us to open our hearts to God to enjoy His presence and receive His blessing. Those who live by faith, not only have access to God, but their fellowship is with the Father and with His Son Jesus Christ. He manifests Himself unto them as He does not unto the world. O Lord, revive and invigorate our faith.

“Awake, O heavenly wind; and come,
Blow on this garden of perfume.
Spirit Divine! descend and breathe
A gracious gale on plants beneath.
Make our best spices flow abroad
To entertain our Saviour God;
And faith and love and joy appear,
And every grace be active here.”

7. By faith the believer is enabled to rejoice in prospect of eternal felicity.

Believers are regenerated children of God. They are pardoned, justified, and adopted; this constitutes them heirs of God. The inheritance of the saints in light—that inheritance which is incorruptible, undefiled, and unfading—is theirs by virtue of their union to Christ. So reasons the apostle—(Rom. viii. 16, 17). “The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.” This faith realises; and however severely the Christian may be tried, the prospect cheers the heart of the believer. It is the “joy of faith”—(Phil. i. 25)—that all its trials end with mortality. And he glorifies God in the fires of tribulation, saying, “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power

of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen (by mortal eyes) ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls"—(1 Pet. i. 3—9).

"Faith, rising upward, points her view
To regions in the skies;
There lovelier scenes than Eden knew,
In bright perspective rise.
"Oh! if this heaven-born grace were mine,
Would not my spirit soar;
Transported gaze on joys Divine,
And cleave to earth no more?
"If in my heart true faith appears,
How weak the sacred ray!
Feebly aspiring, press'd with fears,
Almost it dies away.
"O Thou, from whose Almighty breath
It first began to rise;
Purge off these mists, these dregs of earth,
And bid it reach the skies.
"Let this weak erring mind no more
On earth bewilder'd rove;
But with celestial ardour soar,
To endless joys above.

Matlock, Bath.

F. PERKINS.

ECCLESIASTICAL HISTORY.

ON THE EVENTS OF THE SECOND CENTURY.

(Continued from page 176.)

AT the commencement of the second century, the Christian religion was extending through large and populous districts of Europe, Asia, and Africa. It obtained a footing, not only in cities, but in rural districts. The churches in the larger towns and capitals of different countries were all under the pastoral care of bishops, eminent for piety, whom they had chosen and requested to discharge the duties of the sacred ministry: for at this time no system of Christianity was by law established, and the churches of Christ were not compelled to receive pastors without proving them, or to retain them, if unsuitable: but when they as a body received not only protection but support also for their ministers from the state, then were they deprived of the liberty in which the body of Christ should have stood fast. Notwithstanding the church was unsupported, unpatronised, and unprotected by the state—nay, notwithstanding she was persecuted by the state, and torn by a variety of heresies—she maintained her ground against the powers of darkness, and her character for purity and devotedness to God. She not only maintained her ground, but increased and flourished to a surprising extent. This period was a period of activity and exertion.

Pantænus, the principal of the Alexandrine school, is reputed to have preached the Gospel in the East Indies; but probably it was to certain Jews resident in

Arabia the happy, to whom Bartholomew in the preceding century had imparted the knowledge of Christ, and with whom he had left a copy of St. Matthew's Gospel in their own tongue. Jerome says, Pantænus found among this people the Gospel of St. Matthew, which they had received from Bartholomew, their first teacher.

It is very probable, says Mosheim, that the light of Christianity may have reached Transalpine Gaul, now called France, before the conclusion of the apostolic age, either by the ministry of the apostles themselves, or their immediate successors. But we have no records that mention with certainty the establishment of Christian churches in this part of Europe before the second century. Pothinus, a man of exemplary piety and zeal, set out from Asia in company with Irenæus and others, and laboured in the Christian cause with such success among the Gauls, that churches were established at Lyons and Vienna, of which Pothinus himself was the first bishop. From France the passage of the Gospel into Britain was easy. Although there is no authentic and clear account left of the progress of the Gospel, it is evident that it extended far and near, and overspread the greater portion of the globe. The persecutions that raged—the labours of itinerating and settled pastors in preaching, catechising, and administering the ordinances of the Gospel—their contentions with heretics within and opponents without the church—deprived them of the means and leisure necessary, if they had entertained the thought of transmitting to posterity a circumstantial history of the progress of Christianity. Such history of the progress of the Gospel would have been interesting and instructive. But not more cheering, than the fact of Christianity widely spreading in her victorious career over the whole world. Pliny, in the letter recited in this essay,* speaks of the extended influence of the Gospel. Tertullian in his Apology, addressing himself to the Roman governors in behalf of the Christians, assures them—"That though Christians be as strangers of no long standing, yet they had filled all places of their dominions, their cities, islands, castles, corporations, councils, armies, tribes, the palace, senate, and courts of judicature; only they left the heathens to their temples. They are fit and ready to war, though they yield themselves to be killed for their religion. Had they a mind to revenge themselves, their numbers were great enough to appear in open arms, having a party not in this or that province, but in all quarters of the world. Nay, should they all but agree to retire out of the Roman empire, what a loss would there be of so many subjects! The world would be amazed at the solitude which would ensue upon it, and you would have more enemies than friends; whereas now your enemies are fewer because of the multitude of Christians, almost all your subjects and best citizens consisting of Christians." The same author, in a letter to Scapula, then persecuting Christians, desires him to consider—"if he went on with his persecution, what he would do with those many thousands, both of men and women, of every rank and age, that would readily offer themselves? What fires or swords must he have to dispatch them? Carthage itself must be decimated, his own friends and acquaintances, the principal men and matrons in the city will suffer, if you spare not us, spare yourself, spare Carthage, have pity on the province." This Tertullian, above cited, gives a longer account when writing against the Jews. "Their sound," says he, "went through all the earth (speaking of the apostles). In whom, but in Christ, who is now come, have all these nations believed? Even Parthians, Medes, Elamites, the inhabitants of Mesopotamia, Armenia, Phrygia, Capadocia, Pontus, Asia, and Pamphylia; those who dwell in Egypt and the regions of Africa, which is beyond Cyrene; strangers and denizens at Rome, Jews at Jerusalem, and the rest of the nations: as also many of the Getuli, many borders of the Moors, the utmost bounds of Spain, divers nations in Gaul, and places of Britain inaccessible to the Roman armies—have yielded obedience to Christ. And also the Samaritans, the Dacians, the Germans, the Scythians, with many obscure countries and provinces, islands and places unknown to us, which (says he) I cannot reckon up; in all which the name of Christ reigns, because He is now come, before whom the gates of all cities are set

* See former part, in May number.

open, and bars of iron are snapped asunder; that is, their hearts once possessed by the devil, are opened by faith in Him."

Justin Martyr* tells Trypho the Jew, "that however they might boast of the universality of their religion, there were many nations and places in the world where they nor it ever came: whereas there was no part of mankind, whether Greeks or Barbarians, or by what name soever they be called, even the most rude and unpolished nations, where prayers and thanksgivings were not made to the great Creator of the world in the name of the crucified Jesus."

Irenæus in his book against heresies says, "This preaching of the Gospel, and this faith the church scattered up and down, the whole world maintains, as inhabiting one house, and believes it with one heart and soul, teaches and preaches it as with one mouth; for though there be different languages in the world, that doctrine that has been delivered to the church is but one and the same. The churches which are founded in Germany do not believe otherwise than those in Spain, France, Egypt, and Lybia, as well as those in the middle of the world." And Arnobius says in his book against the Gentiles, "We may enumerate these things done in India, among the Persians and the Medes; and also in Arabia, Egypt, Asia, Syria, Galatia, Cappadocia; among the Parthians, Phrygians, in Achaia, Macedonia, and Epirus, and in all isles and provinces that the rising or setting sun shines upon; even at Rome itself, the empress of all; where men educated in king Numa's arts and ancient superstitions, have forsaken the same and heartily embraced the truth of the Christian religion."

The activity of the Christian church was displayed by the pen as well as in preaching. They combated with such of the Pagan philosophers as distinguished themselves by writing against the Gospel and its adherents. Origen refuted Celsus the Epicurean; Minutius Felix refuted Julius Fronto; Justin Martyr was opposed to Lucian the Sophist, and Crescens a Cynic philosopher. They also defended themselves against, and attacked the Jews. Origen and Tertullian distinguished themselves in this part of the Christian warfare. Quadratus of Athens, and Aristides, once a philosopher in that city, dedicated each an apology to the emperor Adrian. Justin the martyr wrote two apologies; the first to Antoninus Pius; the next to Marcus Antoninus and the senate; Athenagorus presented his apology to him, and to Aurelius Commodus. Melito of Sardis, Appollinaris of Hierapolis in Asia, Theophilus of Antioch, Tatian, the Syrian Miltiades, Tertullian, and others, wrote ably and powerfully in behalf of the church of God.

The Scriptures were not neglected. Origen was, for many years principal of the Alexandrian school. Besides his reply (written in eight books) to an infidel work published by Celsus, a heathen philosopher, &c. he wrote a great number of homilies and expository works on the sacred volume. His Hexapla, or Bible, composed in six columns, is his chief production. It contains the Hebrew text, and the Hebrew in Greek characters "in parallel columns" with four Greek versions. He wrote in Greek; but the greater part of his works exist only in a Latin translation, by Rufinus, who, it is supposed by some, has taken great liberties with them. Should he be justly chargeable with many errors imputed to Origen, it will not clear this father from many mistakes, and much that is inconsistent,† although Eusebius celebrates his piety, virtues, and industry. Clemens, one of the teachers of the same school, wrote a commentary on the canonical epistle, and explained a great part of the sacred volume in his Hypotyposes, which have been lost in the lapse of ages; together with an exposition of the Apocalypse by Justin Martyr; but Tatian wrote a harmony of the Gospel, which is now extant. Pantænus enriched the church with a version of the sacred writings. Theophilus of Antioch made an exposition of the four Gospels, and published a commentary on the Proverbs, all which, together with many other writings, are lost in the ruins of time.

Morality or Ethics were not overlooked "The principal points of morality, (says Mosheim) were treated by Justin Martyr; or at least, by the writer of the epistle to

* Dial. cum. Tryshone.

† See a life of Origen, published by the Tract Society; to which Society it is hoped we shall be indebted for accounts of some others of the fathers.

Zeno and Seranus, which is to be found among the works of that celebrated author. Many other writers confined themselves to particular branches of the moral system which they handled with much attention and zeal. Thus Clemens of Alexandria wrote several treatises concerning calumny, patience, continence and other virtues, which discourses have not reached our times. Those of Tertullian upon chastity, upon flight in time of persecution, as also upon fasting, shows, female ornaments, and prayer, have survived the waste of time, and might be read with much fruit were the style in which they are written less laboured and difficult, and the spirit they breathe, less melancholy and morose." Divinity does not appear to have been handled in a systematic manner. Melito, who is the first writer that has given us a catalogue of the books of the Old Testament, wrote treatises on faith, the church, truth, the creation, &c. ; but whether they were of a systematic character or not, cannot be satisfactorily ascertained ; probably they resembled the writings of the apostolic fathers, such as the epistles of Ignatius, to whom seven are ascribed, and of Polycarp to the church at Philippi. The English reader may find them bound up with other fabulous matter in Hone's Apocryphal New Testament. The epistle ascribed to Barnabas and the shepherd of Hermas, belongs to this age. Thus this period was a period of activity and exertion, and of conquest and triumph, as well as of conflict and suffering. It was also a period of defection and apostacy. Heresies numerous and destructive divided and distracted the church herself; ceremonies were multiplied, and distinctions made in the sacred ministry. "After the second overthrow" (says the venerable John Brown, of Haddington) "of the Jewish nation by Adrian, about A.D. 134, too many of the rulers of the Christian church, ambitious of dignity and wealth, gave out that they succeeded to the dignities of the Jewish priesthood, now quite abolished, the bishops to the high priest, the presbyters to the priest, and the deacons to the Levites; and sometimes ascribed Jewish names to their respective officers. However undesigned this might be at the first, it gradually operated towards the establishment of the Papal power over the Christian Church. Bishops were now distinguished from presbyters at least in name, but no bishop appears as yet to have governed more Christian congregations than one."* Pride led them to call their places of public worship *temples*, the table at the Lord's supper the *altar*, the supper itself a *sacrifice*; the church officers high priests, priests and Levites. "This," says John Brown, "was afterwards improved by these officers to found pretences to sacred vestments, and claims to tithes, first-fruits, and the like." Disputes were held respecting Easter. Fasts were observed on Wednesdays and Fridays; the former as the day on which Christ was betrayed, and the latter as the day on which He was crucified. Baptism was performed chiefly at Whitsuntide and Easter; the sacrament of the Lord's supper was observed on Sundays, and after celebration, a part of the consecrated bread and wine was carried to sick or absent members of the church, as a testimony of fraternal love sent to them by the whole society,† This practice, whether we commend or blame it, proves that open communion did not exist at that time.

Ignorance, together with attachment to Judaism and to the ancient systems of philosophy, especially the oriental, occasioned much dispute and produced swarms of heretics. Among the Judaizing heretics were the Nazarenes, who observed the Mosaic rites; they allowed Jesus to have been born of a pure virgin, and to have been in a certain manner united to the Divine nature. And the Ebionites, so called from their leader or their poverty, who declined further from the truth than the Nazarenes, viewing our Lord as an excellent character, but only human. They denied the atonement, and sought justification by their own works. The Gnostics did the church great injury, and gave rise to various sects, with whose tenets and distinctions those who desire to be acquainted must consult the writings of ecclesiastical historians. They debased and corrupted the truth of revelation by an admixture of oriental philosophy, and in general agreed that this world was governed by two principles, the one good, and the other evil. They appear to have rejected both the proper Deity and true humanity of Christ.

* John Brown's Gen. Hist. of the Christian Church, Cent. 2. Section 3.

† Mosheim, Cent. 2, Chap. 4.

The Nicolaitanes were licentious, and the Montanists austere characters. The Montanists were a sect founded by Montanus. He enjoined severe fasting and prayer, and inculcated a system of rigid morality, assuming the character of the Paraclete or Comforter, and giving out that he was sent to perfect the system of morals taught by our Lord. He thought our Lord and His apostles made, in their precepts, many allowances to the infirmities of those living when they existed among men; and wished men to think that he was sent to correct and perfect their system.

The causes of these evils are apparent; when printing was unknown, and every copy of the Scriptures was written, the number of copies in circulation was comparatively few. The price of a copy was too great for the people (even if they could have read it), for them to purchase it. A copy, in many instances, served both people and preacher. Other books on divinity would be few in number, and some of them would contain much of the oriental philosophy, or Jewish traditions. But with all those evils, the church stood out from the world, repelled calumny, excommunicated heretics, adhered to, and boldly maintained the cause of the Gospel; dying by thousands most cheerfully in its defence.

Matlock, Bath.

F. PERKINS.

THE SECOND COMING OF CHRIST.

BY DR. CHALMERS.

THE *ultimate* design of the Gospel economy, is not to *justify*, but to *sanctify* men. It is to evolve a new moral harmony out of the chaos of our present world; and then only do Christ's word and doctrine "prosper" unto that for which they have been "sent,"* when the disciples thereof become "thoroughly furnished unto all good works."† It is when He succeeds in making you holy and obedient creatures, that He sees in you "of the travail of His soul, and is satisfied."‡ The same eye which gazed with delight on the "lilies of the field,"§ perceives with a higher delight the efflorescence of heaven's graces on your character. The great object of His administration, is to form and to beautify a moral landscape, in the midst of which He might everlastingly rejoice; and, for this purpose, He would train and transform you into "trees of righteousness;"|| which, though now rooted in the soil and sediment of the world, may at length become meet for being transplanted into the paradise of God. Now it is by acts of heavenly obedience, that you promote this heavenly vegetation. It is by the *doings* of the *hand* on the side of virtue, that you strengthen and confirm still more the *desires* of the *heart* after it. It is by the busy *conduct* of the disciple, that a reflex influence is sent back upon the disciple's *character*; and all those principles which enter into the formation of it, are fixed more tenaciously than before; and so by the readier humanity, and the stricter temperance, and the profounder humility, and the godlier watchfulness and soberness and fear of every day, do you rise from one degree of grace unto another, and carry onward that great object of sanctification, upon which the heart of your Redeemer, if not *solely*, is *supremely* set.

Thus it is, that by "the things done in the body,"¶ you will be judged in the great day of reckoning. It is upon these, that our Saviour will demonstrate you to be His own. As the "tree is known by its fruit,"** so by your deeds He will make known to the august assembly of men and angels that you are of His "husbandry,"†† and fit for being removed into His Father's vineyard in heaven. It is worthy of observation, that, on the sentence being declared, it will be said that you are His, not inasmuch as you have *believed*, nor inasmuch as you have *desired*, but "inasmuch as you have *done*."‡‡ Your *destiny* will be made to hang upon your

* Isaiah liv. 11.

+ 2 Timothy iii. 17.

† Isaiah liii. 11.

§ Matthew vi. 28.

|| Isaiah lxi. 3.

¶ 2 Corinthians v. 10.

** Luke vi. 44.

†† 1 Corinthians iii. 9.

‡‡ Matthew xxv. 40.

doings; as being, in truth, the best vouchers, both for the feelings of your heart, and for the faith of your understanding. And we bid you think, therefore, of the busy interest and regard wherewith your Judge in heaven is now looking on; and of the book of record and remembrance,* which is now before Him; and of the materials which He is now gathering from your each day's history for the examinations and judgments of a future day. He is now on that post of observation, whither He has ascended for a season, and whence He describes the whole line of your history in the world. But that season will come to a close; and then there will ensue another great movement in God's administration. He who was "seen go into heaven,"† will again come down from heaven; and will be met, in living array, by the men of all generations. He will come fraught with the archives of your present history; and now your vigilant and unerring Witness, He will then be your impartial Judge. Do you live under an affecting sense of these plain but all-important realities? Do you ever once think of Christ's eye being upon you? Do you ever once think of His judgment awaiting you? Do these enter at all as elements into your deliberation? And is it possible, that you can stand with acceptance before Him *then*, if *now* the general habit of your mind be that of listless unconcern, either at the cognizance which He takes of you at present, or at the reckoning which He will have with you in future; braving alike the omniscience of His present regards, and the justice and certainty of His coming retributions?

We would have you put it to your consciences, whether you indeed lie under a real and practical sense of the economy which has been set up at this period of the world; whether you conform to the spirit and character of God's existing administration—whether, while the Judge at His right hand is bending over you and marking all your ways, you, at the same time, feel and move as if an eye from heaven were looking on; or whether, as if disjoined from all relationship with all that is above, or as if the planet you occupy had drifted away beyond the cognizance of the upper world, the whole style of your history upon earth is just what it would have been though the ascended Jesus had taken His eternal leave, and, on quitting the abodes of humanity, had quitted all superintendence of our concerns? But He has *not* so quitted us; He still keeps a hold of our species. Instead of having left us for ever, He is to come again, and to have a visible meeting with each and with all of the members of the human family; and however He may now stand concealed from mortal view in the remoteness and mystery of the place to which He has gone, the time is coming when "every eye shall see Him;"‡ and the gaze of a world shall be turned towards Him, as He approaches the judgment-seat, fraught with the materials of a solemn examination; and which materials He is now gathering from the doings of your present day, and of your past yesterday, and of your future morrow; thereby stamping an eternal importance on all the passages of your familiar history, and giving to the hourly details of your business in life a bearing on your destiny for ever. And tell me, ye men who, from Sabbath to Sabbath, breathe no other air than that of irreligion, and who, if you *do* go to church, receive only a passing emotion, which, like the glow of sentiment or of poetry, soon vanishes away; tell me how it is possible you can escape the frown and the condemnation and the awful penalty, when the whole habit of your existence is thus at utter variance with the realities of your state, and when you shall have passed along from your infancy to your grave, as recklessly as if there were to be no resurrection, no trial, no fearfulness beyond death, no life that can feel, or suffer, or be the subject of wrath and anguish and tribulation through eternity?"§

* Malachi iii. 16.

† Acts i. 11.

‡ Revelation i. 7.

§ This is intended as a sequel to the paper from Dr. Chalmers's pen on the First Coming of Christ, inserted in our last Number, at page 135 of the present Volume ("Evangelical Register, No. 126, April 1840). See Dr. Chalmers's Works, Volume 10, pages 168 to 172.

Worthies of the English Church.

No. V.

JOHN JEWEL, BISHOP.

WE learn from Holy Scripture and ecclesiastical history, that it was the will of God, that the church should owe its birth to the cross, its glory to ignominy, its light to the darkness of error, its progress to the attacks of enemies, and its stability to losses and disasters. Hence we find that the destruction which Satan meditated against it in its infancy, was made the means of extending it more widely: so true is it, that the course of religion is guided through the world far otherwise than human conjecture determines. And surely it will be found on examination, that among all the branches of the "holy church throughout the world," the English part of it has sufficient notes and marks, in her ancient descent, unbroken continuance, and agreement in doctrine with primitive times, whereby to claim the love and veneration of all Christendom. She is now fulfilling a course of nearly two thousand years; during which time she has had to struggle with enemies numerous, powerful, and subtle. In one age we find her borne down by persecution—in another overwhelmed by the usurped jurisdiction of a foreign bishop; at one time intimidated by princes, at another pillaged and laid waste by tyranny and fanaticism. She has already endured a pagan and a papal persecution; and more than one sign of the present times appear to confirm and verify the prediction of the late Mr. Cecil, that "there remains for her an infidel persecution—general, bitter, purifying, cementing."

We cannot, too, but admire the gracious dealings of Almighty God towards us, and with the nation at large, for raising up in the order of His providence so many learned divines at the period of the Reformation, who by their works still continue to instruct us by the fervour of their piety, the strength of their conceptions, and the more than ordinary tribute under which they laid every department of theology. Among others who are worthy to be had in continual remembrance, and in whose life and character Englishmen are bound to feel a lively interest, is that of Bishop Jewel; a man possessed of the richest stores of learning, which he applied to the noblest and best of purposes.

JOHN JEWEL was born the 22d of May, 1552, at Buden, in the parish of Berinber, Devonshire. His father was a gentleman of an ancient, though not of an opulent family. His mother's name was Bellamy, which he caused to be engraved upon his private seal, as a token of his affectionate regard. Their family consisted of ten children; so that John became indebted to his uncle, John Bellamy, incumbent of Hampton, for the first rudiments of grammar. In his thirteenth year he entered Merton College, Oxford, and was placed under the tuition of Peter Burrey—a man little disposed to help forward the Reformation, which during the reign of Henry VIII. moved but irregularly onward. Fortunately, however, Burrey transferred his pupil to the care of John Parkhurst, then fellow of Merton, and afterwards Bishop of Norwich—a man of considerable learning and better faith, and one zealous for the Reformation. Parkhurst and Burrey were often engaged in disputation on the controversial topics of the day in the presence of young Jewel. It was during one of these discussions that the stripling gave such an earnest of his character, that Parkhurst could not forbear exclaiming—"Surely Paul's Cross will one day ring of this boy!"

The plague breaking out at Oxford, Jewel removed to Croxam, where through occupying a cold and damp apartment, he became affected with lameness which attended him to his grave. In August 1539 he migrated to Corpus Christi, and in the following October, with great applause took his degree of Bachelor of Arts. Here his application to study was intense—rising at four in the morning and continuing at them till ten at night; and often requiring to be reminded of his meals. His literary reputation soon obtained for him the appointment of reader in Humanity and Rhetoric. In February 1544, he commenced Master of Arts, his friend Parkhurst (now rector of Cleave) defraying the expense. This was not the only act of kindness towards his late pupil. Jewel visited him several times a year, and

always returned well supplied with presents. On one occasion some poor scholars accompanied him, when Parkhurst entered the room, and seizing their purses, humorously exclaimed, "I wonder what money these miserable and beggarly Oxonians have about them." The exhibition of these needy students proved *beggarly* enough; but ere he dismissed them, his benevolence replenished their empty purses.

Jewel's exemplary conduct and profound learning at this time attracted the attention of John Moren, dean of the college, who could not forbear remarking to him—"I should love thee, Jewel, if thou wert not a Zuinglian. Thou art a heretic in thy faith; but certainly an angel in thy life. Truly thou art an honest man; but thou art a Lutheran!" This shows, that he had already made a public profession of his opinions. On the accession of Edward, several eminent divines were invited to England; and amongst the rest Peter Martyr, who was made professor of divinity at Oxford. To profit by the lectures of the professor, he invented an ingenious system of short-hand, which afterwards qualified him to act as notary to Martyr in a disputation which he held with the Romanists before the King's Commissioners, and afterwards to report the famous debate which preceded the condemnation of Cranmer, Ridley, and Latimer, in 1554.

In 1551 Jewel was appointed to the rectory of Sunningwell, near Oxford, where he constantly preached, as well as in his college, and before the University at St. Mary's. Hitherto his course had been amid the sunshine of prosperity; but now a dark and gloomy day arose. Mary succeeded to the throne in July, 1553; and our young Protestant was among the first who felt the pelting of the tempest, which was soon to come down in blood upon the champions of the reformed faith. Without any authority he was immediately expelled Corpus Christi. Shortly afterwards, the president and others began to see their folly in ejecting one of their chief ornaments; for when dean Welch was boasting before Brookes, bishop of Gloucester, and Wright, archdeacon of Oxford, that *their* college alone had preserved entire the apparel and ornaments of the Church—"Even so it may be," said Dr. Wright, "but still there is one ornament and *Jewel*, far more precious than all the rest together, which you have wilfully thrown away!" He did not, however, immediately quit the university; but remained at Broadgates (now Pembroke college) in a state of destitution and want. But since the Queen's accession there had been watchfully fixed upon him an eye that knew not to pity or to spare; for it was the eye of one who had the malignant heart of a renegade in his bosom. This was Marshall, the unprincipled dean of Christ Church, who had already twice changed his religion, and after the death of Mary again recanted. This man, being determined to bring Jewel to the stake, sent him a list of articles for subscription on pain of martyrdom by fire. Having neither time to reflect, nor friends to consult, and overcome by the terrors of an agonizing death, his flesh and spirit sunk under the trial. He tremblingly seized the pen, and exclaimed, "What, have you a mind to see how well I can write?" He then subscribed his name to the paper, and wrote himself—an *apostate*! "Thus the most orient Jewel on earth," says Dr. Fuller, "hath some flaws in it. To conceal this his fault, had been partiality; to excuse it, flattery; to defend it, impiety; to insult over it, cruelty; to pity him, charity; to admire God in permitting him, true devotion; to be wary of ourselves on the like occasion, Christian discretion." If the blessed apostle St. Peter failed in the hour of trial; if Cranmer and Jewel fell; let us learn from their example, to seek that strength which alone can support us under temptation. "It is an easy thing," says one of his biographers, "for those who were never tried, to censure the frailties of those who have truckled, for some time, under the shock of a mighty temptation. But let such remember St. Paul's advice, *Let him that thinketh he standeth, take heed lest he fall*. This great man's fall shall ever be my lesson; and if this glistening Jewel were thus clouded and foiled—*God be merciful to me a sinner!*"

This compliance, however, failed to mitigate the rage of his enemies; and expecting daily to be surrendered into the hands of the pitiless Bonner, he fled from Oxford towards London a few hours before he was to have been seized. It was a snowy wintry night when he started on foot, with a heavy heart and upbraiding

conscience; and had well nigh perished on the road, when the providence of God led Augustine Berner* to the spot where he was lying on the ground, cold, faint, and exhausted. Berner immediately conveyed him to the house of Lady Ann Wareup, till a convenient opportunity occurred for sending him to London. Here he found a friend in Sir Nicholas Throgmorton, who furnished him with money to escape to the continent. He instantly repaired to Frankfort, then the chief city of refuge to the ministers of the reformed faith, whom the fires of persecution had driven from their native shores. Here he had the satisfaction of enjoying the society of many learned and faithful Protestants; among whom were Nowell, afterwards dean of St. Paul's; Cole, the president of Corpus; Ponet, late bishop of Winchester, Edmund Grindal, Edwin Sandys, Sir John Cheke, and Sir Anthony Cooke—a little university of learning and piety. These distinguished Reformers advised him to make a public confession of his sorrow for his late subscription. He accordingly on the next Sabbath proclaimed his own weakness from the pulpit, in language of bitter humiliation and reproach. In a voice almost stifled with sighs and tears, he exclaimed, "It was my abject and cowardly mind and faint heart that made my weak hand commit this wickedness." He then implored the pardon of Almighty God whom he had offended, and the forgiveness of the church which he had dishonoured.

On the pressing solicitations of Peter Martyr, Jewel repaired to him at Strasburgh, and became a member of his family. From hence he removed to Zurich in company with Martyr, who was appointed Professor of Hebrew at that place. Here, too, Jewel found himself surrounded with many distinguished brethren, who were principally indebted for their support to the contributions of the Protestants in England. This coming to the ears of the notorious Stephen Gardiner, who was at this time at Calais, he vowed "that he would make them gnaw their finger-nails for hunger." His atrocious prophecy was happily defeated, although he succeeded, in a great measure, in intercepting these charitable subsidies; for when this current of beneficence was stopped, another was instantly opened by the liberality of foreign divines, and the bounty of Christopher, Prince of Wittemberg.

During his exile, which lasted about four years, Jewel was indefatigable in his studies, and passed much of his time in appeasing those disputes which were now agitating his brethren. There were among them some restless spirits, whose zeal without judgment, raised up a controversy respecting the liturgy and rites of the Reformed English Church. The proceedings of the malcontents were vehemently encouraged by Knox and Goodman. Jewel exhorted them to lay aside, as brethren, all strife and emulation about such matters. The winds of discord, however, had got loose; they continued to rage with unabated fury, and to render the Protestant cause, in the season of its adversity, a spectacle of sorrow to its most faithful followers, and of exultation to its most malignant persecutors. "It seems strange to us," says Mr. Blunt, "that men should have been ever found ready to make shipwreck of charity, and to risk the Reformation altogether (for the Romanists were on the alert to profit by the divisions), upon matters so unimportant in themselves, as the colour or material of a coat; yet the number of such persons grew and prevailed; and though Hooker in his great work (alas! now but little read), did his best to stave off the crisis, it came nevertheless with the rebellion, when a morbid conscience gave place, as it often does, to fanaticism or hypocrisy, and the substantial fruits of the Spirit were lost in real or pretended paroxysms."

On the death of Mary, and the accession of Elizabeth, "the captive exiles hastened to be loosed." The joyful intelligence flew rapidly to the continent, and soon put the banished Protestants in motion. In 1559 we find Jewel at Strasburgh on his way to England, where on his arrival he was surprised to find no part of the Reformed faith restored. Elizabeth and her counsellors proceeded with cautious deliberations in perfecting the restoration of our national temple; slower, perhaps, than the present ardour of Jewel's zeal could have wished; yet nevertheless with wisdom, and firmness, and piety; for what man does rapidly, he too often does rashly. Accordingly a public disputation was resolved on between the Papists and

* This man had been servant to Bishop Latimer, and was afterwards a Minister of the Gospel, and Editor of the Bishop's Sermons.

the Reformers. On the Protestant side were Scory, Cox, Whitehead, Sandys, Grindal, Horne, Aylmer, Guest, and Jewel. On the other side were five bishops, the abbot of Westminster, with three other divines. It was on three points:— 1. On public prayers in an unknown tongue. 2. On the power of the church to change its ecclesiastical rights and ceremonies. 3. On the propitiatory sacrifice of the mass for the living and the dead. This disputation was held by order of the Privy Council in Westminster Abbey, and in their presence. The first day's controversy was conducted with much evasion and intemperate language by the Romish party, and was abruptly terminated on the second by their refusal to dispute any longer with the Reformers: whereupon the Lord Keeper said to the contumacious party, "You are not disposed that we should hear *you*; perhaps, therefore, you may shortly hear of *us*." The Parliament therefore enacted "That Popish tyranny should be banished out of the land, and idolatry out of the church; and the true worship of Almighty God, the lawful authority to the sovereign, and the use of the Scriptures and prayers in the mother tongue, be restored and established."

On the 21st of January, 1560, Jewel was consecrated Bishop of Salisbury, by Archbishop Parker. It was with a trembling hand that he seized the crosier, being sensible of the great responsibility now resting upon him; for he well knew, that the pastoral staff was none other than the symbol of a perilous and toilsome charge. He would often repeat the words of the apostle, "He who desireth the office of a bishop, desireth a work." The See of Salisbury had been so grievously impoverished by his predecessor, Capon by name, that there was scarcely left to it sufficient for the maintenance of a learned man. "The *Capon*," he would say, "has devoured all!"

On March 17, 1560, he delivered his famous sermon at St. Paul's Cross, from 1 Cor. xi. 23—"For I have received of the Lord that which I also delivered unto you; that the Lord Jesus, the same night that he was betrayed, took bread," &c. From these words he took occasion to make that memorable challenge in defence of the Reformation. The Church of England was reproached with novelty by the Papists, and charged with departing from primitive doctrine, and the practice of the Church Catholic. To wipe off these aspersions, the Bishop put the cause upon a bold issue, and declared in the pulpit, that "if any learned man among the Romanists, or all the learned men that were alive, would bring any one sufficient sentence out of any old Catholic doctor or father—or out of any old General Council—or out of the Holy Scriptures of God—or any one example of the primitive church—whereby it might be clearly proved that the Romish doctrine of the mass, and the superstitions connected therewith, were known anywhere in the world within the space of 600 years after Christ, he would then yield and subscribe." Not Paul's Cross alone, as was predicted by his tutor, but all Europe rang with this challenge. It was accepted; but to the complete discomfiture of his antagonists.

It was in his writings, that Jewel did most service to the Church of Christ. These remain a noble monument of his zeal, and learning, and piety, an invaluable treasure to succeeding ages; so that, as has been well observed, "at this very day the champions of our church may find weapons of proof ready for their use in Jewel's armoury." In 1562, the Bishop published his learned Treatise, "The Apology for the Church of England," which came out under the sanction of the Queen's authority. The work soon spread through all Europe, and was translated into German, French, Italian, Spanish, Dutch, Greek, and Welsh languages. It was approved by the Convocation at home, and had the *honour* of being censured by the Council of Trent, who appointed two of their most learned Divines to reply to it. Whether or not these official advocates addressed themselves to their task cannot now be ascertained; it is certain, that if they did make the attempt, their labours never saw the light. Three years after the publication of the Apology it was formally attacked by Dr. Harding, a learned Romanist, which induced the Bishop to publish his "Defence of the Apology;" the most profound and decisive work ever written on the grounds of difference between the Anglican and Roman churches. Besides these productions, he published various Sermons, Treatises on the Holy Scriptures, Expositions of the Epistles to the Thessalonians, &c. &c.

The next occasion which brought the bishop before the public, occurred in 1579. In the year preceding, Pope Pius V. had privately dispatched into England a bull,

depriving the Queen of all title to her kingdom. This atrocious instrument was fixed by one Felter to the gates of the Bishop of London's palace. At the time when this outrage was committed, Jewel was delivering a course of lectures in Salisbury Cathedral. He instantly seized the opportunity of exposing to his people the enormous impiety of this public instigation to treason and rebellion; and accordingly composed a tract, entitled "A View of a Seditious Bull sent into England." Up to this time—a period of twelve years—the general body of English Romanists had abstained from open defection from the national form of worship; but from henceforth the parish churches, for the most part, were deserted by them. Soon after this event, the Thirty-nine Articles were sanctioned by the convocation, and delivered to Bishop Jewel to be printed.

But no sooner was the battle with the Papists drawing to a close, than there sprung up another party to oppose the English Church, since known by the name of Puritans; who were offended with its rites and ceremonies, and its semblance to the Romish communion. Jewel's final sermon was at St. Paul's cross, in which he learnedly defended the discipline of the church against the opinions of Cartwright and others. He always suspected that the schism between the Church and the Dissenters was first kindled by the Papists, under the disguise of Puritan preachers—a fact which is now well established.*

In the autumn of 1571, the worthy bishop perceived that his end was approaching; but these presentiments brought with them no thoughts of ease. He commenced a more searching visitation of his diocese, severely rebuking the vices of all classes with increased earnestness and authority. In such labours he brought his enfeebled body so low, that as he was riding to preach at Laycock, in Wiltshire, one of his friends perceiving him to look unwell, entreated him not to proceed; at the same time remarking that it were surely far better that the people should be disappointed of one sermon, than the church be deprived of such a preacher. But Jewel replied to his anxious friend—"It becometh best a bishop to die preaching in the pulpit." He almost literally fulfilled these words; for not wishing to disappoint the congregation, he proceeded to the church, and delivered his last sermon from Gal. v. 16, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh;" which he did not finish without much difficulty. On his return to Monckton-Parley, his disease so much increased that he kept his bed. On the morning of his departure, when his bodily strength was almost gone, and nature was fast failing, he called his household around him, and expounded the Lord's prayer. Exhausted with the effort he had made, he desired his friends to sing the seventy-first psalm. On hearing one in the room praying that God would mercifully restore him to health, and give him back to the church, he addressed him in the words of St. Ambrose, "I have not lived so that I am ashamed to live longer, neither do I fear death, because we have a merciful Lord. A crown of righteousness is now laid up for me. Christ is my righteousness. Father, Thy will be done: *Thy* will, I say; not mine, for mine is imperfect and depraved. O Lord, in Thee have I trusted, never let me be confounded. This is my *to-day*. To-day, I shall quickly come unto Thee. To-day, I shall see Thee, O Lord Jesus." These were his last words; and then after a few more inward prayers, with uplifted hands, his liberated spirit left its frail tabernacle, to ascend unto "the city of the living God, the new Jerusalem." Thus was finished the mortal course of this great and good man, on the 23rd of September, 1571, before he had completed his fiftieth year.

Such was bishop Jewel. The record of his life and death is his highest eulogium. His works, though less studied than they deserve, were, by the direction of Archbishop Parker, chained up in our parish churches for public perusal. His name is even yet seldom pronounced without some epithet of reverence and honour. "A Jewel," says the quaint Dr. Fuller, "sometimes taken for a single precious stone, is properly a collection of many, orderly set together to their best advantage. So several eminences met together in this worthy man—naturals, artificials, morals, but principally spirituals: so devout in pew where he prayed, diligent in

* Collier's Ecclesiastical History, vol. ii. p. 518.

the pulpit where he preached, grave on the bench where he assisted, mild in the consistory where he judged, patient in the bed where he died; that well it were, if, in relation to him, *secundum usum Sarum* were made precedential to all posterity. He gave at his death to Peter Martyr a golden rose, yet more fragrant for the worth of the giver than the value of the gift; to the city of Zurich, a present which they converted into a piece of plate with Jewel's arms thereon; to several scholars, large legacies; to the church of Salisbury, a fair library; and another to the Church of England—I mean his learned 'Apology.' It is hard to say, whether his soul or his ejaculations arrived first in heaven, seeing he prayed dying, and died praying.



'Holy learning, sacred arts,
 Gifts of nature, strength of parts,
 Fluent grace, an humble mind,
 Worth reformed and wit refined,
 Sweetness both in tongue and pen,
 Insight both in books and men,
 Hopes in woe, and fears in weal,
 Humble knowledge, sprightly zeal,
 A liberal heart, and free from gall,
 Close to friend and true to all,
 Height of courage in truth's duel,
 Are the stones that make this JEWEL.
 Let him thim that would be truly blest,
 Wear this Jewel in his breast.'

Islington.

J. Y.

THE RULING PASSION.

Most of our readers are acquainted with the labours of that famous antiquary, Thomas Hearne; but the following prayer, found among his papers in the Bodleian, exemplifies his character as much, perhaps, as any anecdote that has descended to us:—

"O most gracious and merciful Lord God, wonderful in Thy providence, I return all possible thanks to Thee for Thy care Thou hast always taken of me. I continually meet with most signal instances of this Thy providence; and one act yesterday, *when I unexpectedly met with three old MSS.*, for which, in a particular manner, I return my thanks; beseeching Thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ His sake."

HEAVEN.

The mansions of light, the dwellings of love,
 Where seraphs are flaming in glory above,
 Are dwellings of peace, and dwellings of joy,
 Where nothing can hurt and nothing annoy.
 No poisonous blasts, no cold chilling blights,
 No wild stormy days, no dark winter nights,
 No sorrow, nor sickness, in heaven are found;
 But love, life, and joy for ever abound.
 No treacherous foe, no sin-causing snare,
 No wily deluder, no tempter is there,
 No sin and no death, no dread of the Lord,
 But bliss evermore in fulfilling His Word.
 There scenes are display'd which ravish the mind,
 And sounds are re-echoed which sympathy find,
 In the hearts of the favoured, who roam with delight
 Through the dwellings of love, the mansions of light.
 There victors are crowned, Jehovah is praised,
 By sanctified sinners the anthem is raised;
 They praise Him with gladness in heaven above,
 Those mansions of light, those dwellings of love.

Matlock, Bath.
 VOL. XII.

F. PERKINS
 2 H

HORTATORY SERIES.

THE FRUITS OF THE SPIRIT.

BY THE REV. T. APPLGATE.

LECTURE I.—LOVE.

"The fruit of the Spirit is love."—Galatians v. 22.

THE apostle, in this chapter, brings forward the black catalogue of the works of the flesh; and institutes a delightful contrast between them and the fruits of the Spirit. The heart is not the seat of these dispositions naturally; it is corrupt and unholy; "deceitful above all things, and desperately wicked." The Spirit must dwell in us, in order to produce this lovely train of Christian graces. It is the excellency of the Christian system, that it ennobles, regulates and directs the passion of love to its proper objects, and keeps it within due bounds. It invigorates it with the noblest anticipations, and trains it up for perpetual exercise, in a world where it will be perfectly purified, perfectly extended, and perfectly rewarded.

Love is the greatest of all the graces which constitute the Christian character; it answers the end of the law—resembles the inhabitants of a better state—and without it every attainment will be of no avail. Let me request your most serious and prayerful attention to the properties by which it is distinguished—the manner in which it is displayed—and the means by which it is increased.

I. The properties by which it is distinguished. It is Divine in its origin—benevolent in its exercise—and eternal in its continuance.

1. *It is Divine in its origin.* It is nothing short of a participation of the Divine nature; the image of God impressed upon the soul. "For love is of God; and every one that loveth is born of God, and knoweth God." It is a new-covenant blessing; the product of Almighty power and grace; communicated in connection with, and for the sake of the Lord Jesus. The moment it is shed abroad in the heart, it becomes attracted to its proper centre. It moves towards

Jehovah with the highest complacency, admiration, and delight; fixes upon the ceaseless emanations of His goodness, in the continuation of our existence, the circumstances that render our existence felicitous, and, above all, upon that great love wherewith He hath loved us, in giving His only begotten Son, "who was rich, for our sakes to become poor, that we, through His poverty, might be made rich." It rejoices in His perfections and glories, and devoutly contemplates them as the highest and most interesting subjects of thought—keeps the idea of this supremely beloved object constantly present to the mind—turns to Him with adoring ardour from the distractions and business of life—connects Him with every scene of majesty and beauty in the works of nature, and with every event of a general and particular Providence—and brings the soul into the sweetest fellowship with the Father and with the Son Jesus Christ. It produces an unbounded desire to please Him, and to be accepted of Him in all things. It is jealous for His honour—unwearied in His service—quick to every sacrifice—and unreluctant, on behalf of His truth, to encounter the tortures of martyrdom and death. "Whom have I in heaven, but Thee? and there is none upon earth that I desire beside Thee"—is the language of every Christian. "Oh!" says he, "how I love Thy law! It is my meditation all the day." He is on the most friendly and intimate terms with the Saviour. He is received into unreserved communion, and made acquainted with His secrets and mysteries. There is implied in the existence of this love to Christ, the doctrines of the atonement, repentance, faith, the spirit of adoption, and the enjoyment of all the gifts and graces of the Holy Spirit. Unless the great duty of love to God be taught in

this connection, and through this process of experience, it will be exhibited only as a bright and beautiful object to which man has no access; or a fictitious and imaginative sentimentalism will be substituted in its stead, to the delusion of the souls of men. Christian love, in all the diversity of its operation, is emphatically of heavenly birth. It is most graciously bestowed; it is connected with the life of God in the soul; and is one of its most delightful emanations. For, "whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

2. *It is benevolent in its exercise.* It associates—it assimilates—it alleviates.

It associates with all the other lovely and excellent graces, of which itself stands first in importance; and exerts a most salutary influence over them. It associates with the infinitely amiable and loving Jehovah Himself; and enables the Christian, like Abraham, to plead with Him; like Moses, to talk with Him as a man with his friend; and like Enoch, to walk with Him; "and the peace of God, which passeth all understanding, keeps his heart and mind, through Christ Jesus." Holy persons and things it cements together with unreserved freedom and delight; kindred minds are exhilarated with gladness, and universal affection for each other is produced, which is founded upon, and grows out of love to God—for "if God so loved us, we ought also to love one another." "Be ye kind one to another," says the apostle; "tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God, of a sweet smelling savour." How forcible and how tender is such language! There is a charm in such a motive, which no terms can express. The stupendous exhibition of Divine love in its contrivance from eternity—in its topless height—in its fathomless depth—in its measureless length and breadth—is presented by the sacred writers, not only as a source of strong consolation, but as a powerful inducement to action; it is to be contemplated, not only for the purpose of joy, but also for imitation. It is enough to soften a heart of stone—to melt

a heart of ice. Love is a plant, that grows on Calvary, and entwines itself for support around the cross. The love of Christ constraineth us to live, not unto ourselves, but unto Him that died for us and rose again; constraineth us to every work of faith and labour of love. Christian love is therefore necessarily philanthropic and influential in its exercise.

It assimilates. Likeness is the result of association. Our characters receive a tone and an influence from those with whom we are connected, more particularly from that individual who may be our chosen companion; indeed, we have only to know, admire, and imitate any one, and we shall most certainly become like him. Love is a transforming principle; wherever it resides, it stamps its image, and leaves its resemblance. It purifies, refines, and elevates the mind. It enlivens the spirits, warms the heart, and gives a cheerfulness to the countenance. It wears the mark of serenity and composure. The genuine believer, whilst he admires, adores and loves the Saviour, is irresistibly prompted to a conscientious and persevering imitation of Him; and this superinduces a conformity to Him. The beautiful process is beautifully expressed by the apostle Paul. "But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory." In this quotation there is a presumed act, beholding Christ, until the sight of Him produces moral likeness, becoming more defined and palpable as we continue to gaze and admire. Love will not rest satisfied with our looking at Christ till we are like Him; but it will compel us to continue steadfastly looking at Him, until, changed from one degree of glory to another, we become more and more like Him; preparatory to a higher state of being, where the similarity will be stamped with the character of absolute perfection, and we shall be holy as He is holy, and shall be like Him, and see Him as He is. Increasing then with all the increase of God—growing up into Christ, our living Head—rooted and grounded in love—and filled with the Spirit—we become objects of powerful attraction to others, who, while they contemplate the variety of appearance and expression of true Christian love in us, are assimilated also; they are, as it were, baptized into the same spirit. Oh! what a lovely sight is

displayed by the assimilating influence of this Christian grace, when, in its simplicity and vigour, it concentrate its force, and is exhibited by a Christian church. "Behold how good and how pleasant is it for brethren to dwell together in unity." "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

It alleviates. Its aim is to do good, to make happy. Hence the pity—the sympathy—the tears—the prayers—the benevolent designs—the ardent and persevering endeavours—the many and great sacrifices on behalf of the poor, the afflicted, the miserable, the dying—the yearning of soul—the pangs—the brief and pointed expressions, or more lengthened expostulations—the distribution of the sacred Scriptures—the journeys and voyages—the anxious watchings—the reading, the preaching, instant in season and out of season, by day, by night, at home, abroad—in all places, under all circumstances—the holding, even of life itself, of small value, with regard to the conversion of sinners, the salvation, the eternal happiness of the souls of men. What but love, Christian love, can lead to all this? It is a mighty principle, the efficacy of which is incalculable. Study the history of St. Paul; trace his sufferings; read the declarations concerning his varied and heavy tribulations. "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our hands. Being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat. We are made as the filth of the earth, and as the off-scouring of all things unto this day." "In labours more abundant—in stripes above measure—in prisons more frequent—in deaths oft. Of the Jews received I forty stripes save one—thrice was I beaten with rods—once was I stoned—thrice I suffered shipwreck—a night and a day I have been in the deep. In journeyings often—in perils of waters—in perils of robbers—in perils by mine own countrymen—in perils by the heathen—in perils in the city—in perils in the wilderness—in

in perils in the sea—in perils among false brethren. In weariness and painfulness—in watchings often—in hunger and thirst—in fastings often—in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." These sufferings did not come upon him without previous intimation; for the Holy Ghost had witnessed to him, that bonds and afflictions awaited him. Yet neither the prospect nor the weight of them induced him for a moment to think of relinquishing his benevolent exertions. In all his actions he most impressively exemplified the truth of the text, that "the fruit of the Spirit is love." But a greater, far greater than even the apostle of the Gentiles might be introduced, as affording by His conduct a most striking illustration of this fruit of the Spirit. Who, but Himself, can conceive of what the Son of God endured while He sojourned in this world? Who can imagine the magnitude of His sufferings, and the extent of that opposition and ingratitude with which He contended? Never was so much mercy treated with so much cruelty. The wrath of God—the fury of devils—the rage of man—the malignity of enemies—the wayward follies and fickleness of friends—the baseness of treachery, and the scorn and the stings of calumny and inconstancy—all poured their venom into that heart which glowed with the warmest affection. Nothing, however, turned Him from His purpose: nothing abated His ardour in the work of our salvation. He loved us, and loves us still.

"Were the whole realm of nature mine,

"That were a present far too small;

"Love so amazing, so Divine,

"Demands my soul, my life, my all."

3. *Christian love is eternal in its continuance.* It survives all the depravity of our nature—the machinations of Satanic influences—the persecutions and afflictions of the world—and even death itself—and blooms and reigns in immortal vigour. "Many waters cannot quench love, neither can the floods drown it." It "never faileth." Permanence is the crown and glory of all its qualities. It is truly an immortal disposition; bearing no exclusive relation to earth or to time, but destined to pass away from the world with the souls in which it exists, to dwell and flourish in heaven. There awaits the church a

holier and happier age, in comparison with which, the brightest day that has yet shone upon the world, is midnight; and the brightest splendours which have irradiated it, the shadow of death. There is in reserve for you, dear friends, a purer and a brighter world, where love, which now imperfectly exists, shall be perfected and expanded by the glorious visions that shall be disclosed to your admiring eyes. The apostle Paul, in the thirteenth chapter of his first epistle to the Corinthians, was evidently soaring on the wings of faith, looking at invisible things, and exploring the scenes of eternity, when he so beautifully delineated this celestial plant, flourishing in the spirits of the just men made perfect, near the fountain of light and love. To give greater emphasis to its continuance, he contrasts it with other things, which, however valuable to the Christian, are transient in their duration. "Whether there be tongues, they shall cease; whether there be prophecies, they shall fail; whether there be knowledge, it shall vanish away. For we know in part, and prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. And now abideth faith, hope, love, these three; but the greatest of these is love."

II. The manner in which it is displayed. It shows itself in a variety of ways.

1. *In cheerful obedience.* This is the Divine test. "If ye love Me, keep My commandments." The commandments of Christ enjoin the exercise of faith; they exhibit the necessity of Christian diligence; they inculcate the practice of religious duties—prayer, watchfulness, self-denial, and reading the Scriptures. They should manifest our love, by being kept in our memories, in our understandings, in our affections and in our general deportment. He who has a right to make laws, has a right to insist on their observance. If we admit, therefore, that Christ has authority to command, we are obliged to admit that we are bound to obey. To love and to obey, if not strictly synonymous, are absolutely inseparable. "He that hath My commandments and keepeth them, he it is that loveth Me." Nothing else can authenticate the existence of this principle in our hearts, detached from this regard to His

will. It is in this way that the Saviour requires us to place our love beyond all dispute. "If ye know these things, happy are ye if ye do them." "Not every one that saith unto Me, Lord, Lord, shall enter into My kingdom; but he that doeth the will of My Father who is in heaven." "Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gate into the city."

2. *In active zeal.* Not zeal for a particular sect or party of Christians; but that noble generous celestial fire, that burns with desire to promote the temporal, spiritual and eternal interests of all. Not envy towards those who have outstripped us, so as to feel no further pleasure in attempts to advance the cause of our common Lord. Not a sudden flash; but a steady flame. Not an arrogant ostentatious display; but an unassuming, calm, steady persevering effort; well tempered, well timed, well directed. True Christian zeal is modest and retiring; it employs no trumpeter, it unfurls no banner, like the hypocrite; it would, if it were possible, be like the angels, who while ministering to the heirs of salvation, are unseen and unknown by the objects that engross their benevolent attention. The scentless sun-flower spreads its gaudy leaves to the light of heaven and turns its face to the orb of day, as if determined to be seen, while the fragrant violet hides itself in a bed of green and emits its perfume from deep retirement. I know of nothing more appropriate to set forth the truly devoted saint, who from the overflowing of his affection is prompted to every act of benevolence, and is not willing that his left hand should know what his right hand doeth. He resembles in the distribution of his benefits, the gentle flowing stream, which runs silently along, fertilizing the banks and meadows, through which it meanders. What an admirable character is such a man! He is invested with indescribable loveliness and adorned with the beauties of holiness. Far from acting the part of the coward, when opposed, and when the honour of the Saviour is concerned, he manifests a bold intrepid spirit, that enables him to "set his face like a flint" against all the rage and malice of the world.

3. *In Christian sympathy.* Here we have one of the finest displays of reli

gion, one of the purest exhibitions of love; love to God, love to Christ, to man, to holiness; love, that will not delight in a friend's faults, but which will lead its possessor to go silently and secretly to him, and admonish and reprove him. "Faithful are the wounds of a friend." Affliction has sometimes been felt by a whole community, owing to the unbecoming behaviour of a single individual. The apostle gives us a very striking proof of this, in the description of the feeling of the Corinthian church. "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what fervent indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!" It is to be feared, that that, which occasioned all this anxiety, is only a counterpart of what is too frequently realized in our own day, and shows that such conduct is a most flagrant offence against the rules of Christian charity. We are commanded by sympathy to bear one another's burdens; to serve one another in love; to make the joys and sorrows of others our own; to "weep with them that weep," and to "rejoice with them that rejoice;" to imitate the grace and compassion of our Lord Jesus. There certainly cannot be a more sublime and lovely disposition, than that which finds consolations amidst its own privations, in the contemplation of the comforts and happiness of those around. It is precisely the spirit of the Gospel—the spirit of Christ—the spirit which every Christian is exhorted to cultivate, and which he must endeavour to learn:—

"This is the grace that lives and sings
When faith and hope shall cease
'Tis this shall strike our joyful strings
In the sweet realms of bliss."

Yes, it is the very element of heaven, the very essence of obedience, the grand theme of the Gospel. Like the rays of the glorious sun above us, that enlightens, cheers, and vivifies our globe; this heavenly grace, emanating from the celestial luminary, sheds light and heat in every direction. The church, the family, and the world, all feel and acknowledge its quickening rays. The most avowed enemy is overcome by its exercise, as though coals of fire were heaped upon his head. Let it then be seen in your conversation—let it be conveyed in your expressions—let it be felt by your actions

—let it be said, that you are love personified. "Let love be without dissimulation."

III. *The means by which it is increased.*

There can be no doubt, but that it is capable of vast and inconceivable enlargement. The Thessalonians were commended for their brotherly love; but the apostle adds—"We beseech you brethren, that ye abound yet more and more." The same inspired writer prays on behalf of the Ephesians, "That Christ might dwell in their hearts by faith, that they being rooted and grounded in love might be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God." Among the most efficient means, that have contributed to augment this grace, may be ranked devout contemplation, fervent prayer, and Christian fellowship.

1. *Devout contemplation* makes the world appear like a shadowy arch through which the eye gazes on the bright and expansive sky beyond. It is an exercise, which while it invigorates the soul with all that is solemn and sublime, produces the most elevated and reviving effect on the mind. It prepares for social intercourse, and for the celebration of Divine ordinances. It is like the gentle shower, that softens the ground, and prepares it for the seed; it refreshes us, on the review of the means of grace, and feasts us in the absence of them. We cannot always meet together, as at present; and it is well if we have a store-house within—if in the multitude of our thoughts within us, God's comforts delight our souls. There is enough in the infinitely glorious Jehovah, for an eternal contemplation; the holiness and rectitude of His dispensations; the wise and mysterious arrangements of His providence; and the exuberance of His mercy, in permitting us rebels to look at Him without fear, with ardent desire, with exalted hope; to unbosom ourselves in His Divine love, catching and feeling the holy fire; to live and serve, and suffer in His cause, and by the spirit of adoption to cry, Abba, Father. The consideration of all this, gives the young dawn of heaven below. The surveying of the labours and sufferings and death of our dear Redeemer; the

merits of that great sacrifice, which He offered on Calvary; the wonders of His cross, where love appeared in all its purity, firmness, ardour and benevolence; and those mighty and illustrious achievements, by which He spoiled principalities and powers, and made a show of them openly—ought to be sufficient to expand our hearts and enkindle in our bosoms a flame, that will burn vigorously amid all darkness, and permanently amid all changes. The study of distinguished characters recorded in the Scriptures, such as Noah and Enoch and Job and David and Isaiah and Paul and Peter and John, the loving and beloved disciple—the contemplation of persons, with whom we have been connected, who have entered triumphantly into glory, or of many, with whom we are now acquainted, eminent for piety and love, and of the rest that remaineth for the people of God,

"Where all is pure, where all is clean,
Where all is peace and love"

—is in every respect adapted to exert the most salutary influence on our hearts, by withdrawing our affections from earth, and leading us to set them on things above, where Christ sitteth on the right hand of God.

2. *Frequent prayer* is another most powerful mean of sustaining and promoting the increase of love.

"Prayer is the Christian's vital breath,
The Christian's native air."

He feels himself necessitated, with the view of growing in grace, and obtaining the enlarged influences of the Holy Spirit, to cultivate private retirement, holy familiarity, filial and humble communion with the Father of spirits, and fellowship with Jesus, on the ground of His atonement and intercession. True prayer is the principal medium, through which the children of God enjoy His smile and approbation. They love the object of prayer, the matter of prayer, and the blessings, which they ask in prayer. And when they consider the heart which devised them, the hand which offers them, and the goodness which bestows them, their love is raised to the most ardent affection. Nothing can be so beneficial to us as prayer, independent of the relief it obtains, and the answer it brings. It exerts an influence, an energy, that improves our characters, strengthens our graces, contributes to our spirituality, and promotes our holiness. The more we

have to do with God, the more we love Him. It is, therefore, good for us to draw near to Him.

3. *Christian fellowship* may be included. Communion with kindred spirits—unreserved freedom and intercourse with all who love our Lord Jesus Christ in sincerity and in truth—family worship—prayer meetings—religious conferences—public services of the sanctuary—the Lord's Supper—and the diligent use of all the means of grace; these, when attended to, in the spirit of real humility, make this heavenly principle, implanted within us, grow and flourish abundantly. Oh! how it is enkindled and enhanced on those occasions! The disciples felt it, when they were going to Emmaus, and when Jesus Himself drew near and went with them; and they said, "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?" "Let us therefore consider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is." Let us cherish gratitude to our heavenly Father, that He has made us capable of feeling this holy fire, and of anticipating its immortality and perfection in a world, where all His people will meet in full and perpetual association, to enjoy the undiminished demonstrations of His love through the countless ages of eternity.

The subject elicits inquiry from all. "The banner of Christ over His people is love." He calls you to fight under it; to follow Him as victors; to gather up the spoil; to accompany Him beside the still waters, the waters of salvation; to Calvary; to the cross; to the throne of grace; and to the shores of heaven, where you will shout, Victory—victory! glory to God and the Lamb for ever! My fellow sinners, are you willing to enlist under this royal flag? to follow the Redeemer through evil and through good report? You will find safety no where else. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Love is a principle, that is essential to your happiness. It was the original rectitude of our nature. Man was made for love. It tuned his heart to harmony with God in Paradise. Every movement of his heart was a movement of love, and all his desires aspirations of

love. If you cultivate this disposition now, it will be, in fact, a restoration to your former state. Avail yourselves of the abundance of encouragement, which the Scriptures give you. Pray God, by His Holy Spirit, to shed abroad a Saviour's love in your hearts, or you will die eternally. In hell the worst of feelings predominate. Anger and rage and malice and pride and wrath and revenge—these burn with inextinguishable fury, with unspeakable torment, “where the worm dieth not, and the fire is not quenched.”

Oh! let the love of a crucified Redeemer melt your obdurate hearts; let the goodness of God lead you to repentance, and “God will be merciful unto you, and bless you, and cause His face to shine upon you.”

Wishing you all, dear friends, “grace and mercy and peace, from God our Father and the Lord Jesus Christ;” “be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.” Amen.

THE LOT OF THE WISE AND OF THE SCORNER.

A SERMON, BY THE REV. WILLIAM JAY.

PREACHED AT ARGYLE CHAPEL, BATH, ON SUNDAY EVENING, MAY 12, 1839.

“If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.”—Proverbs ix. 12.

THERE are three modes of address in preaching the word. There is a preaching *before* men, there is a preaching *at* men, and there is a preaching *to* men.

There is a preaching *before* men. This is the only mode pleaded for or allowed by those, who misunderstand or abuse the doctrines of the Gospel. They say the Gospel is to be preached *before* sinners, but not to them. The reason is, because it is of no purpose to address the dead, and they are dead in trespasses and sins. But, upon the same principle, to what purpose is it to preach the word *before* them any more than to them? The one can avail no more than the other without God. And surely God may use the one as well as the other. And He *does* so, and He says, “Turn ye, turn ye; why will ye die, O house of Israel?” And our Saviour said to His apostles, “Go into all the world, and preach the Gospel to every creature.”

There is a preaching *at* men. This is the case with those, who love personal reflection and abuse, and do everything but mention the very names of the individuals, in an assembly where they have no opportunity to explain or defend. Surely this is much more likely to exas-

perate than to convince. There are indeed public offences, which may require public reprehension; and Paul says, “Those that sin before all, rebuke before all, that others may be ashamed.” But, in a general way, if a person is to be reproved we should follow the admonition of the Saviour—“Tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.”

But though we are no friends to personal reflection, we are friends to discrimination and distinction; and there is another mode therefore which we approve, namely, preaching *to* men; that is, making them the objects rather than the subjects of remark. This was the case with the apostles; they said, “We commend ourselves to every man's conscience in the sight of God.” There are many persons, who if they had worded our text, would have expressed it thus; “He that is wise, shall be wise for himself; but he that scorneth, he alone shall bear it.” But Solomon comes up close to the men, and seizes them and says to each of them, “If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.” And the want of this is one

of the reasons why there is so little excitement produced by many sermons. They are discussions in the presence of people, not addressed to them; they are definitions and delineations, not appeals, not applications; they are like letters put into the Post Office without a direction; they are addressed to no one, they are demanded by no one, and if they were read by a hundred persons, no one would feel himself interested in the contents. It is a fact that this mode of preaching has always been the most useful; and there is obviously an adaptation in it to awaken attention and concern. And be it remembered, that God displays His wisdom as well as His power in the means which He employs; their weakness shows His power, their feebleness shows His wisdom.

With regard to Divine things be it observed, that there are two sorts of men, and only two sorts—they who embrace them and they who refuse them. The former are called the wise; the latter are called the scorers. In which soever of these thou art found, thy case is here described. If thou be wise, the advantage is thine own; if thou scornest the loss is thine own. “If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.”

Our text, therefore, you see, resembles the fiery cloudy pillar between the Israelites and the Egyptians, having a luminous side towards the former, and a dark one towards the latter. It resembles a bee, bearing honey, and carrying a sting. It is like a cloud, discharging at once rain and thunder. It resembles Pharaoh's officer, bringing forth the chief butler and the chief baker together—the one to be exalted, the other to be executed. Let us attend to both these characters and both these conditions.

I. As to the first character and condition—“*If thou be wise, thou shalt be wise for thyself*”—two remarks will sufficiently explain this.

First, *to be religious is to be wise*. It is so, in the estimation of Him whose judgment is, always according to truth. How express is the Scripture on this subject. The design of John's ministry, we are told, was “to turn the hearts of the disobedient to the wisdom of the just.” Observe, “the wisdom of the just.” And says David, “The fear of the Lord, that is wisdom; and to depart from evil, that is under-

standing.” “A good understanding have all they that keep His commandments.”

It is not so, indeed, in the opinion of the world, the blind world. “The world knoweth them not;” and the world oftentimes turns their glory into shame. Yet while they rail and vilify, they often feel convictions very different from their language; like Balaam, who while cursing Israel, was compelled to exclaim, “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! Let me die the death of the righteous; and let my last end be like his.” And soon a period will arrive, which will produce a wonderful revolution in their opinions and their language; for “ye shall return and discern between the righteous and the wicked; between him that serveth Him, and him that serveth Ilm not.” And “then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting and groaning for anguish of spirit, shall say within themselves, This is he whom we had sometimes in derision and a proverb of reproach; we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints!”

So then, wisdom will be justified of all her *adversaries hereafter*; and wisdom is justified of all her *friends* and all her *children now*. They know that they “have chosen the good part which shall not be taken away from them;” they “know whom they have believed,” and *why* they have believed Him; and they are “persuaded that He is able” and faithful “to keep that which they have committed to Him against that day.” They are “all the children of the light and of the day; they are not of the night, nor of darkness” There are many things indeed of which they may be ignorant, but they are all made wise unto *salvation*. They have all “an unction from the Holy One,” and they “know all things.” Not all things *absolutely*, but all things *relatively*; all things which are necessary to their real welfare. They were once blind; they will acknowledge it; but they now see, and are thankful. The eyes of their understanding are now en-

lightened, and they know what is the hope of their calling, and what the riches of the glory of their inheritance in the saints. And their knowledge is different from the knowledge of the same thing, which they once had; for now "in God's light they see light;" and the Holy Spirit "leads them into all truth." They have therefore other views of sin and other views of holiness, other views of themselves and other views of the Saviour than they once had, and are called by Him out of darkness into His marvellous light. They are wise to distinguish between treasures and treasuries; wise to propose the noblest end, and wise to pursue it by the most suitable means; wise to secure in the only opportunity the things which belong to their peace. "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame."

As religion makes us wise, so we observe—

Secondly *That thus to be wise is to gain the greatest advantage.* "If thou be wise, thou shalt be wise for thyself."

Now this does not mean, in the first place, that he will be crafty, cunning, and selfish (as we say, 'Be sure to remember number one'); no, he will be concerned to be useful; no, his religion is indeed personal, but it is also *social*. It begins indeed with *himself*, and *must* begin with himself; but it must not *end* there; and he will be anxious as he has opportunity to "do good to all men."

Nor does it mean that he will not be beneficial to others as well as himself. As before his conversion he was a curse, so now he will prove a blessing. Christians are "the chariots of Israel and the horsemen thereof." Christians are "the repairers of the breach, the restorers of paths to dwell in." Christians are the greatest benefactors of the human race. By their prayers, and by their examples, and by their influence, and by their exertions, they all "serve their generation according to the will of God." For them "the wilderness and the solitary place is made glad, and the desert rejoices and blossoms as the rose."

What then, is the meaning of the expression, "Thou shalt be wise for thyself?"

First, it is spoken of in reference to God. "Our goodness extendeth not to

Him." Says Elihu, "Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it gain to Him that thou makest thy way perfect?" "Thy wickedness," says he again, "may hurt a man as thou art, and thy righteousness may profit the son of man; but if thou sinnest, what doest thou against Him? or if thy transgressions be multiplied, what doest thou unto Him? If thou be righteous, what givest thou Him? or what receiveth He of thine hand?" You must not, therefore, think much of your services in His cause, for "when ye have done all that is commanded you," you must "say, We are unprofitable servants;" that is unprofitable to Him, never to ourselves. And therefore you need not be afraid to come to Him, because you have no worthiness, and have nothing to bring; for He has said you are to come to Him, not to communicate, but to receive. His earnestness is on your behalf; the temple is open for man; the Sabbath was made for man. "All Scripture is given by inspiration of God, and is profitable"—not for God, but for *us*—"profitable for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Then it means also, that though *others* may derive *benefit* from it, no one is or can be so *enriched* by it as *himself*. "If thou be wise, thou shalt be wise for thyself." The fruit will fall principally into his own lap. So Job says—"Whom I shall see for *myself*, and mine eyes shall behold, and not another." The vision was to be personal, and the satisfaction incommunicable.

Now, in the days of Job, the question was asked by infidels, "What is the Almighty, that I should serve Him? or what profit shall I have if I pray unto Him?" And in the days of Malachi the profane again said, "What profit shall we have, that we keep His ordinances, and walk mournfully before the Lord?" But says God in His blessed Word—"Godliness is profitable unto all things, having the promise of the life that now is, and that which is to come." Our Saviour

said to His disciples, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands; and in the world to come eternal life." The temporal benefits of religion are *great*; the spiritual benefits are *greater*; but as to the *eternal*, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the things which God has prepared for them that love Him."

It means, too, that no one shall stand between him and his advantage, so as to gain it from him. You know how often this is the case among men in their worldly concerns. But here is God speaking to His people—"They shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them." There is no uncertainty, therefore, in your gain, Christians. "They that sow in tears shall reap in joy."

II. Let us pass to the second character and the second condition. "*If thou scornest, thou alone shalt bear it.*"

To scorn is to undervalue, or to treat with contempt. All disregard is a species or degree of contempt. If your servant disobeys your orders, it is a contempt of your authority; and if a fellow-creature in distress and want rejects your kindness and assistance, this is a contempt of your goodness. A sovereign *desires* not; the language always is, "By command of his Majesty." So that neglect, you see, is always deemed disobedience and insult. And this is the case supremely with the King of kings and the Lord of lords. He says, "My son, go work to-day in My vineyard." The sinner says, "I will not; I will stand here all the day idle." He says, "My son, give Me thine heart." He says, "I will not give it; I will prefer giving it to the world and the devil." What contempt is here! He says, "Arise and depart."

"I will not stir a step," says the sinner; "this is my rest; here will I dwell."

Suppose a king were to issue a proclamation towards a rebellious province, declaring that whoever among the rebels would throw down their arms, and come in, should obtain pardon and life; and suppose they should refuse; why, what a contempt would there be of his clemency! what an avowal of their determination to oppose and to fight it out! This is the case with regard to sinners. God has achieved the plan of reconciliation, and sends forth His messengers, and condescends to beseech you to be reconciled unto God. What is the consequence? "All the day long," says He, "I have stretched forth My hands unto a disobedient and gainsaying people." What contempt, what scorn of God is here! "Behold," says He, "I stand at the door and knock." Which of you would endure a servant, who if he heard you, would detain you when knocking at the door two minutes? Men hear God—for He knocks loud; and there you have suffered Him to continue week after week, and year after year, knocking at the door of your heart, and still you keep Him out. What contempt and scorn is here!

You see, therefore, that this part of our subject will not apply to the heathen. No; they never had the message, they never had the messengers, sent to them. They therefore do not "*neglect* so great salvation;" they do not "*turn away* from Him who speaketh from heaven;" they do not "*trample under foot* the Son of God;" they do not "*judge themselves unworthy* of eternal life." All this belongs to those to whom the Word of this salvation is sent. You scorn His authority in the law, and transgress it; and you scorn His grace in the Gospel, and you will not submit yourselves to the righteousness which is of God. Thus you oppose His dearest command, which is to believe on the name of His Son. Thus you rob Him of His highest honour; thus you "frustrate the grace of God," and "make Jesus Christ to be dead in vain." Thus of His own Son, whom He has set Himself upon His holy hill of Zion to rule and reign you, the citizens say, "We will not have this Man to reign over us."

Then behold the *condemnation*. "Thou alone shalt bear it." Bear what? why bear the scorning? What of the scorning? why, the consequences. What of the conse-

quences? why, the blame, and the penalty.

First, the *blame*. You alone will bear this—not God, as you now sometimes suppose. You will not be able to draw on His decrees, or upon His providence, or upon the constitution which He has given you; though now you avail yourselves of these things often, in order to extenuate your sin. No; God will say, “Hast thou not procured this unto thyself? Thine own wickedness shall hurt thee; thou hast destroyed thyself.” When the king, therefore, came in to see the guests, and saw there a man who had not on a wedding garment, and he said unto him, “Friend, how camest thou in hither, not having on a wedding garment?”—he was speechless. Why was he speechless? Why did he not say, “Oh! I was too ignorant to wear one, or too poor to purchase one?” Why, because he knew the state of the case; he knew the king would have immediately said, “Why, there were garments enough in My wardrobe and in My ante-chamber; and they were placed there for the guests to take them and appear in them.” Oh! he felt this; he knew it arose from neglect, or pride, or contempt; and he was speechless. This will be the case with all hereafter, whatever they may think now.

He alone will bear it, and *not the minister*, if the minister has been faithful to his commission, and not shunned to declare the whole counsel of God, and kept back nothing that was profitable. No; he will be pure from his blood; and though there are some to whom he will be “the savour of death unto death,” as well as some to whom he will be “the savour of life unto life,” yet he will be “a sweet savour in Christ both in them that are saved, and in them that perish.” He will not be answerable for his success, but only for his fidelity. “Be thou faithful unto death, and I will give thee a crown of life.”

He alone will bear it, and *not those who have aided in his destruction*—not the devil himself. They tempted indeed, but they did not force him. The devil tempted Adam, but he could not compel him to eat; he always had a motive to refuse infinitely stronger than any motive to compliance; and if he could not have resisted in his own strength, there was God standing by and saying, “Let him take hold of My strength;” and by this we can do all things.

And he alone, secondly, will bear the

punishment also. “Every man,” says the apostle, “shall bear his own burden.” That is, as St. Paul says in another place, “Every one of us shall give account of himself to God,” and abide by the result. If others be punished for endeavouring to destroy you, their destruction will not relieve you at all. “If the blind lead the blind, they shall both fall into the ditch;” but the destruction of the leader will be no relief to the follower in his perdition. There will be none, therefore, to aid you in bearing it; you alone must bear it. Community in sin is no excuse; community in suffering is often one of the greatest grievances. Here many may help you to bear your burden; who will, or who can, help you to bear it then? Abraham, kind as he was, would not send a drop of water to cool the tongue of Dives in answer to his prayer, nor send a messenger to hinder the coming of his brethren into the place of torment.

But will not God help you? He is ready to help you *now*. He will help you *now*, all-sufficiently. *Now* is the time of your salvation. *Then* it will be too late. *Then* he will say, “Because I have called and ye have refused, I have stretched out My hand and no man regarded, but ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind, when distress and anguish cometh upon you, then shall they call upon Me, but I will not answer; they shall seek Me early, but shall not find Me.” Will not death help you then? No; they shall seek death, but shall not find it; they shall “desire to die,” it is said, “but death shall flee from them”—refusing in eternity to shield from wrath those who refuse to receive the offers of mercy and grace now.

Well, you have seen both the characters and the conditions. You have seen the wise wise for themselves; you have seen the scorner alone bearing it. What is the consequence? There was nothing more ridiculed among the Puritans and the Nonconformists (and the ministers of the Church at the same period), than their distinct and separate addresses to their people, in what they called “a word to saints, and a word to sinners,” for the fact was, that those who thus ridiculed them, had no notion that two states comprehended all mankind. They would allow

there were some very bad, who stood in need of conversion; but there were others, as they imagined, who only wanted a little improvement. But did not those who were thus despised fall in with the commands of God? Does not God say, "Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him; for the reward of his hand shall be given him?" Did they not obtain the Divine approbation? "If thou take forth the precious from the vile, thou shalt be as My mouth." Did they not follow inspired example? Did not the forerunner of our Saviour say, "He that believeth on the Son of God hath everlasting life; and he that believeth not the Son hath not life, but the wrath of God abideth on him?" Did not Solomon say, "He that covereth his sin shall not prosper, but he that confesseth and forsaketh it shall find mercy?" And does not Solomon deal in the same way *here*? Is not here a word for the saint and a word for the sinner? "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shall bear it." And therefore, according to our measure and degree, we have been pursuing the right course. We have this evening set good and evil, blessing and cursing, life and death before you; and by the terrors of the law, by the love of your own souls, by your wish to escape the damnation of hell, and by your wish to obtain a share in the glory which is to be revealed, we call upon you to choose life. Who will accept this call?

Will you, ye aged? Your day is nearly gone; and the work is not yet begun. What a condition are you in! All behind you guilt, and all before you ruin! It is time, high time, for you to awake out of sleep; and blessed be God, it is not yet too late.

Will you, ye *young*, before the evil days shall come, and the years draw nigh in which ye shall say "I have no pleasure in them?" Now, your body enjoys its health and strength, your mind its activity and vigour, your fancy its sprightliness, your memory its tenaciousness, your passions their glow; and all call upon you to seek the Lord; and He is saying, "I love them that love Me and they that seek Me early shall find Me." And if you die early, early death will be early glory: and if you should have grey hairs, being found in the way of

righteousness, He will say, "I remember thee, the kindness of thy youth, the love of thine espousals."

Will you, ye *prosperous*? or will you let your table become a snare, and that which should have been for your welfare destroy you?

Or will you, ye *afflicted and distressed*? and so have the valley of Achor given you for a door of hope, and so have no more laid upon you than He will enable you to bear, and so as your day find your strength, and so have an abundant entrance ministered unto you into the everlasting kingdom of the Lord and Saviour, when the days of your mourning shall be ended and He will wipe away the last tears from your eyes.

Oh! let me say to each of you, in the language of the apostle to the Romans, "Despise thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God?" You may wonder, perhaps, that we are in such earnestness with you; but you will not wonder at all soon; you will soon only wonder, that we were not much more in earnest with you. We ourselves often wonder at ourselves, when we reflect that we are not more in earnest with you; for we see what you see not; we can see behind you; we see there death behind you and hell behind death. Can you wonder, therefore, that we are importunate in urging you to escape from the wrath to come? Do you still wonder that we should be so earnest? Oh! let the warning of Solomon, and the encouragement of James fully justify us. "If thou forbear," says Solomon, "to deliver them that are drawn unto death and are ready to be slain, if thou sayest, Behold, we knew it not" (when thou mightest have known it, and *oughtest* to have known it), "doth not He that pondereth the heart consider it, and He that keepeth thy soul doth not He know it? and shall He not render to every man according to his works?" "If any of you do err from the truth," says James, "and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Amen.

THE EIGHTEENTH OF A COURSE OF LECTURES
ON THE REVELATION OF ST. JOHN THE DIVINE.
BY THE REV. T. GOUGH, SEN.

DELIVERED AT WESTBURY LEIGH CHAPEL, ON LORD'S DAY MORNING, APRIL 8, 1838.

"Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels."—Rev. iii. 4, 5.

It is a scriptural truth, that "to the upright there ariseth light in the darkness." Indeed "light is sown for the righteous, and gladness" (not for the hypocrite, but) "for the upright in heart." "Sown;" where? In the field of Holy Writ—in the promises of the eternal God. You perceive an exemplification of this, my hearers, in the words of my text. Hitherto the epistle to this church has borne a very sable hue, or, in better language, a dark complexion. Charges are exhibited, and exhortations are given and followed up, in the most pointed and affectionate manner. I have told you, we had a brighter subject before us this morning; a subject with which we take our leave of the church in Sardis. You observe, dear hearers, in the most degenerate times and seasons, God has had His distinguished few. It was so in the time of Malachi; so here. The Saviour says, "Thou hast a few names even in Sardis." Bad as it is, cursed as the mass is—"a few names who have not defiled their garments." As though He had said, I have had my eye upon them; I have honours for them another day. "They shall walk with Me in white, for they are worthy." And these holy conquerors further "shall be confessed before My Father and His holy angels." The spiritually-minded soul will be exalted in that day, when a vast deal that glistens and glitters here will meet with the Saviour's disapprobation. God Almighty grant us His Holy Spirit in our meditations.

First, dear hearers, we have the testimony which the Saviour throws in with regard to some in Sardis—"Thou hast a few names, which have not defiled their garments." Secondly; we have the glorious and undying promises given respecting them; their purity, their peace, their endless bliss. A few minutes on each of these. God be gracious unto us, and bless us.

"Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and His angels."

Observe, these words come from Christ. It is not worth while to take up the time with regard to the personal pronoun. I am inclined to think this was spoken to the pastor of the church in Sardis; and he must have been almost broken-hearted, unless "like priest, like people." I should hope he was not sunk with them. Now if this was directed to him, and I think it was, I should suppose it was thrown in as a source of consolation and comfort. Next to the life of sinners, is the alliance of professors; the unholy minglings of those who should separate. Dear hearers, I know I am speaking strongly, but I am speaking on a subject which has broken many a minister's heart; and touching a chord the apostle touched in writing to the Philippians, when he said, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ—whose end is destruction—whose God is their belly—and whose glory is in their shame; who mind earthly things." There's a weeping pastor! circumstances have very materially affected him. Now, if we consider this in part the case with regard to the church at Sardis, we may suppose the Redeemer looks down from His throne, and sets His foot upon His footstool earth, and says, "Thou hast a few names" in union and in fellowship, and "they have not defiled their garments." A Christian might always consider that things are never so bad but they might be worse—"It is of the Lord's mercies that we are not consumed." And if a

remnant stand and withstand the tide—if there are “a few names” left—we should recollect, it is as the apostle says, “If the Lord had not done so and so, we should have been as the general mass.” I do not want to enlarge on the subject of majority, and narrow your minds with regard to the Church of God; but when we look at a world containing so many millions, and even when we come within the precincts of those who are professors, how few professors! how many hear the sound of the Gospel that have no religion! among the members, how many sink into a lukewarm state! I will not enlarge here. “A few names even in Sardis.” Behold the power of Divine grace! We have sometimes sung on seeing a Christian preserved and kept—

“See a stone that hangs in air;
See a spark in ocean live.”

Let us come to facts. Descend into your own hearts; there’s a scene, there’s a sink! One chamber of imagery, and another! And if you have not gone down with the stream of the world, you are a wonder to yourself, and must ascribe it to Divine grace. Of Sardis we have not much to say; it increased in riches; and where places increase in wealth and population, they generally increase in pride and debauchery, and every thing that is bad, unless God Almighty frustrate it. We are in a world comparable to pitch—we can hardly touch it without some of it adhering to us.

“Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels.” The term “garments” is metaphorical, as are a great many expressions in the Apocalypse. There are garments of profession. I have no idea that you can stain the righteousness of the Son of God, that you can pollute the glorious garment of salvation; if sin could do it, it would have been done. But these are preserved and sustained—oh! yes, they have through grace hated the very “garments spotted by the flesh.” God had enabled them to stand under such an injunction as this—“Abstain from fleshly lusts, which war against the soul.” You know my ideas about

this warring against the soul; it is against the comfort, the peace, and the prosperity of the soul. Some could read lectures on this subject from bitter and painful experience, were they to unfold the scene.

Our Lord having given His testimony in favour of this church, meets them with promises immensely rich, great and glorious “They shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment.” I have already supposed these people to have had a mighty struggle; and perhaps they found it hard to stand. They had to conflict with the adversary, as well as the abominable principles of latent nature; they had to resist “unto blood striving against sin.” Now, says He, “they shall walk with Me in white.” I should suppose this promise contains two things—walking with the dear Redeemer here, and being honoured and glorified by Him hereafter.

Now, in the first place, I think nothing constitutes so much of religion here—nothing under the heavens constitutes so much of the Christian’s peace and comfort—as when enabled to *walk by faith in communion with his Lord*, in nearness to his dear Redeemer. How much is said of one and another, that walked with God! Brethren, this does not intend merely close walk in spirit and practice; but walking also in the enjoyment of the presence of Christ. There is a precious promise in John to this effect—“If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” *The most blessed hours the soul can possibly have are those spent in nearness of spirit and enjoyment unto Him.* Now walking with Christ in the enjoyment of His society, certainly proclaims two things; agreement and some conformity. Dear hearers, if indeed we are favoured with this privilege, it is a sign we have been reconciled to God by the blood of His Son. Now all that brings the soul into the enjoyment of Christ, is indeed of God. How much has been done for us, if we have been brought to walk in spirit with our Lord—in the enjoyment of nearness and communion with Him! And if this could be perfect here, it would form a heaven upon earth. There is an undying charm in being with such a character.

And there is not a Christian here, but who, when his mind has been elevated in sight of his Lord, could express himself with the poet—

"I'd part with all the joys of sense,
To gaze upon Thy throne;
Pleasure springs fresh for ever thence,
Unspeaking, unknown."

But while here, there are many things to interrupt and disturb, and that overcast the scene. But the soul's desire is to be with the Lord. You may know what it is to have a passage like this rush upon the mind and leave a sweet savour there—"I shall be satisfied when I awake with Thy likeness."

You perceive in the words of our text the purity of the Christian here. "They shall walk with Me in white, for they are worthy."

I must go on; and, my dear hearers, I almost jump over the river Jordan to the other side. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Now this is metaphorical. White robes were worn by priests, and sometimes by kings and conquerors. You may well listen; I hope God will apply it. I have no doubt these symbolical expressions were borrowed from things with which mankind were familiar in former days, if not so now. Precious thought, to be in *white*! Oh! yes; let the eye of the mind look on to the period referred to in this interesting book. There they are; "they have gone out of great tribulation, and have washed their robes and made them *white* in the blood of the Lamb." It is as if our Lord Jesus had said, "They shall walk with Me in all that purity they derive by faith in My blood, that cleansing from pollution, that removal of every spot." Do not you know, that the Church of God is one day to be presented before the throne of God "without spot and blameless?" There is no church on earth without spot; there are none of us without spot. And the painful thought sometimes crosses the mind; "I fear," says the Christian, "my spots are so black, I am not one of God's children."

White robes, we said, were worn by priests, by kings and by conquerors. Do not you know how this will apply to the Church of God? Are not God's people a constituted "kingdom of priests" unto God, and are they not made "conquerors through Him who loved them?"

"I ask them whence their victory came;
They with united breath
Ascribe their conquests to the Lamb,
Their triumph to His death."

Not only are white robes emblems of purity but of *immortality* too. The redeemed shall be hereafter clothed in the spotless dress of immortality; *immortality*! *IMMORTALITY*! eternal life! And "an *immortality* of bliss is bliss indeed."

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels." Here I think it needful to stay, to meet a prevailing error, as well as to explain this figurative part of the Redeemer's promise. There are some good sort of people, who admit of churching and unchurching, of standing and falling, of partaking of Divine grace and then losing that grace for ever; their being an object of Divine favour to-day, and to-morrow utterly cast out therefrom. Men and brethren, I have no affinity with such sentiments as these; we are not to suppose that the Redeemer actually blots out any from the book of life. No, no; but here is the recorded fact—those written therein, are there for ever. It is the *book of life*; and oh! that I had this moment the enjoyment I once had, in tracing this book from leaf to leaf, and from verse to verse. What do we understand from this book? In some places the names of persons are enrolled in the register of citizenship, that they have a right to all the immunities and privileges of citizens. Now, in reference to this figure, the apostle Paul says, "Ye are come to Mount Zion, to the city of the living God, to the general assembly and church of the firstborn, whose names are written in heaven." He says also to the Philippians, "Our conversation is in heaven, whence also we look for the Saviour," &c.; that is, our citizenship is in heaven.

But this figure is borrowed from things in common life. He who cannot trust His memory, makes use of a book, where he records circumstances and facts, that they may be found there another day. But if we may use the word memory with regard to God, we do it with reverence; He has a perfect knowledge of us, His memory can have no defect or decay.

Again; a book is made use of to record the actions and services of some, who have been useful, or have rendered some substantial service to government. Hence in the night, when that mighty man, who reigned over seventy provinces, could not rest (perhaps no uncommon thing with kings), Ahasuerus calls for the Chronicles to quiet his perturbed mind; and as he read, his attention is directed to the account of Mordecai; and the king calls for his lord in waiting, and asks him what has been done for this Mordecai. Here he is recorded, and nothing has been done for him. Now, do not you see, my hearers, that this metaphor is borrowed from what has taken place among men, wherein actions and circumstances are recorded that men may not be forgotten, but rewarded another day? The righteous have a reward, not of debt, but of grace. "They shall walk with Me in white, for they are worthy." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." And oh! how solemn the declaration, that to hell they went, whose names were not written in this book! Dr. Watts has one of the sweetest ideas on this subject my mind can possibly lay hold of—

"My God, I would not wish to see
My fate with curious eyes;
What gloomy lines are writ for me,
Or what bright scenes may rise.
In Thy fair book of life and grace,
Oh! may I find my name,
Recorded in some humble place,
Beneath my Lord the Lamb."

Christ "calleth His own sheep by name," He tells us; He knows them all now, and says, They shall be visibly Mine in the great day of account. How much has my mind been impressed with that line—

"Gracious Saviour!
Own me in that day for Thine."

Our blessed Lord declared while on earth, that those who confessed Him before men, the same "would He confess before His Father, and before His angels;" and that "whosoever should be ashamed of Him and of His words, the same would He be ashamed of before His Father and before His angels." And in a similar way did He express Himself to John in Patmos; He says, "I will confess his name before My Father, and before His angels." What an assembly! God the Father, whom no

man hath seen, nor can see; God the Son, in His judicial character; and yonder myriads of holy angels; and there is the redeemed company in white. Who can think on such an assembly, without being charmed, and a rising desire of being there? "He that overcometh," says the Son of God, "the same shall be clothed in white raiment." There shall they be presented, perfect in their numerical character and saved state. These are they, that followed Me in the regeneration—these are they, that came up out of great tribulation; among these the *few from Sardis*, who stemmed the torrent of vice and pollution, and who had not defiled their garments. And some of them, I should think it likely, had resisted unto blood, and who would, by the grace of God, "rather burn than turn." And I hope there are some of you, who feel in their best moments they *would rather be removed into eternity than sink into sin and dishonour Christ*. Well, the Redeemer owns them before the angels; these very angels had been to them as ministering spirits, and had conducted or accompanied them through all the trials of this wilderness to the heavenly gates.

Now, dear hearers, we must draw to a conclusion; and what think you of the subject? It is encouraging to the godly; for "the eye of the Lord is upon the righteous, and His ears are open to their cry." He now exercises special care over them, and will honour and reward them at a future day. I would ask every soul of you, What is your spiritual state in the sight of God? There were some in the church of Sardis, who "had a name that they lived, but were dead." They were, many of them, in a lukewarm state in religion; I fear this is partially the case with some of the members of this church. If the preacher should be right, will you listen, and put up the silent prayer, "*Lord, is it I?*" What say the secret chambers of the breast? what say the bent of thy spirit? Have you been delighted or grieved, when you have heard filthy conversation, or seen others conforming to the world? Deceive not your own souls; our Lord cannot be deceived or mistaken. I shall be glad if I should be mistaken with regard to the deadness and stupidity of some of you. As a minister, I have need to put up the prayer, O Lord, while

I keep the vineyard of others, may I not neglect my own. The Lord grant, that as a church, there may be the coming out from the wicked; may there be no ungodly connections. I would rather be branded to death with the word "Puritan," than be found mingling with Society, and in scenes where I ought not to be. May we not merely talk of these things; but pray to the Lord, who "keeps the feet of His saints," that He would preserve us, and may we be found watchful.

See the gracious regard the Redeemer bears to those few, "who had not defiled their garments." "And they," says the Saviour, "shall walk with Me in white, for they are worthy." If it had been said, "*Worthy the Lamb*," I should have added my hearty *Amen*. But not you, not me; by no means; there is no meritorious worthiness in us, none at all; it is God, by His almighty grace, that forms and fits the soul for heaven. But there is a *meetness for it*; and that is the

idea here, as well as the expression of Divine approbation. Oh! to be found among the number of the "called and chosen and faithful." Let us look forward with confidence to the period when our Lord shall "come a second time without sin unto salvation." It is an encouraging thought, that every day's struggle with sin leaves one the less. "My soul now," says the Christian, "holds perpetual war with every darling lust, and longs for the time, when she shall enjoy perfect freedom from contamination. That period will come; each moment brings it near." God give us patience; and I think I can say, *Lord Jesus, hasten the day*. Remember, Christian, however afflicted or distressed, there is one verse in Dr. Watts worth its weight in gold—

"Then will He own my worthless name
Among the chosen race;
And in the new Jerusalem,
Appoint my soul a place."

I only say Amen, Amen; for Christ's sake, so let it be.

Review of Books.

GENERAL HISTORY, briefly sketched upon Scriptural Principles. By the Rev. C. BARTH, D.D. Late Pastor of Mottlingen, in Wirtemberg. Translated by the Rev. R. F. Walker, A.M. Curate of Purleigh, Essex, and formerly Chaplain of New College, Oxford. Cl. bds. pp. 480.

Religious Tract Society.

This Work consists of a Summary of the history of the world, from the creation to the present time. In treating of the more ancient period it incorporates within it the Scripture history in a condensed form, making its statements more full and copious as it proceeds on to our own times. Four maps exhibit the known world at four different periods; at the foundation of Rome, at the birth of Christ, at the Reformation, and in A.D. 1840. These maps are beautifully executed, and are very accurate. The book itself is admirably written; of party politics there is not a syllable, though the view of affairs is brought down to our own days. There has been much judg-

ment and discretion exercised too in the selection of topics—in bringing out all the great leading events of by-gone ages and losing no time or space upon events that led to no permanent result; with this feature we felt particularly struck in several instances. It is excellently adapted, as well for a manual to refer to, as for the instruction of the young, to whom it will give a bird's eye of "the course of time" down to these days of event and change. In fact it must take its stand among the best class of works issued by this indefatigable Society.

MEMOIRS OF TWO BELOVED PUPILS. pp. 64. LUCY MORLEY; or a Child's Passage from death unto life. By a SUNDAY SCHOOL TEACHER. pp. 36. Price 4d.

Religious Tract Society.

THE first of these little narratives is one of those simple, but exquisitely touching histories, that find their way direct to the heart: the style is of the plainest and most unpretending, but the facts are of that class, that *will* be felt.

The young persons to whom it relates were educated here, while their parents resided in a distant land; they were sisters, and both died young, but not before they had been brought to rest upon the Rock of ages. The conversations detailed bear the impress of truth, and are deeply interesting. They bring before us the timid anxious spirit, gradually losing the reluctance to converse upon religious topics as topics concerning *itself*, and imbibing more and more the constraining love of Christ. Both appear to have had that class of mind, which in the mysterious ways of Providence is so peculiarly dependent upon those to whom its early moulding is committed, that its eternal destinies seem in the hands of such; and most happy was the lot of these young persons in this particular.

We must make room for a few sentences:—

“She several times said, ‘What a merciful illness a decline is; there is so much time to think of death.’ I said, ‘You always dreaded a sudden death, and yours is very gradual.’ ‘Yes,’ she said, ‘it is all mercy. And if I had had an infectious fever, or been delirious, how much more distressing; and not to have my dearest Jane to nurse me,’ looking affectionately at me.

“On Sunday, she sadly felt the want of religious conversation and reading, owing to Mrs. ——— being there; when alone with me she said, ‘This has been no Sunday with me.’

“On Monday she was still more distressed from the same cause, and said at night, ‘Another day is gone, and I have heard nothing of my Saviour, and now I cannot pray; God will not hear me; my sweet peace is gone; my sins will have dominion over me. Do call your papa; he always comforts me. Oh! I have sinned; I have not thought of God as I ought to have done.’ My father came, and remarked, that in her weak state it was to be expected Satan would take advantage of her, and endeavour to distract her thoughts, but she should remember that our Saviour was tempted Himself. ‘Yes,’ she said, ‘but He was God, and therefore could overcome temptation.’ My father replied, ‘True; but what He did was for our sakes, and not for His own; and He has promised that, because He has overcome, we shall overcome also.’ After some farther conversation on the love of our Saviour, and the proofs of her interest in Him, she became composed and

comforted. She thanked my father for his visits, and affectionately passing his hand to her lips, took leave of him, and saw him no more. She thought herself dying, and requested me to read,

‘How sweet the name of Jesus sounds,’ &c. and then another favourite hymn,

‘Rock of ages, cleft for me,’ &c.

“In a solemn manner, and with an impression which none but persons in her circumstances can give, she repeated after me the last verse:—

‘While I draw this fleeting breath,
When my eyestrings break in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of ages, cleft for me,
Let me hide myself in Thee.’

“Lucy Morley” is a somewhat different work, and adapted for children younger in years and in a humbler sphere of life. It is an account of a scholar in a Sunday School; and though less exciting the feelings, may be as useful as the former work. It narrates the conduct of a child, not at the school, but at home; and places before us first the selfish girl, never having any time to spare to do kindnesses for sister or brother, and careless of death and judgment, and then the same child, when “all things had become new.” It is well adapted for a present to young people in the same walk of life. We subjoin a short extract:—

“When Lucy lay down in bed, that night, she felt frightened and unhappy. It seemed to her that she had been that day more foolish and wicked than ever in her life before. Yet she had done many worse things. The Spirit of God was convincing her of sin, though she knew it not. And now, that same Spirit, whose office it is to convince of sin, brought before this guilty child the remembrance of many of the sins of her life. She thought of her unkindness to her departed sister; of her undutifulness to her mother, and of the many resolutions to be a better girl which she had made and broken. Lucy’s pillow was wet with tears before she fell asleep, and when she awoke her first thoughts were of her dearly-bought edging, and of the falsehood she had told. It came into Lucy’s mind that she ought to confess all to her mother. She tried to get rid of the thought, but it was in vain.

“‘If I do not tell mother, God will not forgive me.’ There was now a great struggle in Lucy’s heart. She saw that God required her to do what was very disagreeable, and the question was, Whether she would submit her will to God or not.

Upon the decision which Lucy at this moment made, depended perhaps her whole happiness for time and for eternity. There is some such decisive moment in the life of every human being—when they make their final choice between self-pleasing, and God-pleasing.

"It seemed to Lucy impossible to confess her folly and falsehood; and she was just about to settle it in her mind that after all it was not necessary to do so, when she recollected a text which Miss Howard had lately explained at the Sunday School; it was this: 'His people shall be willing in the day of His power;' then came the thought, 'God can make me willing, I will ask Him.' So Lucy knelt down by her bed-side, and with some tears she said aloud:—

"O God, O Jesus Christ, my Saviour, make me willing to tell mother all the truth. Take away my proud bad heart. Let me not perish in sin."

"Lucy ceased to speak, but she did not cease to pray; her heart still poured itself out before God. She felt that if her Father who was in heaven would but smile upon her, she should care for no disgraces. When Lucy rose from her knees, she was able to say:—

"I will tell my mother everything; I had rather bear anything than the anger of God."

"Thus God heard and answered Lucy's prayer, to be made willing to do right; nay, more; while she was making her request to God, it pleased Him to reveal Himself to her as her heavenly Father. Pray to God as you can, and He will teach you to pray as you ought."

BAPTISM. The import of βαπτίζω. By the REV. EDWARD BEECHER, President of Illinois College, Jacksonville, Illinois.

John Gladding, City Road.

"Another work on the endless Baptist controversy!" we think we hear the reader exclaim. It is even so, and we hope not the last; because we conceive that circumstances and additional evidence, conspire to rescue this important ordinance of the Christian dispensation from the interminable logomachies in which for many centuries it has been involved. To say that learning has not been made available in this dispute were absurd. The fact is there has been too much learning; and thus the truth, whatever that is, has been so built about, that the inquirer, in his efforts to arrive at it, is perfectly bewildered.

By some, baptism, or the application of the water, and a change of character, are held to be perfectly synonymous; by others baptism, it is maintained, translated immersion, would convey all its primitive scriptural import; and by others, baptism is properly applicable to infants, as well as adult proselytes, and is unlimited in its modes. Now some one or more of these must be, all may be, wrong; which are right and which are wrong, or whether all are wrong, is not our province here to show. Any opinion on the matter, confined to such limits as we necessarily are, could only be expressed dogmatically, and such would not suit the receding and the rising generation. Those characteristics of the mind so aptly set forth by the terms *why* and *because* are becoming daily more prevalent. Whether this be true or otherwise (true we think it is) of our own country, it is unquestionably so of America; and to the prevalence of a spirit of this kind in that country the appearance of the above essay is we conceive chiefly attributable. It is a reprint from a valuable periodical—the American Biblical Repository. The author grapples with his subject like an honest man; we mean like an earnest able inquirer after truth. His object may be thus stated; what is the scriptural meaning of the word βαπτίζω? that is, does it mean to immerse, to dip, or to sprinkle, or all or none of these religiously? To have a perfect vehicle for the interchange of thought, words must have a fixed definite sense and their application must admit of no license. Yet as such a lingo is not in existence, and is likely never to exist, words must be susceptible of a variety of modifications, and according as they are applied to different, and in many respects diverse subjects, much of their primitive meaning must be given up, whilst they are invested with new qualifications; and thus the same words may become significant of things as opposite as the poles. The study of the Scriptures, we believe, with this in view would lead to much profitable criticism, and disabuse the mind of half the absurdities and contradictions under which it now almost sinks in despair.

In a perusal of the above pamphlet it is thought the foregoing remarks will not be considered misplaced. For our selves we must confess that we have derived much instruction from its

attentive consideration. It is written thoughtfully, spiritedly and with Christian forbearance. Any thing like asperity is no where to be found in it. Its style is clear and concise, and well fitted to convey the author's meaning. It will force its own way into our seminaries, and find, we are sure, a place on the table of every student for the ministry.

PLAIN SERMONS ON SUBJECTS PRACTICAL and PROPHEPIC. By the Rev. A. M'CAUL, D.D. of Trinity College, Dublin. 12mo. pp. 376.

B. Wertheim, Paternoster Row.

By all serious Christians these discourses will be perused with no common earnestness; not because they are peculiarly distinguished by the artificial graces and embellishments of style, but because they breathe a devoted integrity of purpose, a loftiness and holiness of thought, which bespeak the pious and earnest divine, and the able minister of the New Testament. The volume contains fourteen sermons, which convey much evangelical and solid instruction on the most interesting and momentous topics, which can engage the mind of man; and carrying with them evidence that they are the fruits of a vigorous mind, well stored with theological learning. The subjects discussed are as follows: Poverty and Riches—Judgment and mercy—National Piety the condition of National Prosperity—Christ before Pilate—The Prophetic Song of Zacharias—The Future Glory of Jerusalem—The Glory of Jerusalem the Light of the World—Prayer for the Second Advent—The Blessed Hope—The Scripture Doctrine of Church and State—Advice and Consolation—Our Duty towards the Jewish People. We would gladly have given a few quotations as specimens of Dr. M'Caul's felicitous manner of treating these subjects; but are prevented by the want of room. Our regret, however, is diminished by the reflection that our readers will turn to the volume itself for their own edification and delight.

THE RELATION BETWEEN THE HOLY SCRIPTURES AND SOME PARTS OF GEOLOGICAL SCIENCE. By JOHN PYE SMITH, D.D., F.G.S.; Divinity Tutor in the Protestant Dissenting College at Homerton. 8vo. pp. 440.

Jackson and Walford 18, St. Paul's Church-Yard.

THIS is an important work, on a very interesting subject; a subject which will not long endure the veil, which the mis-judging friends of Revelation have endeavoured to throw around it. The time for concealment is gone by; and we beg to assure our trembling friends, that concealment is not required. Let not "the dark spectres of Geology" affright them; for their oracles, graven in the eternal rocks, only serve to enlarge our views of the "power and Godhead" of that Infinite Being, who, measuring duration by the scale of eternity, looks on "a thousand years" but as "one day!" We rejoice in every attempt, by *competent hands*, to show that the voice of Revelation, and the voice of Geology, are not contradictory but in unison; and no one appears to us so competent as the present author; who, to an intimate acquaintance with geological science, unites an extent and a depth of theological research, which have constituted him an authority, even where his dissenting principles are disowned. His great work on the Messiah, is read in our Universities; and he has recently been admitted a Fellow of the Royal Society. The manner in which he has set about his task, also, claims our approval. He listens to no compromise between religion and geology. Instead of endeavouring to force them into a state of unnatural agreement, he investigates each on its own proper and appropriate grounds; and then, by the free and unfettered harmony which is apparent, he shows that no compromise is necessary.

The volume contains eight discourses; which constituted the Sixth Series of what is called "The Congregational Lecture." We propose to give such an analysis as our limits will permit; and we recommend our readers to fill up, by a perusal of the work itself, the outline we shall thus present to them. They will also do well to consult a report of the lectures, published at the time of their delivery, in the "Evangelical Register" for April and May, 1839; Nos. 114 and 115; Vol. 11, pages 142 and 178.

The first lecture, which is introductory, treats of the object, design, and importance of geology; the requisites for, and the proper methods of studying it; the harmony subsisting between science and Scripture; and the authority of Revelation.

Lecture the second shows that the material universe is constantly changing, but in accordance with fixed laws; and goes on to describe the structure of the earth. We shall here enumerate the positions which are laid down, and successively examined:—1. We are acquainted, by sensible evidence, with about ten miles from the surface of the earth (taken at the sea-level), towards its centre. 2. There are good grounds for supposing that, at about thirty miles from the surface of the earth, the matter composing it is in a state of fusion, at a temperature probably higher than any known to us. 3. The rocks which lie the lowest as we descend, are in a state produced by the prodigious heat just mentioned, combined with a pressure from above greater than we could state. 4. The rocks which lie above these, instead of being igneous, are aqueous; having been deposited from water, and forming layers or strata. 5. These strata do not form concentric spheres, spread universally over the earth, like the coats of an onion; but each layer is of limited extent. 6. The lower strata, which are manifestly the most ancient, are generally the greatest both in extent and thickness. 7. The term "*rock*," in geological language, does not always mean a hard, stony mass. 8. The lower strata are the more abundant in proofs of having been forced upward, and otherwise acted on by the heat from below. 9. As we ascend in the series of strata, the evidences of the action of fire become fainter. 10. By the mighty action from below, almost all the earlier strata have been shattered and raised up, and left in various positions. 11. The ebullient action of the fire-melted liquid below, has produced undulations of the earth's surface. 12. The stratifying processes are diverse and complicated. 13. The action of the water has washed away loosened materials, and deposited them elsewhere. 14. In these depositions the remains of animals have become embedded. 15. These organic remains are generally more abundant as we advance among the newer strata. 16. These animals belong to *classes* and *families* which now exist, but differ in *genera* and *species*. 17. The oldest animals and plants, found in this fossil state, are the fewest. 18. The genera and species of fossil animals and plants are found to have existed for

periods of various but limited extent. 19. Different strata have different species of fossils exclusively belonging to them. 20. A few genera of fossils have a very extensive range. 21. The regions in which fossils of the same kind are found, never extend over the whole globe. 22. Animals and plants, now found in a fossil state, varied in accordance with circumstances existing when they were alive. 23. Some fossils are characteristic of particular parts of a stratum. 24. Some fossil animals are found in the situations which they occupied when alive. 25. Others have been washed away from their original position. 26. Before any stratum could be formed, dry land must have existed to furnish it. 27. Since stratification began, there has probably never been a period in which the surface of the globe was either all water or all land.

In lecture the third we have an enumeration of those opinions which have been assumed as either inserted or implied in Scripture; but which are contrary to geological doctrines. These are:—1. That the universe was created in six days, about six thousand years ago. 2. That the earth's surface, immediately before its being brought into the condition destined for the reception of man, was in a state of universal dissolution from a former condition. 3. That the sun, and all the other heavenly bodies, were created on the fourth day after the creation of the earth. 4. That all land-animals were created at one spot upon the earth's surface. 5. That pain and death had no place among animals, until after the sin of the first human beings.

The sixth alleged discrepancy between geology and Scripture, relates to the deluge; which occupies the fourth and fifth lectures.

In the sixth lecture, the author enumerates the methods which have been proposed for removing the alleged contradictions between revelation and geology: and demonstrates their futility. He here examines the false assumptions, unfounded analogies, and arbitrary assertions of the enemies of geology; and then passes to those who take the opposite course, and look on the Mosaic records as poetical rather than historical. He then notices the hypothesis of the "six days" being indefinite periods of time; which he considers untenable; and then, the opinion which attributes all the

geological phenomena to the period between Adam and Noah; which he considers absurd. Dr. Smith mentions, with approbation, Professor Silliman's treatise on geology. We beg to refer to our review of that work, in our number for May, 1838 (Vol. 10, page 198).

In lecture the seventh, Dr. Smith proceeds to a particular examination of the Scripture narrative; contending for "the certain and infallible truth of all that is taught" there; but considering that what it really teaches, though differing from what has generally been received as its testimony, is quite consistent with the independent but concurrent testimony of geological science.

Lecture the eighth gives us "the conclusion of the whole matter;" insisting on the duty of scientific studies; and of that branch, in particular, which relates to geology; the advantage of which in promoting the comforts of life, as well as its moral uses, are exhibited; while "the rational claims and attractions of religion, the perfection of our nature," are powerfully and persuasively put forth.

After this analysis of the work, we shall make a few corrections, for the benefit of future readers. At page 32, the words "these of," in brackets, seem to be improperly introduced into the quotation. The "effect" is intended to be on "geologists" themselves, and not on their "works." When Dr. Chalmers speaks, in his poetical style, of the "ancestors" and "generations" of "our present continents," he refers to the "continents" themselves, in their former states; and not (as is supposed by our learned but unimaginative author, at page 37) to the *inhabitants* of those continents, either human or brutish. Dr. Smith ascribes to Mr. Babbage the merit of answering Mr. Hume's celebrated argument on miracles, by the "numerical" method; but that merit is due to Dr. Chalmers; who long taught the method in question in his lectures; and gave it to the world in the third volume of his works, book i., pages 13 to 146. Dr. Smith has mistakenly introduced the words "of mankind," into the quotation from Cuvier, at page 115; for in the term "*individuals*," the baron includes the lower animals, as well as man. At another place, our author speaks of "animals," in contradistinction to "man;" whereas, in scientific language, the latter

is included among the former. The proper antithesis to "*man*," is "*brute*;" we regret that they should so often be identical. At page 231, the "*mind*" and the "*soul*" are mentioned interchangeably; as though they were one and the same. This, we presume, is an oversight; or it would indicate the immortality of brutes; for as the inferior animals undoubtedly have *minds*, if the latter were identical with *souls*, it would be difficult to deny them the property of being immortal.

The following is a summary of the points, which, in our author's opinion, geology demands, and revelation does not deny:—1. An immeasurably high antiquity of the earth. 2. The reference of the six days' work to a part only of the earth's surface. 3. The position of several centres of creation, distinct from each other, on the surface of the globe. 4. The reign of death over the inferior animals, from the earliest existence of organized earthly beings. 5. The limited extent of the deluge; *universal* as to *mankind* (except one family); but not extending to uninhabited parts of the earth. (See pages 319 and 320).

To those who have not hitherto directed their attention to this subject, some of these points will no doubt appear startling; and we cannot conceal from ourselves a kind of regret, that something more positive in the way of proof, has not yet been brought forward from Scripture. But, on the other hand, the latter says nothing in proof of the earth's moving round the sun; appearing, indeed, to assert quite the contrary; as was the universal belief of Christians three hundred years ago. It is consolatory, then, to find that Scripture does not *disprove* them; but leaves them to be established by their appropriate evidence. We have no doubt this evidence will brighten as it is investigated; and that, in fifty years, our Christian descendants will wonder at our scepticism, as much as we do now at that of our infatuated predecessors who imprisoned Galileo. To bring science and revelation to a dead lock, as some good, ignorant people are endeavouring to do, would be to drive every man of science to infidelity.

THE PRINCIPLES OF MODERN DISSENTIENT EVANGELISM DISCLOSED. By

the Rev. HENRY COLE, late of Clare Hall, Cambridge.
POPULAR GEOLOGY SUBVERSIVE OF DIVINE REVELATION. By the Rev. HENRY COLE.

TWO LETTERS TO THE EDITOR OF THE "CHRISTIAN OBSERVER." By the Rev. HENRY COLE.

THE first of these works consists of ten letters to Dr. Pye Smith; and remarks on Dr. Wardlaw's second and third lectures in reply to Dr. Chalmers. The first six lectures are in reply to Dr. Smith's lectures on Scriptural Geology; and, as well as the rest, were originally published in "The Times" newspaper; and were noticed in our number for May, 1839—(No. 115, vol. 11, page 191). We are glad to meet with them in a collected and complete form. The other four letters contain a review of Mr. Foster's "Essay on Popular Ignorance;" of which a new and cheap edition, with a recommendatory testimonial by Dr. Pye Smith, has been put forth under the auspices of the British and Foreign School Society. Our author comments severely on the sentiments which that work contains, in reference to educating the poor; sentiments which he considers fraught with danger to our national church, and our national prosperity. It is to the geological part of the series, however, that we must at present limit our attention. Mr. Cole follows Dr. Smith through the whole of his adventurous track; pointing out the principles which he considers to be inconsistent with revelation. He does not attempt, however, to *overthrow* those principles; a detailed refutation, as he observes, not being his object. This we regret, as it is the only way in which the battle can now be decisively fought. That refutation, however, *has* been his object in the second work on our list. Probably he was deterred, in the present series of letters, by the expence, which must have been very great, as they were charged in "The Times" as advertisements. The author is entitled to great credit for his spirited and liberal conduct in this respect; and an additional proof of it is the announcement in the pamphlet before us, that a copy may be had gratis, by any clergyman of the Church of England, on application to the publishers. Our author speaks in one place of a levity betrayed by Dr. Smith, in treating the

sacred narrative. "As we cannot judge of this by the printed lectures, we can only say that it is not Dr. Smith's *usual* manner to treat Scripture lightly.

In "Popular Geology" our author contends for the commonly received opinion with respect to the age of the world, and with respect to other particulars connected with the Book of Genesis; and he sets himself to the useful and laudable task of bringing forward all that can be found to favour that opinion. He maintains that "the beginning," mentioned in the first verse of Genesis, formed part of the first day's creation. He adduces Dr. Gill, and the celebrated Luther; who says there is more in the words "tohu" and "bohu," than is expressed. The latter, which is translated in our authorised version "void," our author renders "creatureless." Luther was also of opinion that, before the fall of man, all trees bore edible fruit.

The first Scripture text which our author brings forward, is the opening of St. John's Gospel; where "the beginning," and "all things that were made," are "immediately and inseparably joined together by the finger of God Himself." The next passage is Hebrews i. 10, 11, and 12—"Thou, Lord, *in the beginning*, hast laid the foundation of the earth," &c. The third is Matthew xix. 4 and 8—"He, *in the beginning*, made male and female," &c. The fourth text is Mark xiii. 19—"The *beginning* of the creation which God created." We recommend our readers to examine these texts very carefully, especially in connection with our author's remarks on them; in order to see how far they interfere with geological tenets.

In referring to the names given by Adam to the beasts, our author asks "Who, of all human philosophers, has ever discovered a more impressive or distinctive name for one of them to this hour?" This we do not precisely understand; since no one, so far as we know, now calls the beasts by the names which Adam gave them; nor, till the language spoken in paradise is ascertained, can it be told what those names were.

Mr. Cole then goes through a very interesting examination of ancient Greek and Latin poets; and points out the traditional truths respecting the creation, which are embalmed in their works.

This is a field in which the learned author is quite at home; and his work on "Ancient Mythology" must be highly valuable, from having to draw its materials from this source. He then examines the three "pillars" of geology. 1. The affixed dates of deposits. 2. The chronologized specimens of organic remains. 3. The indices contained in the strata of the earth. He considers the flood sufficient to account for all the fossils and strata, for which geologists are accustomed to require many thousands of years. He concludes the treatise very properly, by maintaining the superiority of revealed to natural religion. He also reprobates the moral views of professor Sedgwick. The "getting up" of this volume is particularly handsome.

The third volume on our list is the shortest; but, in our opinion, the best. It is straightforward, and to the point; has more argument and less declamation; and contains fewer of those compound adjectives, which are more freely sprinkled in the other works than is altogether agreeable to our taste. He allows that "geology is a legitimate science;" but considers, that at present, the data on which it rests are not sufficient to allow its application to Scripture. He also points out very distinctly the "two hinges" on which scriptural geology turns. 1. The connexion or non-connexion of "the beginning" with the first creation-day. 2. The datableness or non-datableness of the geognostic fossiliferous strata, &c., from their own evidences. The publication of these two letters in "The Times" cost thirty pounds.

The Works of THOMAS CHALMERS, D.D., and LL.D.; Professor of Theology in the University of Edinburgh; and corresponding Member of the Royal Institute of France. Volume Seventeen. Church and College Endowments.

Collins, Glasgow.

Hamilton, Adams and Co, London.

THIS volume contains two works, originally published separately, and here very appropriately linked together. The first consists of a treatise on the "Use and Abuse of Literary and Ecclesiastical Endowments," first published in 1827; and divided into four chapters, which treat of the following important subjects:—

VOL. XII.

1. "General argument in favour of endowments."
2. "Special application of the argument to colleges."
3. "Church endowments."
4. "Abuse of endowments." It has also notes, a preface, and an appendix, containing much valuable matter, and has always been considered a favourable specimen of the author's unrivalled powers of effective composition. The other half of the volume before us, consists of the lectures, delivered in London the year before last, and which have already been extensively circulated in two different forms (one handsome and the other cheap), under the title of "Lectures on the Establishment and Extension of National Churches." These lectures are six in number, and their titles will give a good notion of the general scope of the argument:—1. "Statement of the question respecting a National Establishment of Christianity; and exposure of the misconceptions regarding it." 2. "Vindication of a Religious Establishment, in opposition to the views and reasonings of the economists." 3. "Vindication of a National Religious Establishment; in opposition to the views of those who allege the sufficiency of the voluntary principle." 4. "Circumstances which determine a government to select one denomination of Christianity for the National Religion." 5. "A Territorial Establishment; and the reasons of its efficacy." 6. "Circumstances which justify a government that has assumed one from among the several denominations of Evangelical Protestantism for the National Establishment, in abiding by the selection which it has made." The style is necessarily too argumentative to admit of much eloquence; but the general strain of sober disquisition is enlivened by many brilliant passages, sometimes extracted (as notes at the foot of the pages attest) from other works of the author, yet unpublished.

This edition of Dr. Chalmers's Works, is now advancing rapidly to a conclusion. We look forward with great interest to those volumes which are to contain his Theological Lectures; as they are not only excellent in themselves, but will be, in a great measure, new to the public; although the readers of the 'Evangelical Register' and the 'Pulpit,' have had the advantage of seeing outlines of several of them.

2 L

Religious Intelligence.

THE COURT.

We are unable to furnish this month our usual table of the texts of sermons preached before the Queen, with the names of the preachers; but her Majesty and Prince Albert attended Divine service at the Chapel Royal, St. James's on the mornings of the 10th and 17th; and on the 24th at Esher Church, being at Claremont for the day.

CHURCH OF ENGLAND.

NEW CHURCHES.—Churches consecrated during the month:—

Crediton (Exeter Diocese), May 1. Built at the expence of Sir John Kennaway.

St. Saviour, Upper Chelsea (London Diocese). May 27. Holds 1200; one third of sittings free. Cost £5000.

WESLEYAN.

NEW CHAPELS.—Chapels opened during the month:—

Ellastone (Uttoxeter Circuit), May 1. Seat 130; half of the sittings free. Cost £300. £177 subscribed.

Fellbeck (Pateley Bridge Circuit), May 3.

Robert Town (Cleckheaton Circuit), May 8. Cost £600.

MISCELLANEOUS.

BAPTIST CHAPEL.—A new Baptist Chapel was opened on 30th April, at East Stour, near Shaftesbury.

CHURCH EXTENSION.—The proportion of the petitions to parliament *pro* and *con*, has greatly altered, since our list up to April 3. On the 19th of May the numbers stood thus:—

For — 2075. Signatures 162,144

Against— 944 128,190

BURIAL OF THE UNBAPTISED.—Legal opinions have been obtained by some Dissenters in the West of England, on the right of a clergyman to refuse to read the burial service over a person, who has been baptised, but not by a clergyman of the Episcopal Church; the gentlemen consulted were the Attorney General (Sir J Campbell), Dr. Addams, Dr. Nicholl, Mr. Starkie, and Mr. Matthews. They concur in opinion, that as the law now stands, baptism in the name of the Trinity by a layman entitles to Christian burial with the forms prescribed in the Prayer Book; and that there is no

probability of any court now holding otherwise.

THE CHURCH AND DISSENT.—The following remarks of the Bishop of Norwich, at the Annual Meeting of the British and Foreign School Society, do not seem to have met general approbation; some good-tempered observations by Mr. Burnet in reply, however, upon the possibility of repairing the key-stone without destroying the arch, met universal applause.

"My friends among the Dissenters, I will speak a word to you, which, I think will not be palatable—(Laughter)—but, nevertheless, I will speak openly and fearlessly, and you must take it as you please. (Hear, hear.) The Church of England, as long as its clergy do their duty, will stand in spite of every effort to overthrow it. The Church of England, whether by antiquity or by prejudice no matter, is linked and entwined, and has taken root in the hearts of Englishmen. It is like the oak-tree, its roots penetrate deep into the ground, and, gentlemen Dissenters, it will blunt the edge of the sharpest axe which you can bring against it. I am willing to believe that every conscientious Dissenter is, after all, not the enemy of the Church that I belong to. (Hear, hear.) I will conclude with a simile drawn from a Dissenter's lips. He is present, and, if he is to speak, I know he will envy me the pleasure of repeating an anecdote so creditable to him, and so applicable to what I have to say on the subject. That Dissenter, at a public meeting at which I was present, said that he was once standing at his father's door, in the picturesque scenery of the lakes, and he saw before him the village spire rising, and at a short distance right and left, an Independent chapel and a Methodist meeting. While he looked a dark cloud arose—it was the darkness of falling rain, but there was the sun behind it; and, while he looked, the bow of the covenant—the rainbow—rose and spread its ample arms, embracing the church and the chapels on either side. (Loud applause.) I, too, will take my simile; and, with that simile I will conclude. The Church of England is the key-stone of one wide arch, under which every denomination may bask or form a part. Remove that key-stone, and the arch will fall; and great will be the ruin it would cause." (General cries of "No, no," throughout the hall, mingled with slight applause.)

CAPTAIN MORGAN'S ACCOUNT OF THE MURDER OF THE MISSIONARY WILLIAMS.

The following is a letter addressed to the London Missionary Society's Foreign Secretary :—

"DEAR SIR,—I have to communicate to you the painful intelligence of the death of your beloved brother and faithful missionary, the Rev. John Williams, who was massacred at the Island of Erromanga, one of the New Hebrides, on the 20th of November, 1839; and of Mr. James Harris, a gentleman who was on his way to England, with the view of becoming a missionary to the Marquesas. The event happened the day after we left the island of Tana. There the natives received us most kindly, and Mr. Williams remarked, he had never been received more kindly by any natives among whom he had been; his spirits were elated to find such a door of entrance opened. In the afternoon we left there three teachers and a son of one of them.

"We proceeded to Erromanga, and hove-to on the south side all night. At day-light we ran down the south side in hope of landing more teachers. The island appeared thinly inhabited; we saw now and then a native or two at a distance. On reaching Dillon's Bay, we saw a canoe paddling along shore with three men in her, and by Mr. Williams's desire we lowered down the whale-boat, and took in Mr. Williams, Mr. Harris, Mr. Cunningham, myself, and four hands; we spoke to the men in the canoe, and found them to be a far different race of people to those at Tana, their complexion darker, and their stature shorter; they were wild in their appearance, and extremely shy. They spoke a different language from that of the Windward Islands, so that Mr. Williams could not understand a word they said. He made them some presents, and tried to persuade them to come into our boat. He did not succeed, so we left them, hoping, as Mr. Williams remarked, with favourable impressions towards us. We pulled up the Bay, and some of the natives on shore ran along the rocks after the boat. On reaching the head of the Bay, we saw several natives standing at a distance; we made signs to them to come towards us, but they made signs for us to go away. We threw them some beads on shore, which they eagerly picked up, and came a little closer, and received from us some fishhooks and beads, and a small looking-glass. On coming to a beautiful valley between the mountains, having a small run of water, we wished to ascertain if it was fresh and we gave the chief a boat-bucket to fetch us some, and in about half an hour he returned running with the water, which I think gave Mr. Williams and myself more confidence in the natives. They ran and brought us some cocoa-nuts, but were still extremely shy. Mr. Williams drank of the water the native brought, and I held his hat to screen him from the sun. He seemed pleased with the natives, and attributed their shyness to the ill-treatment they must have received from foreigners visiting the island on some former occasion. Mr. Cunningham asked him if he thought of going on shore. I think he said he should not have the slightest fear, and then remarked to me, 'Captain, you know we like to take possession of the land, and if we can only leave good impressions on the minds of the natives,

we can come again and leave teachers; we must be content to do a little; you know Babel was not built in a day.' He did not intend to leave a teacher this time. Mr. Harris asked him if he might go on shore, or if he had any objection; he said, 'No, not any.' Mr. Harris then waded on shore, as soon as he landed the natives ran from him, but Mr. Williams told him to sit down; he did so, and the natives came close to him and brought him some cocoa-nuts and opened them for him to drink.

"Mr. Williams remarked, he saw a number of native boys playing, and thought it a good sign, as implying that the natives had no bad intentions; I said, I thought so too, but I would rather see some women also; because when the natives resolve on mischief they send the women out of the way; there were no women on the beach. At last he got up and went forward in the boat, and landed. He presented his hand to the natives, which they were unwilling to take; he then called to me to hand some cloth out of the boat, and he sat down and divided it among them, endeavouring to win their confidence. All three walked up the beach, Mr. Harris first, Mr. Williams and Mr. Cunningham followed. After they had walked about a hundred yards, they turned to the right alongside of the bush, and I lost sight of them. Mr. Harris was the farthest off. I then went on shore, supposing we had found favour in the eyes of the people. I stopped to see the boat anchored safely, and then walked up the beach towards the spot where the others had proceeded; but before I had gone a hundred yards, the boat's crew called out to me to run to the boat. I looked round, and saw Mr. Williams and Mr. Cunningham running; Mr. Cunningham, towards the boat and Mr. Williams straight for the sea; with one native close behind him. I got into the boat, and by this time two natives were close behind me, though I did not see them at the moment. By this time Mr. Williams had got to the water, but the beach being stony and steep, he fell backward, and the native struck him with a club, and often repeated the blow; a short time after another native came up and struck him, and very soon another came up and pierced several arrows into his body.

"My heart was deeply wounded. As soon as I got into the boat, I headed the boat towards Mr. Williams, in hopes of rendering him some assistance, but the natives shot an arrow at us, which went under the arm of one of our seamen, through the lining of the boat into the timber, and there stuck fast. They also hove stones at the same time. The boat's crew called out to me to lay the boat off; I did so, and we got clear of the arrows. I thought I might be able to get the body; for it lay on the beach a long time. At last I pulled alongside the brig, and made all sail, perceiving with the glass that the natives had left the body on the beach. I also ordered a gun to be fired loaded with powder only, thinking to frighten the natives, so that I might get the body: the natives, however, made their appearance, and dragged the body out of sight.

Yours, &c. ROBERT C. MORGAN."

THE ANNIVERSARY MEETINGS.

The following Table supplies a general view of the present circumstances of the Societies, whose Anniversary Meetings have just been held, and enables the reader to compare therewith their condition in the year preceding the last. We furnished a similar table in our June number last year. The present table shows a very large increase in the income of the Church Missionary Society, owing to unusual exertions to relieve it from debt; and the same observation will apply to the increase in the funds of the Colonial Missionary Society. The London Missionary Society has also been making great efforts this year to raise its income, and it was hoped it would have reached £100,000. Perhaps the most steadily rising Society in the List is the Church Pastoral-Aid Society. As compared with the preceeding year, there is a considerable deficiency in the receipts of the London City Mission; but the fact is, that the funds for *that* year were extraordinarily increased, owing to the apprehension that the Bishop of London intended to endeavour to prevent his clergy from co-operating with it. This he has not done; and though he declares his disapprobation of it, yet as he is unquestionably a man devoted to the spiritual welfare of his diocese, he may possibly be led by its great usefulness to alter his views.

Society's Name.	Income last year.	Increase of Income.	Decrease of Income.
British and Foreign Bible	£111,450	£6,195	—
Trinitarian ditto	3,604	545	—
Naval and Military ditto	3,264	460	—
Church Missionary	100,252	28,946	—
Wesleyan ditto	92,697	7,879	—
London ditto	91,119	25,629	—
Baptist ditto	19,071	—	£ 3,340
Scottish Church ditto	7,000	1,000	—
Christian Knowledge	92,487	2,124	—
Jews'	22,420	4,916	—
Church Pastoral-Aid	16,176	5,776	—
London Hibernian	10,377	—	1,325
Irish Society of London	4,534	—	486
Irish Evangelical	Amount not stated; probably £2,800 each.		
Baptist Irish			
Home Missionary	8,043	134	—
Religious Tract	6,114	632	—
Sailors' Home and Floating Church	5,921	2,230	—
London City Mission	3,897	—	923
Colonial Missionary	3,600	1,244	—
Baptist Home Missionary	3,455	455	—
Newfoundlaud &c. Schools	3,202	99	—
Prayer Book and Homily	2,842	310	—
British and Foreign Sailors'	2,725	545	—
Protestant Association	2,073	703	—
British Reformation	1,877	684	—
Christian Instruction	1,636	278	—
Colonial Church	1,601	—	—
European Missionary	1,198	—	227
Lord's Day Observance	854	306	—
Universal Peace	882	333	—
Temperance	778	—	153
New ditto	2,400	—	—
Suppression of Intemperance	152	—	—
Indigent Blind Visiting	256	35	—
General District Visiting	250	—	—

THE EVANGELICAL REGISTER



JULY, 1840.

PRACTICAL DIVINITY.

ESSAY VII.

THE PRINCIPLES, PRACTICE, AND ENJOYMENTS OF BELIEVERS.

"Am I then a penitent—a believer—a Christian? Am I converted, and shall I be saved? Whose image and superscription is stamped upon my character? My relation to time is comparatively nothing; what is my relation to eternity?"—F. A. Cox, D.D., L.L.D.

"The people of God."—The apostle *PETER*.

WE live in a world distinguished by change, death, and dissolution. Mournful is this fact, and distressing is its influence. Our friends—our companions—are onward proceeding with steady pace to an eternal world; and so are we. Every moment we enjoy, brings us nearer to our journey's end. This is too marked and too prominent, to be overlooked or undiscovered. We are too much acquainted with deaths and lamentation, to be ignorant of our mortality. But we are too thoughtless, too careless, and too prayerless, to live seriously, soberly, and devotionally as a race. This is lamentable. Yet we must not overlook the fact that God has a people in this world, whose views extend to eternity, whose hopes grasp the joys of heaven, whose expectations are glory and honour and immortality.

This people are distinguished in the Scriptures by various names or titles. We meet with "My chosen," "My called," "My redeemed," "Believers," "Disciples," "My jewels," "Sons of God," "Heirs of God, and joint heirs with Christ," and many other expressive epithets. They are described as passing on to endless felicity in the presence of God—as the objects of everlasting love, the subjects of redeeming grace, and regenerated by the Holy Spirit. There are many who hope, but cannot fully realize, that they are in the fold of which Christ is the Shepherd—the body of which Christ is the head—the army of which Christ is the Captain—the people of which Christ is the Sovereign—the Church of which Christ is the Saviour. To assist such in forming a correct estimate of their character in relation to God, these lines are penned. The question is, How are we to know whether we have passed from death unto life—whether we are translated from the kingdom of Satan into that of God's dear Son—or whether we are still in a state of nature? As we cannot now scale the heights of the celestial state, and enter the heavenly world to see if our names are recorded in the Lamb's book of life—as we are not now saluted with a voice from heaven, nor visited by angels charged with a message from the excellent glory, to remove our anxiety, we must make use of means to ascertain our relation to God. The Bible must be

searched—the marks of saintship must be collected from, and the features of the sons of God must be discerned in the sacred Volume. Then we must examine ourselves and see whether we bear these marks, or present such features to the view of the Almighty; whether we are governed by the principles and distinguished by the practice of the people of God. “By their fruits shall ye know them.” The principles, the practice, and the privileges of this body will now be briefly enumerated, for the purpose of strengthening the confidence and removing the doubts of the disciples of Christ.

I. The principles by which the children of God are actuated.

1. Among the elements of the Christian character we notice faith. Faith is a principle, by which the man of God is distinguished from the man of the world. “The just shall *live by faith*.” Hence, the whole world may be divided into believers and unbelievers. Doubtless there are various shades of character in either class. Some among the unregenerate are more strongly marked by vicious propensities, and degraded by their development, than others; and some more distinguished by Christian graces among believers, than others. But however diversified we may appear—we either are believers or unbelievers; and it is important for us to know whether we are living by faith or not. We are commanded to ascertain this by the Author of our holy religion. Speaking by His servant, He says, “Examine yourselves, whether ye be in the faith:” “Prove your own selves.” This implies that it is possible to be mistaken on this point. Are we then found amongst such as believe the Bible as truth, and the events therein recorded as true? or amongst those, who in addition to this, are relying upon Christ? Many believe the advent of Christ; that He lived, bled, and died, for sinners; that He rose again, and is now in glory; but they do not rely upon Him for salvation. They have not felt their exposure to Divine wrath, the burden of their guilt, and the degrading influence of sin. They trust still in themselves that they are righteous. Such is not descriptive of the true believer; he relies upon Christ for pardon, justification, and acceptance with God. The former class receive the things recorded in Scripture as matters of fact; the latter not only as matters of fact, but as the media of spiritual good. The one believes Christ lived and died as a Saviour; the other looks to and relies upon Him for salvation. Saving faith is reliance on Christ; and he who relies on Christ, is effectually convinced by the Holy Spirit, through the instrumentality of the Gospel, that he is a lost and perishing sinner. “Believe on the Lord Jesus Christ, and thou shalt be saved”—is to him a cheering declaration.

2. Repentance toward God is another principle, which actuates the Christian. Sorrow for sin is manifested by humility of soul, confession of guilt, and departure from evil in heart, lip, and life. It leads a man as a penitent to the throne of grace, and enables him to plead for pardon. It is called repentance unto life, and is always connected with faith. That state of mind which causes a man believing the Gospel of Christ to confess his sins, forsake them, and seek for forgiveness, may be viewed as the source, spring, or principle of obedience to God. Hence we are charged to “bring forth fruits meet for repentance.” It is the donation of Christ, who is “exalted a Prince and a Saviour to give repentance unto Israel and remission of sins,” and arises from a perception of the evil of sin, the demoralising and destructive tendency of sin—a view of Jesus dying to put away sin. The recipient of the Holy Spirit lifts his eye to Christ as crucified—the love of Jesus affects his heart—he mourns over, confesses and renounces all his evil ways. Not so the man who grieves and mourns before God on account of sin, because it is the prelude to punishment; he does not hate sin, but the consequences of sin, and therefore he does not live a godly life.

3. Fear. The fear of God is another principle which regulates and influences the true Christian. He differs from such as have not the fear of God before their eyes—or cherish dreadful apprehensions of the wrath of God. “The secret of the Lord is with them that fear Him, and He will show them His covenant”—(Psa. xxv. 14). This fear is not a slavish dread, but a childlike fear—it is such a disposition as may be found in the breast of a loving and affectionate child, in relation to a tender parent. The Christian does not like to grieve his heavenly Father; he

loves Him, and does not wish to offend. It admits of a very simple illustration. We will suppose a Christian and a worldling are both overtaken by trouble and pressed with difficulty; both are desirous of deliverance, equally so—here the resemblance ends. The worldling will not be particular as to the nature of the means he adopts to effect his escape from trouble—but the Christian will employ no unbalanced means. If they were presented to his notice, he would say, “How can I do this great wickedness, and sin against God?” Thus the fear of God operates as a restraint from evil.

4. Love. Gracious souls are influenced by love to God. “We love Him, because He first loved us.” We have seen and know the love of God, in meeting with us in and redeeming us from our lost estate, by our Lord Jesus Christ; and therefore we love Him with a grateful, affectionate and devoted heart. This love, which rises from a perception of Christ’s love to our persons, is a fruit of the Spirit. “The love of God is shed abroad in our hearts, by the Holy Ghost given unto us.” It is not of earthly, but of heavenly origin; a love intense and sincere, involving a knowledge of, regard for, and desire to please God. It is an incentive to action. “If ye love Me,” says Christ, “keep My commandments.” Fear restrains from evil; love prompts to good.

5. Hope. Hope and fear relate to the future; this dreads, but that desires it. The Christian does not dread, but desires the future. He has “a good hope through grace.” This hope blossoms with comfort here, and produces the fruit of glory hereafter. The Christian expects heaven; he longs for the enjoyment of Christ’s presence in the celestial state. “For me to live is Christ; to die is gain; but if I live in the flesh, this is the fruit of my labour; yet what I shall choose, I wot not, for I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.” He is looking for and hasting unto the coming of the day of God. “Beloved,” he says, “now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in Him, purifieth himself even as He is pure.” Thus hope is a source of purity; a principle which actuates the believer and causes him to “follow peace with all men, and holiness, without which no man shall see the Lord.”

II. The practice of the people of God.

The principles are the foundation of practice. And we now advance to their development in the Christian life.

1. They are characterised by devotional exercises. Prayer—praise—reading the Word of God—self-examination, and self-dedication—with attendance on the means of grace—distinguish the people of God from the giddy and thoughtless by whom they are surrounded.

Prayer, of necessity, must arise from one whose faith realises a Saviour—whose spirit is caused to mourn over sin—whose love fixes on God—and whose hopes are placed on heaven. He who longs for Divine favour and eternal glory, will of course pray for mercy and grace; and on realising the love of God, will pour forth his soul in strains of grateful praise. He will call upon his soul, and all that is within him, to bless the God of his salvation.

Prayer and praise will be combined with an attentive perusal of God’s most holy Word. That Word which opens to his view such glorious scenes as communion with God now, and the enjoyment of God hereafter—that Book which reveals the Saviour by whom he is presented with these prospects, and the blessings he may enjoy before he enters on their full possession—is sure to occupy a place in his affection, and to call forth devotional attention. On its pages he will pore with intense interest and pure delight.

To this will succeed self-examination and self-dedication. He will be anxious to know what his character is in the estimation of the Almighty. With the reading of the Word, he will of course connect a close inspection of his own condition and character; that he may ascertain whether he is or is not in a state of salvation. From this scrutiny he will rise in the spirit of one of old, determined that “he and his house shall serve the Lord.” His past omissions he will endeavour to supply, and past failures to counteract. Being in his own estimation no longer his own,

or at his own disposal, he will do all he can to show his attachment to and promote the honour of God. He "will remember the Sabbath-day to keep it holy," and forsake not the assemblies of His saints.

2. They are known by cheerful submission to the will of God.

The Christian whose mind is subdued by Divine grace, in whom these principles are powerful, and who is conversant with spiritual exercises, will be resigned to the will of the Almighty. "Not my will but Thine be done," is the sentiment prevailing in his mind. And when he discovers any sinful or rebellious feelings working within him, his grief is great—his opposition powerful—and his prayer fervent. He wrestles with and mortifies his corrupt affections, and pours forth his petitions with fervour and frequency for a mind resigned to God, that he may comply with His demands; and make proof of his love by keeping His commandments as recorded in the sacred Volume, and by doing his duty in whatever state it may please God to call him, whether prosperous or adverse, perplexing or pleasing.

3. They are known by opposition to the world.

"Be not conformed to this world," is an injunction to which they yield the obedience of their hearts; because they know the friendship of the world is enmity against God, and that he who is determined to be the friend of the world, is the enemy of God. Knowing this, they are the determined foes of worldliness and worldly customs. They wish to live in a state of continued hostility to the world, so as not to be terrified by its frowns—seduced by its pleasures—bribed by its wealth—nor allured by its smiles from the paths of righteousness. They do not attempt to belong to the world and to the church; this they know is as impossible as to exist in time and eternity, heaven and hell, at the same time. Well would it be, if many nominalists were realists in religion; if they would not profess attachment to God and live in the world, but on the contrary, would come out from the sinful and ungodly, and tread the path of piety.

4. They are known by seeking conformity to God.

Their desire is to resemble the Redeemer in all that is imitable in His character. His unrivalled excellences are discerned and prized by them. They wish to imbibe His spirit—to copy His example—to tread in His steps—and to reflect His glory. They would learn of Him who is "meek and lowly of heart," and bear His likeness. This harmonises with the Divine purpose; for "whom God did foreknow, He also did predestinate to be conformed to the image of His Son"—(Rom. viii. 29)—and is the result, under the blessing of God, of an obedient study of His Word; in which we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, as by the Spirit of the Lord.

5. They maintain a constant sense of the Divine presence, and mind heavenly things.

When they are liberated from anxiety, and enjoying the bounties and blessings of life, they say, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He leadeth me in the paths of righteousness, for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." And when exposed to trial or affliction, the promised presence of God is their consolation. They rejoice in the hope that God is with them. The language of the Psalmist is expressive of their feelings and sentiments. "O Lord, Thou hast searched me and known me, Thou knowest my down sitting and mine uprising; Thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways"—(Psalm cxxxix. 1—3.) They long to live under the direction of God and to daily realise His presence. Whatever their state, wherever they are cast, they can say, "Nevertheless I am continually with Thee: Thou hast holden me by Thy right hand. Thou shalt guide me by Thy

counsel, and afterward receive me to Thy glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee"—(Psalm lxxiii. 23—25.) Thus their pursuits are spiritual. "They that are after the Spirit, mind the things of the Spirit," and desire to bring forth the fruit of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law."

III. From the principles and practice of the people of God, we advance to their enjoyments.

1. It is their happiness to know that they are loved of God, and chosen in Christ. They say, We are of God and the whole world lieth in the wicked one; He has loved us and therefore He has drawn us from the world; He hath chosen us in Christ, and therefore; He hath called us. It is no small privilege to arrive satisfactorily at the conclusion, that we are beloved of God. His love is not like a creature's, given to change. No; He changes not. It is not affected by circumstances. He loves the Christian in poverty as well as prosperity. "I have loved Thee," He says, "with an everlasting love, and therefore with loving kindness have I drawn thee." "He hath saved us and called us with an holy calling; not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began." "Moreover whom He did predestinate them He also called."—(Jer. xxxi. 3. 2 Tim. i. 9. Rom. viii. 30.)

2. It is their happiness to know they are effectually redeemed. There is a change in their principles and also in their practices. This change is such as to prove their interest in the blood of Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Such characters are thus addressed by Peter. "Forasmuch as ye know, that ye were not redeemed with corruptible things as silver and gold from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God." "He gave Himself for us, that He might deliver us from this present evil world according to the will of God and our Father."—(Titus ii. 14. 1 Peter i. 18—20. Gal. i. 4.)

3. It is their happiness to know they are regenerated. Once they were unbelieving; now they live by faith. Once they were impenitent; now they mourn over sin both in heart and life. Once they were fearless and careless; but now they fear God. Once they loved sin and self; but now they love God. Once they were full of dread and dismay; now they rejoice in hope of the glory of God. Once they were strangers to prayer; now they live in communion with God. Once they were in the world; now they are in the church. There is an entire change in their principles, their conduct and their desires. Here is an effect; 'the cause is the regenerating grace of God. "If any man be in Christ, he is a new creature. old things are passed away, behold, all things are become new"—(2 Cor. v. 17.) The solemn language of our Lord to Nicodemus shows the value of the new birth. (See John iii.)

4. It is their happiness to know they are free from condemnation, and to rejoice in hope of the glory of God.

Those who are regenerate are in Christ; they are living members in Christ's mystical body, and vitally united unto Him as their Head and representative. They have redemption in His blood, even the forgiveness of sins. They are clothed in His righteousness and stand complete before the Father. They are free from the curse of the law. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit"—(Rom viii. 1.)

These truths are cheering. They call forth praise and create joy. We know we are safe in the love of God. We feel thankful for redemption. "We are confident of this very thing, that He which hath begun a good work in us will perform it until the day of Jesus Christ"—(Phil. i. 6.) "Whom having not seen we love; and in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

Matlock, Bath.

F. PERKINS.

AN ESTABLISHMENT COMPARED WITH THE VOLUNTARY SYSTEM.

BY DR. CHALMERS.

OUR vindication of a religious establishment consists of two branches—the one having respect to the *principle*, the other to the *effect* of such an economy. Under the first head, we would consider the *lawfulness* of an establishment; under the second, its *usefulness*. It is a scheme, which originates with the *civil*, and not with the *ecclesiastical* power. It is *overtured* by the *former*, and is *consented* to by the *latter*; and it seems indispensable to prove, at the very outset of the argument, that by the connection thus entered into, the character of the Gospel, either in its simplicity or in its sacredness, need suffer no violation. Without this, we cannot clear our way to the latter part of the argument; for though we should succeed in proving of an establishment, that it gives ten-fold scope to the ministrations of the Gospel, yet if it be in a way by which the Gospel itself suffers essential desecration, to adopt it is to “do evil that good may come.”* Till the cause of Establishments is disencumbered of this charge, it can proceed no further; but after it has been so disencumbered, we hold that it stands upon firm and high vantage-ground. When principle does not stand in the way of expediency, then expediency *itself* becomes principle; and, in the matter before us, principle of the highest kind. It is surely a question of no light character—“What is the most effectual method of making Christianity so to bear upon a population, as that it shall reach every door and be brought into contact with every family?” Could it first be demonstrated of such a method that it is *innocent*, as being not unlawful in principle; then, if further demonstrated, that it is *expedient*, as being most useful in effect, it would no longer remain in the midway or neutral character of mere *innocence*. It would instantly become a thing of high and imperative *obligation*; as imperative in fact, as the precepts—“Do good unto all men as you have opportunity,”† and, “Go and preach the Gospel to every creature.”‡

We cannot give full establishment to both these positions now; and we shall therefore, at present, dispense with the former and confine ourselves to the latter. It is not that we hold the *lawfulness* of a Religious Establishment to be incapable of vindication, but because we think the *usefulness* of a Religious Establishment a topic of sufficient magnitude for our present purpose.

In order to understand the effect or operation of an Establishment, we should contrast it with the workings of that othersystem, which is placed in opposition to it. That, by which an Establishment is essentially distinguished, is a national provision for abody of clergymen, each planted in a separate district of his own; thus, as it were, spreading the ministers and ministrations of Christianity all over the land. Even without such an economy, there would still be a Gospel ministry and Gospel services. There were such during the first three centuries of the Christian era; and there still are in North America, one of the largest tracts of Christendom. The matter there is left to the spontaneous zeal of churchmen, on the one hand, and the spontaneous demand of the people, on the other. In order to fill up the whole length and breadth of a land under a system like this, such (in the first place) must be the number and devotedness of qualified labourers, ready to brave the hazards of destitution, that no vacant place can be left unoccupied, without the offer (at least) of a Christian teacher to the families; and such (in the second place) must be the demand for his services, as will guarantee that personal and family maintenance, which is indispensable to the upholding of them. This plan has attractions for many. It places religious instruction on the same footing as an article of ordinary merchandize, leaving it to the operation of demand and supply. The science of Political Economy§ affords some imposing analogies, which have given a charm and a beauty to the system in the eyes of certain speculators. It has the authority of great names, such as those of Turgot and Smith,

* Romans iii. 8.

† “As we have, therefore, opportunity, let us do good unto all men.”—Ephesians vi. 10.

‡ Mark xvi. 15.

§ See Dr. Chalmers, on “Political Economy, in connection with the Moral State and Moral Prospects of Society;” and on the “Christian and Economic Polity of a Nation.” The last mentioned Treatise occupies Volumes 14, 15 and 16, of the New Edition of his Works.

to make it respectable; and it is cheap—a still greater recommendation in the eyes of some of our practical legislators. There have lately been adopted certain great and undoubted ameliorations, both in our foreign and domestic economy. One of these ameliorations, we consider, is the system of free trade; and the transition does not appear a wide one, from a free trade in commerce to a free trade in Christianity. In corporate or deliberate bodies, where men move and act in masses, they move and act gregariously; more from impulse, than with any nice, or laborious, or even sound discrimination. They often mistake a *semblance* for an *identity*, and are thus in danger of being precipitated along the career of a headlong reformation. Till of late, the distinction between Established and Non-Established Christianity, was carried beyond its proper and legitimate bounds; having been made the foundation of exclusion, not only from the ecclesiastical business of the Church, but from the civil and political business of the country. This excess in the distinction has of late been done away; to the mighty exultation of one great party, and the deep disappointment and dejection of another; and hopes are now more sanguine and fears more tremblingly alive, at the prospect of the distinction being done away altogether. Add to all this the temptation of the public necessities; the clamorous impatience of the people under their burdens (an impatience exasperated by the spectacle of what many feel to be *obnoxious*, and many more consider *useless* Establishments); the growing multitude of those, who have found their way to an able and an efficient Gospel ministry, which they themselves have provided and which they themselves pay for; the consequent growth of that sectarian interest, which is at least *separate from*, though not always (and till of late, not generally) *hostile* to the religion of the State; the sudden elevation into consequence and power of a whole nation of sectaries,* the large infusion of a feeling adverse to Establishments, which, in consequence of this elevation, is apprehended as likely to take place among the upper classes of society. All these particulars look menacing to the cause; so that never perhaps, was there a louder call for the arguments of its friends—the worth, the energy and the moral services of its ministers.

In the case of ordinary merchandise, it is found, that without legislative interference at all, but just by the workings of what may be termed “a mutual mechanism,” there is the most beneficial adjustment between the demand and the supply. And so, it is argued, might it be with the article of Christian instruction. It is found, in the former case, that it prospers most without bounties or monopolies, or artificial protections of any sort; and why may it not be so in the latter case also? A national establishment of dealers for the provision of the *body* is quite uncalled for; since if the whole matter be freely left to the wants of the one and the interests of the other, that is quite enough to bring the two exchanging parties together in the best possible way. And so, it is thought, should the matter be ordered with regard to a provision for the imperishable *spirit*; that is, it should be confided to the unforced and unfostered operation of demand and supply. The dealers in this article, as well as dealers in others, will, it is thought, furnish society with it, up to the extent to which the article is wanted. In a word, the maxim “Let us alone”—that maxim, in which is enveloped the whole principle or philosophy of free-trade—is held to be alike applicable to Christianity and to commerce; and just as the prosperity of the one is best consulted by expunging from the statute-book the prohibitions of mercantile jealousy, and the support or corporate privileges, and every artificial contrivance in the shape of bounty or discouragement, so, it is conceived, would the other prosper and be enlarged also, by the restrictions of intolerance on the one side, and by the rites and revenues of an Establishment, on the other, being wholly done away.

Now there is one material distinction between the two cases, but which till of late, has, I believe, been entirely overlooked in this argument. It is a maxim in political economy, that the supply is regulated by the *effective* demand; but in reasoning from this maxim against a religious establishment, people have all along proceeded on the imagination, that the demand for an article is always in proportion to the *real* want of it, whereas it is only in proportion to the *felt* want of it. In order to guarantee a demand for any thing, it is not enough that you are desti-

* The Roman Catholics of Ireland.

tute of it; the destitution must be a matter of longing and urgent uneasiness. In proportion to the want of food, is the intensity of hunger. In proportion to the want of raiment, is the intensity of cold. In proportion to the want of many physical gratifications, is the strength of the physical appetency that seeks impatiently after them. But what is true of the *physical*, is not true of the *moral* and *intellectual* appetites of our nature. It is not in proportion to our want of "righteousness," that we "hunger and thirst after" it; nor is it in proportion to his ignorance or want of knowledge, that man bestirs himself in quest of instruction. The greater our need of righteousness and knowledge, the less is the value we entertain for them. With regard to the articles of ordinary merchandise, where the foundation of the demand lies in the *sentient* economy of our nature, a government, with all safety, may leave the primary advances to be made by the people themselves. But not so with regard to Christian, or even to common education; where the foundation of the demand lies in the *mental* or *spiritual* economy of our nature. In this case the movement does not originate with the recipients. The dispensers of these higher benefits have to go forth aggressively with them on the lethargic mass of society, and to create an appetite, ere they minister a supply. The people will not awaken of themselves, from the depths either of depravity or of ignorance. They must be awakened by others, whose office it is to make an initial assault on the dormancies of the land. Did we wait for a spontaneous demand, either for religion or for science, we might wait for ever. They must be carried round, and obtruded on the notice, and pressed on the acceptance of the people. It is thus that they were awakened from their primitive torpor; and it is thus they must be preserved from again falling into it.

It is on this ground, that at present, we would argue the cause of a Religious Establishment. It is just because men will not go forth in quest of Christianity, that Christians, or the bearers of Christianity, have to go in quest of men. The great central and apostolic college of Jerusalem, was not set up as a place whither the nations of the earth might repair for the Gospel. It was a place, whence the messengers of the Gospel did successively go forth in obedience to the precept, "Go into all nations."† In order to bring Christianity into juxta-position with human souls, it was never once imagined that *they* should be carried to it; it was to be carried to *them*. It is thus that the work of Christianisation was essentially a missionary work from its very out set; and an Establishment is, in fact, the consummation of this principle. It multiplies preaching-stations all over the land, thereby confirming the *attractive* process within the narrow limits of a parish; and so far from superseding, giving to the aggressive process its likeliest advantage; for though the families have to move on the Sabbath toward the minister, the minister may keep up through the week a busy and incessant movement among the families. We might allege a thousand experiences on the side of such an arrangement. It is only within short distances, that people will generally be drawn to the public services of religion. When the pulpit of a parish church becomes vacant, how few attend the church of a neighbouring parish! and when, by an act of most unchristian policy, two parishes are joined together, how many fall away from the habit of church-going altogether! What an impressive evidence, to the same effect, is afforded by the Sabbath state of remote hamlets; where the people may be seen, either straggling about their premises, or, if at the bidding of decency they keep at home, spending a slothful or a sordid day, in deepest spiritual apathy. It is by a constant and sufficiently extended juxta-position, which can be obtained only by means of a thick-set Establishment, that the habits and observances of a Christian land are to be kept up among the families; and just as it is by a *school* in every parish, that reading has become a general accomplishment, so it is by a *church* in every parish, that religion will become a general characteristic, throughout the mass of our population.

The view we have now offered, is amply supported by experience; and though much stronger specimens of languishing and almost extinct Christianity, we believe, can be alleged in those regions where an Establishment is *unknown*, we would confine ourselves to that more satisfying and impressive experience, which

* Matthew v. 6.

† "Go ye, therefore, and teach all nations."—Matthew xxviii. 19.

is within our reach, even to the state of Christianity in those districts of our own land where the Establishment is *defective*.

The first case we shall mention is that of large, and more especially Highland parishes, often containing several hundred square miles, and with an average population of about three thousand. The locomotion requisite, either for the people being often in church, or the minister being often in the houses of his parishioners, is such, that they can very rarely hold converse with each other; insomuch that many are the hamlet-groups of population and many are the far remote and isolated families, of whom it may be said, that they are absolutely aliens and exiles from any thing like a regular Gospel ministration. We will not venture to specify the average distance in leagues, between the nearest churches of that region; but sure we are, that it lies not within the compass of human strength to overtake such enormous spaces, or, where the parishes resemble provinces in size, to fill up the whole length and breadth of so ample a territory. The Establishment has done something; it has provided about two hundred ecclesiastical labourers, for a Gaelic population of almost half a million; but it may well be said to have left greatly more than half the room unoccupied. And to what extent has this surplus territory been entered upon, or cultivated, by those who tell us of the impotence of Establishments, and who would confine to their own spontaneous energies the whole task of Christianising a land? Over and above the regular clergy, we behold about thirty missionaries at work; but they are provided on the principle of an Establishment; and government churches, to the number of forty, are planted in the more populous of the large intermediate spaces; but these, again, are maintained on the footing of an Establishment. We include these recent erections in our estimate of the whole number; two hundred ministers and missionaries together. Such is our reckoning of the *endowed* teachers of Christianity, who yet overtake not one-half of the territory. Now how many are the Christian teachers, whom the partisans of the unendowed system have sent forth upon the other half? We positively cannot, with all our searching, find out half-a dozen. There are a few more *congregations* than that, perhaps as many as ten; but they stand forth as still more impressive witnesses to the truth of our principle; for the majority of them are vacant, and kept in a state of vacancy, just from the inability or indisposition of the people to uphold a pastor in the midst of them—that inability, which it is the precise office of an Establishment to supplement—that indisposition, which for the close and constant supply of religious instruction, makes an Establishment so essential. Nor can it be said, that the Establishment has engrossed all the stations where a congregation is practicable. It had not done so, in the forty places where churches have been erected within these few years; and in many of which we have now full and flourishing congregations, though in none of them was any chapel attempted, or, at least, did any chapel *succeed* before. There are in reserve many more such places, where an endowed place of worship would draw a congregation, but where an unendowed one never will be raised by the hand of private adventurers. They have not, for example, raised a single meeting-house in the whole county of Sutherland; not for want, most assuredly, either of surplus room or of surplus population, but from the inherent impotence of a system, to which, nevertheless, after with rash and ruthless hand they had destroyed the Establishment, they would abandon the whole Christianity of the land.

Our *first* instance is taken from the extreme of *magnitude*; a *second* may be taken from the extreme of *population*; that is, from our great towns; but for our views on this part of the subject, we refer to the London Lectures,* and to the early chapters in "The Christian and Economic Polity of a Nation."†

* "Lectures on the Establishment and Extension of National Churches," delivered in the Hanover Square Rooms, London; and now included in the Seventeenth Volume of Dr. Chalmers's Works.

† Forming Volumes 14, 15 and 16 of Dr. Chalmers's Works. We also refer to a paper on "Religious Establishments," in our Number for November, 1839, (No. 121, Volume 11, p. 424); to a Sermon on the same subject, delivered at the National Scotch Church, Regent Square, London; published in the eleventh Volume of his Works, (page 437); reported in the "The Pulpit," (No. 561, volume 22, p. 130), and also in a separate form, (price threepence); and to "Ten Lectures on Establishments," delivered in the University of Edinburgh, and reported in the Twenty-fourth Volume of "The Pulpit" (Nos. 606, 608, 612, 613, 616, 621, 624, 625, 626 and 627.)

Worthies of the English Church.

No. VI.

RICHARD HOOKER.

HISTORY and biography in general possess something so agreeable and instructive, that every reflecting mind cannot fail to observe how continually it is met, at almost every turn, by the proofs of a superintending Providence, causing, though often by a mysterious process, all things to work together for the accomplishment of the purposes of eternal truth and goodness. Hence the Reformation in England has always been regarded as a study of the most interesting nature; not only because it is a great object considered simply in itself, and superior as it was to all human origination; but more especially because it appears on the historical page as a providential interposition of God on behalf of the Church of our fathers. She alone of all the Reformed churches was purified in the fire, and purged by the blood of martyrs, and had the evidence of affliction that she was indeed a beloved child and no "bastard." And it is also a refreshing sight, cheering alike to faith and hope, to behold what heroes God has already raised up within her pale; whilst nothing can more powerfully prove to us His presence with her at this eventful period, than the lives of those illustrious men, whom His grace and goodness fitted to perfect the restoration of our national temple. It is scarcely possible too, for any one humbly and devoutly to commune with our old standard divines, without becoming refreshed and nerved with their ponderous eloquence, enlightened by their profound wisdom, and edified by their charity and devotion.

There are three authors, who are generally admitted to stand pre-eminent among the worthies of the English Church—Richard Hooker, Jeremy Taylor, and Isaac Barrow; severally, to adopt the words of Dr. Parr, the objects of our reverence, our love, and our admiration, whose works contain such an inexhaustible fund of knowledge, that the lamp which burns for threescore years and ten shall hardly find light enough to con over to perfection. But of all honoured names the Church of England holds none more highly in honour than that of "the judicious" Hooker, who may justly be regarded as the genuine lineal descendant of the most enlightened English Reformers. Possessing learning equal to that of any of them, with more opportunities for meditation, and the accumulated advantage of their labours and experience, he may, perhaps, not improperly be considered as exhibiting in his writings a model of the true, settled, most improved, mature, and catholic principles of the English Reformation.

RICHARD HOOKER was born near Exeter in 1553, of parents remarkable for virtue and industry. From his childhood he was marked by his gravity and inquisitiveness of disposition, which were accompanied with great meekness and modesty, that many believed him to have an inward and blessed Divine light. The seeds of piety which his parents early instilled into his mind were so continually watered with the dews of God's blessed Spirit, that his infant virtues grew into such holy habits, as made him daily more in favour with God and man.

Soon after Jewel's promotion to the See of Salisbury, about 1567, the parents of Hooker being unable to defray the expense of the university education for their son John Hooker, the uncle of Richard, ventured to intercede with the bishop on behalf of his nephew. On being admitted into Jewel's presence, "the uncle besought him," says the delightful Walton, "for charity's sake to look favourably upon a poor nephew of his, whom nature had fitted for a scholar, but the estate of his parents was so narrow, that they were unable to give him the advantage of learning and that the bishop would therefore become his patron, and prevent him from being a tradesman, for he was a boy of remarkable hopes. And though the bishop knew that men do not usually look with an indifferent eye upon their own children and relations, yet he assented so far to John Hooker, that he appointed the boy and his schoolmaster should attend him, about Easter next following, at that place; which was done accordingly: and then, after some questions and observations of the boy's learning, and gravity, and behaviour, the bishop gave his schoolmaster a reward

and took order for an annual pension for the boy's parents, promising also to take him into his care for a future preferment; which he performed, for about the fifteenth year of his age, which was anno 1567, he was by the bishop appointed to remove to Oxford, and there to attend Dr. Cole, then President of Corpus Christi College."

After mentioning the severe illness of Hooker whilst at College, honest Isaac proceeds: "As soon as he was perfectly recovered from this sickness, he took a journey from Oxford to Exeter, to satisfy and see his good mother, being accompanied with a countryman and companion of his own college, and both on foot; which was then either more in fashion, or want of money or their humility made it so: but on foot they went, and took Salisbury in their way, purposely to see the good bishop, who made Mr. Hooker and his companion dine with him at his own table; which Mr. Hooker boasted of with much joy and gratitude when he saw his mother and friends. And at the bishop's parting with him, the bishop gave him good counsel, and his benediction, but forgot to give him money; which, when the bishop had considered, he sent a servant in all haste to call Richard back to him: and at Richard's return, the bishop said to him, 'Richard, I sent for you back to lend you a horse, which hath carried me many a mile, and I thank God, with much ease,' and presently delivered into his hand a walking-staff, with which he professed he had travelled through many parts of Germany. And he said, 'Richard, I do not give, but lend you my horse; be sure you be honest, and bring my horse back to me at your return this way to Oxford. And I do now give you ten groats, to bear your charges to Exeter; and here is ten groats more, which I charge you to deliver to your mother, and tell her I send her a bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring back my horse to me, I will give you ten groats more, to carry you on foot to the college; and so God bless you, good Richard.'

"And this, you may believe, was performed by both parties. But, alas! the next news that followed Mr. Hooker to Oxford was, that his learned and charitable patron had changed this for a better life. Which happy change may be believed, for that as he lived, so he died, in devout meditation and prayer; and in both so zealously, that it became a religious question, 'Whether his last ejaculations, or his soul, did first enter into heaven?' Nor was Hooker in after life unmindful of his kind patron; for having occasion to mention the name of Jewel in his immortal work, the 'Ecclesiastical Polity,' he calls him 'the worthiest divine that Christendom hath had for the space of some hundreds of years.'"

While Hooker was a student in the university, so great was his devotion, that in four years he was but twice absent from the chapel prayers. His behaviour there was such as showed an awful reverence of that God whom he worshipped, giving all outward testimonies that his affections were set on heavenly things. And such was the extraordinary consistency of his behaviour, that he was never known to be angry, passionate, or extreme in his desires; never heard to repine or dispute with Providence; but by a quiet, gentle submission of his will to the wisdom of his Creator, bore the trials of life with patience and resignation. He was never heard to utter an uncomely word; and by this and his grave behaviour, he caused an early reverence towards his person even from those that elsewhere cast off all moral restraints. What is added by Walton will very much account for this useful restraint, which was felt in Hooker's society; for he says, that "when he took any liberty to be pleasant, his wit was never blemished with scoffing, or the utterance of any conceit that bordered upon, or might beget a thought of looseness in his hearers."

About 1573 he became tutor to Edwin Sandys, son of Dr. Edwin Sandys, archbishop of York; who said, "I will have a tutor for my son, that shall teach him learning by instruction, and virtue by example." Hooker had at the same time another pupil of a distinguished family, namely George Cranmer, grand nephew to Archbishop Cranmer; with whom, as well as with Mr. Sandys, he cultivated a strict and lasting friendship. In 1577, having taken his degree of M.A. he was elected fellow of his college; and two years after, was appointed by the Chancellor of the university to read the Hebrew lecture.

After he had taken priest's orders, it became necessary for him, by the statutes of his college, to preach, either at St. Peter's, Oxford, or at St. Paul's Cross, London;

—the latter place was allotted to him. He arrived in the metropolis, wet, weary, and weather-beaten, and instantly repaired to the Shunamite's house—where accommodation was provided for the preacher for two days before, and one after the sermon. Mrs. Churchman, the notable hostess of the establishment, having kindly furnished him with “a warm bed, and rest, and drink proper for a cold,” he was enabled to perform the duties of his visit. It may, however, be well imagined, that her obliging attention, and its happy result, would give Mrs. Churchman great influence over such an unsuspecting mind as that of Hooker. This proved to be true; for the good man came to be persuaded by her, “that he had a tender constitution, and that it was best for him to have a wife, that might prove a nurse to him; such a one as might both prolong his life, and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry.” And he, to adopt the words of the inimitable Walton, “not considering that the children of this world are wiser in their generation than the children of light, but, like a true Nathanael, fearing no guile because he meant none, did give her such a power as Eliezer was trusted with, when he was sent to choose a wife for Isaac; for even so he trusted her to choose for him, promising upon a fair summons to return to London, and accept of her choice, which he did in about the year following. Now, the wife provided for him was her daughter Joan, who brought him neither beauty nor portion; and for her conditions, they were too like that wife's, which is by Solomon compared to a dripping-house; so that the good man had no reason to rejoice in the wife of his youth; but too much cause to say with the prophet, ‘Woe is me, that I am constrained to have my habitation in the tents of Kedar!’

Hooker having now lost his fellowship by his marriage was drawn from the tranquillity of his college—from that garden of piety, of pleasure, of peace, and a sweet conversation; and supported himself as well as he could till the latter end of 1584, when he was appointed to the parsonage of Drayton-Beauchamp, Bucks, by John Cheney, Esq. Here he was visited by his two pupils, Sandys and Cranmer, who found him, with Horace in his hand, tending a few sheep in a field, at the desire of his wife. On being released from his charge by the servant, he retired with his two friends into the house, where they hoped to enjoy one another's company. But, alas! this too was denied him by his wife Joan; for Richard was called to rock the cradle, which determined his two visitors not to prolong their stay beyond the next morning. At their parting from him, Mr. Cranmer said, “Good tutor, I am sorry your lot is fallen in no better ground, as to your parsonage; and more sorry that your wife proves not a more comfortable companion, after you have wearied yourself in your restless studies.” To whom the good man replied, “My dear George, if saints have usually a double share in the miseries of life, I, that am none, ought not to repine at what my wise Creator hath appointed for me; but labour, as indeed I do daily, to submit mine to His will, and possess my soul in patience and peace.”

In 1585, he was appointed Master of the Temple in London, through the recommendation of his friend Archbishop Sandys. This valuable preferment, however, was not accepted by him without much reluctance; for to quote his own words, his wish was rather to enjoy a country living, “where he might see God's blessings spring out of the earth, and be free from noise, and eat that bread which he might more properly call his own, in privacy and quietness.” At this time the Church had been for some years exceedingly troubled by the restless proceedings of the Puritans, who declaimed against all her rites and ceremonies as popish and anti-christian. Of this party was one Walter Travers, who had received presbyterian ordination abroad, and who now ministered as lecturer of the Temple, though the canon law prohibited such persons from officiating in the English Church. Travers fondly hoped to introduce the Presbyterian form into the Temple, to accomplish which he used his utmost endeavours to become Master of it during its vacancy. His hopes being disappointed, he not only opposed Hooker's doctrines in the pulpit, but afterwards petitioned the privy council, charging him with many errors; especially for his charitable opinion, “that he doubted not but that God was merciful to many of our forefathers living in Popish superstition, forasmuch as they sinned ignorantly.” Archbishop Whitgift, however, entertained so high an opinion of

Hooker's principles, learning, and moderation, that the charges against him were of no effect. Travers was shortly after dismissed from the lectureship of the Temple by the Primate.

Hooker's position at this time was rendered very uneasy, owing to the agitation which continued among the benchers. But, as good Bishop Hall says in one of his contemplations, "See how God fetches His purposes about. The asses of Kish, Saul's father, are strayed away; what is that to the news of a kingdom? But God lays these small accidents, for the ground of greater designs." So doubtless was it the design of His providence at this time, that these painful discussions should be the occasion of drawing from the mind and pen of Hooker one of the greatest productions that ever appeared in our language, on the *Laws of Ecclesiastical Polity*; in which he has recited the principal objections of the Puritans against the worship and government of the Church of England, gone through the whole argument, and returned a full answer to every exception. In short, he has baffled the Presbyterian cause so effectually, that they have never since been able to appear in the controversy to any purpose. Nor is there any literary performance of that age which has come down to our times with more testimonies to the learning and judgment of its author and his associates, than "*The Laws of Ecclesiastical Polity*." It is a work that compresses into small compass the wisdom of philosophers, casuists, and schoolmen, and unveils the reason of all laws, both sacred and civil. It is recorded, that when a part of this work had been translated for Clement VIII. one of the most learned of the Roman pontiffs, he exclaimed, "There is no learning, that this man has not searched into; nothing too hard for his understanding. This man indeed deserves the name of an author: his books will get reverence by age, for there are in them such seeds of eternity, that if the rest be like this, they shall last till the last fire shall consume all learning."

Hooker, at length, became weary of the noise and contentions at this time rife in the metropolis; and having learnt by heart all the lessons which Providence had to teach him there, (for, as he says, "God and nature did not intend me for contentions, but for study and quietness,") he happily left it for the more retired privacy of a country living, whither the pillar and the cloud speedily conducted him. In 1595 he was appointed to the vicarage of Bishopsbourne in Kent; in which place he continued his customary rules of mortification and self-denial, fasted often, was frequent in meditation and prayer, enjoying those blessed returns which only such men feel and know. Before long, his writings and the innocence and sanctity of his life became so remarkable, that many persons, especially the learned, visited him in his retirement; and, alas! as our Saviour said of the Baptist, "What went they out to see? a man clothed in purple and fine linen?" No, indeed, says Walton, "but an obscure, harmless man; a man in poor clothes, his loins usually girt in a coarse gown, or canonical coat; of a mean stature and stooping, and yet more lowly in the thoughts of his soul; his body worn out, not with age, but with study and holy mortifications. And to this true character of his person let me add this of his disposition and behaviour. God and nature blessed him with so blessed a bashfulness, that neither in his youth nor in his age, did he ever look any man in the face; and was of so mild and humble a nature, that his poor parish-clerk and he did never talk, but with both their hats on, or both off, at the same time." His practice was to preach every Sunday morning, and in the evening to catechize his parishioners. His sermons were not long, but delivered with a grave zeal and an humble voice: "gesture none at all," says Fuller, "standing stone-still in the pulpit, as if the posture of his body were the emblem of his mind, unmovable in his opinions: his eyes always fixed on one place, so that he seemed to study as he preached." The design of his discourses was rather to convince and persuade, than frighten men into piety, and abounding in apt illustrations suited to the capacities of his unlearned hearers. He fasted strictly every Ember-week, when he usually took from the Clerk the key of the Church-door, into which place he retired every day, and locked himself up for many hours; and did the same on most Fridays and other days of fasting appointed by the Church. He was diligent in visiting the sick of his parish, thinking that the fittest time to convince them of those sins and errors, committed during a season of health and prosperity. "And though," says

his biographer, "in this weak and declining age of the world, such examples are become barren, and almost incredible; yet let his memory be blest with this true recordation, because he who praises Richard Hooker, praises God who has given such gifts unto men; and let this humble and affectionate relation of him become such a pattern, as may invite posterity to imitate these his virtues."

In 1600, when he was about forty-six years of age, he fell into a long and sharp illness, from which he never recovered. He was at this time preparing the last books of his Ecclesiastical Polity, and would often say to Dr. Saravia, prebendary of Canterbury, who constantly attended him, "That he did not beg a long life of God for any other reason, but to live to finish his three remaining books of Polity; and then, Lord, let Thy servant depart in peace." And God heard his prayers, though He denied the church the benefit of them, as completed by himself. A few days before his death he received from the hands of Dr. Saravia the blessed Sacrament of the Lord's Supper, at which time the doctor thought he saw a reverend gaiety and joy in his face; but it lasted not long, for his bodily infirmities returned with violence. The next day he found him deep in contemplation, and not inclined to converse. When he was asked the subject of his contemplations, he replied, "that he was meditating the number and nature of angels, and their blessed obedience and order, without which, peace could not be in heaven: and oh! that it might be so on earth!" After which he said, "I have lived to see this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by His grace loved Him in my youth, and feared Him in my age, and laboured to have a conscience void of offence to Him and to all men, yet, if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase pardon for penitent sinners. And since I owe Thee a death, Lord, let it not be terrible, and then take Thine own time; I submit to it: let not mine, O Lord, but let Thy will be done!" And then after a short conflict between nature and death, this holy man fell asleep in Jesus Christ, about two o'clock in the afternoon of November 2, 1600.

It was the will of God, that Hooker's grateful clerk, Sampson Horton, should survive him several years, during which time he watched his deceased master's grave, and showed it to the numerous visitors who resorted thither from Canterbury to view it, and to converse with his old servant upon his talents, his labours, and his many virtues. He was spared to the third or fourth year of the Long Parliament, and witnessed the sequestration of Hooker's successor, and the intrusion of a minister of the Geneva school. "This and other like sequestrations," observes Isaac Walton, "made the clerk express himself in a wonder, and say, 'they had sequestered so many good men, that he doubted, if his good master, Mr. Hooker, had lived till now, they would have sequestered him too.' It was not long before this intruding minister had made a party in and about the said parish, that were desirous to receive the Sacrament as at Geneva; to which end the day was appointed for a select company, and forms and stools set about the altar, or communion table, for them to sit, and eat, and drink; but when they went about the work, there was a want of some joint stools, which the minister sent the clerk to fetch, and then to fetch cushions (but not to kneel upon). When the clerk saw them begin to sit down, he began to wonder; but the minister bade him 'cease wondering, and lock the church door;' to whom he replied, 'Pray, take you the keys, and lock me out: I will never come more into this church; for all men will say, my master Hooker was a good man, and a good scholar, and I am sure it was not used to be thus in his days;' and report says, the old man went presently home and died; I do not say died immediately, but within a few days after." Here let us leave this grateful clerk in his quiet grave in the churchyard of the parish, where he laboured for a period of threescore years.

Islington.

J. Y.

PASTORAL LETTER TO A BEREAVED MOTHER.

TO THE EDITOR OF THE EVANGELICAL REGISTER.

26, Brick Lane, Spitalfields; June 9, 1840.

DEAR SIR,—Having been, under a most painful and mysterious providence, deprived of seven of my dear children, I thought it would not be taking too much upon me, to ask the favour of the insertion of the accompanying letter in your valuable Register. It was sent to my dear wife by our much esteemed and respected pastor, the Rev. W. Hodson. Thinking it might afford some consolation to others placed in similar circumstances, I enclose the letter.

I am, dear Sir, yours truly,

J. STRANGE.

3, Mercer's Place, Commercial Road, Dec. 14, 1838.

MY DEAR MADAM,—I am sure, that under your late painful bereavements, you need the rich consolations of the holy Gospel. God has broken in upon you with breach upon breach; and by heavy and unlooked for trials, He has bowed your spirit down. May He, who has wounded, heal. May He, who has taken away your dear little ones, pour the balm of consolation into your sorrowing bosom. I hope it has occurred to your thoughts, that God has a right to give and a right to take away, without asking your leave; and He has done so; He has taken your children from this tempestuous world, to that world where sin and sorrow never come. Rest assured, that for some wise and gracious purpose, He has removed your lambs into His fold. It may be, that He saw that they were taking up too much room in your affections—that they were weaning your heart from Him—that they were encroaching more and more upon His right to the supreme affection of the spirit. And to prevent them taking you from Him, He has taken them from you; that you may make Him your all-sufficient portion—a portion, over which disease and death have no power. It may be, that He saw a storm gathering around them—a storm of temptation, or a storm of accumulated woe; and in mercy, He has taken them away from the evil to come. He has descended into your habitation, and as it were, He has said, “Suffer your little children to come unto Me, and forbid them not, for theirs is the kingdom of heaven.” And there in the kingdom of heaven they now are; no storm can reach them there; no sorrow can break in upon their repose, or mar their everlasting peace. Do you not think, that they are better off with God, than they would be with you? Do you not think, that they are happier and safer in His bosom than they could possibly be on yours, though distinguished by all the sympathy and love of a mother's heart? I am sure, your reason, your judgment, your feelings, suggest an answer in the affirmative, and lead you to say, Yes, they are better in heaven than they could be upon earth—they are happier in their Father's house above, than they could be in their father's house below. Let me remind you, then, my dear friend, that though your children are dead, yet that your Redeemer is alive for evermore. And He feels for you, and He sympathizes with you, and says to you, “Weep not; your children are not dead, they only sleep.” And if, through infinite mercy, you are enabled to live near to Him, as I trust you will be, you will find more safety in His arm, and more happiness in His presence and love, than ever you would have found with your seven children, had they all been spared to you, and had been distinguished by all those natural and spiritual graces, which can possibly adorn the human character. Take comfort, then, you have a Saviour in heaven, and you have the privilege and the happiness of having seven children in heaven with that Saviour. And is this nothing? is it nothing to have borne seven spirits, who are before the throne—and does not the conviction that you possess, that they are before the throne, minister consolation to your afflicted bosom? I am sure, that if they were permitted to stoop from their celestial thrones to speak to you, they would say—“Mother! weep not for us; we are happy, we are happy beyond your power of conception; weep not for us, but prepare to follow us; that where we are—that where your Saviour is—there you may be.”

Oh! my friend, have much to do with the throne of grace. Have much to do with the promises of grace. Have much to do with the God of grace. And the

burden will be rolled away from your heart; and the tear will be wiped away from your eye; and the pathway to the tomb will be illumined with celestial light; and you will be stimulated to reach to that immortal glory, in the midst of which your children now dwell. I have no doubt that your kind husband will suggest other sources of comfort, both for his and your relief. The thoughts which have occurred to my own mind, I have penned, with the view of administering a few drops from the "balm of Gilead" to comfort you.

I remain, your affectionate friend and pastor,
WILLIAM HODSON.

THE SCATTERED JEWS.

"And Moses said, I will now turn aside and see this great sight, why the bush is not burned."—Exodus iii. 3.

Th' historic muse, from age to age,
Through many a waste heart-sickening page,
Hath trac'd the works of man;
But a celestial call to-day
Stays her, like Moses, on her way,
The works of God to scan.

Far seen across the sandy wild
Where, like a solitary child,
He thoughtless roam'd and free,
One towering thorn was wrapt in flame—
Bright without blaze it went and came:
Who would not turn and see?

Along the mountain ledges green,
The scatter'd sheep at will may glean
The desert's spicy stores;
The while, with undivided heart,
The shepherd talks with God apart,
And, as he talks, adores.

Ye too, who tend Christ's wildering flock,
Well may ye gather round the rock
That once was Sion's hill;
To watch the fire upon the mount
Still blazing, like the solar fount,
Yet unconsuming still.

Caught from that blaze by wrath divine,
Lost branches of the once lov'd vine,
Now withered, spent, and sere,
See Israel's sons, like glowing brands,
Tost wildly o'er a thousand lands
For twice a thousand years.

God will not quench nor slay them quite,
But lifts them like a beacon light
The apostate Church to scare;
Or like pale ghosts that darkling roam,
Hovering around their ancient home,
But find no refuge there.

Ye blessed angels! if of you
There be, who love the ways to view
Of kings and kingdoms here;

(And sure, 'tis worth an angel's gaze,
To see, throughout that dreary maze,
God teaching love and fear;)

Oh! say, in all the bleak expanse,
Is there a spot to win your glance,
So bright, so dark as this?
A homeless faith, a homeless race,
Yet seeking the most holy place,
And owning the true bliss!

Salted with fire they seem, to show
How spirits lost in endless woe
May undecaying live.
Oh! sickening thought! Yet hold it fast
Long as this glittering world shall last,
Or sin at heart survive.

And hark! amid the flashing fire,
Mingling with tones of fear and ire,
Soft mercy's undersong—
'Tis Abraham's God who speaks so loud;
His people's cries have pierc'd the cloud;
He sees, He sees their wrong.

He is come down to break their chain;
Though never more on Sion's fane
His visible ensign wave;
'Tis Sion, wheresoe'er they dwell,
Who, with His own Israel,
Shall own Him strong to save.

He shall redeem them one by one,
Where'er the world-encircling sun
Shall see them meekly kneel;
All that He asks on Israel's part,
Is only, that the captive heart
Its woe and burthen feel.

Gentiles! with fix'd yet awful eye
Turn ye this page of mystery,
Nor slight the warning sound;
"Put off thy shoes from off thy feet—
The place where man his God shall meet,
Be sure, is holy ground."

The Christian Year.

THE BISHOP OF OHIO'S OPINION OF THE EVANGELICAL CLERGY OF THE CHURCH OF ENGLAND.

VISIT TO MR. BARRINGTON AND LORD WRIOTHESLEY RUSSELL.

I HAD heard of their Christian character from Dr. Rumsey, in whose neighbourhood they live, and who loves them as sons. During the intermission of the meeting, I said to them that I expected to spend the following Sunday at Dr. Rumsey's; and if they would meet me there at night, we would spend some time together in devotional exercises. Lord Wriothesley Russell answered, that he would be very glad to do so, but he had a meeting of his people that night. "Oh!" said I, "then I will go over to your parish and attend it." "But," said he, "it is in my kitchen; just a little thing for my poor people." "So much the better," I replied; "you shall see me there." He seemed not a little surprised, and somewhat embarrassed at the idea; however, Mr. Barrington and I agreed to meet there.

Sunday came. The ladies at Dr. Rumsey's and I went in the morning to Mr. Barrington's church; a very small and very old parish church, about two miles from Amersham, in the open country, surrounded on three sides by beech-woods, the air and sound of which gave me quite an Ohio sensation. The old church bears the marks of Saxon antiquity, and is much inferior in all respects to the poorest of our Ohio churches; every thing in it superannuated, inconvenient, and uncomfortable; a congregation of the very plainest order of peasantry, without a single individual but ourselves that seemed to be of any other description. Such is Mr. Barrington's charge; and here this lovely young man, of the first rank and education, with a heart pervaded with the love of Christ, labours "in season and out of season," deeply interested in his people, as if they were surrounded with all that is attractive and stimulating. I fear we have many ministers of much less education and mind, and accustomed to a much humbler bringing up, who would think such a sphere too contracted for their abilities, and too obscure for their ambition. It is a great matter to "mind not high things, but condescend to men of low estate." I could not but admire in this good young man, as I joined arms and walked with him after service, the mind of Christ, when I saw him thus "making himself of no reputation," and looking upon this tiny, little, and humble flock, as if it were the world to him, as long as Providence should keep him in it. He said he had been recently cut to the heart at discovering that one of his people, whom he regarded as one of the seals of his ministry, had disgraced his Christian profession, and fallen into overt sin.

In the evening, according to promise, I accompanied the ladies to Chenies, the parish of Lord Wriothesley Russell. This church is the burial-place of the Dukes of Bedford. Under it is the vault in which the several generations of their family are entombed. In the garden of the present incumbent is the house in which resided Lord and Lady Russell of famous memory. We found the pious descendant of this ancient lineage inhabiting a very pretty mansion, built for him by the Duke, his father, furnished in a style of elegant and becoming simplicity. We were received by Lady Russell, a most engaging lady indeed, young, uncommonly beautiful, of manners at once simple and elegant, and, by the testimony of Christians who know her, of a very spiritual mind. She was cousin to Lord Wriothesley Russell, and "was in Christ before him," and contributed, it is said, very much to his knowledge of religion; though Doddridge's "Rise and progress" is said to have been the chief instrument in his, as well as Mr. Barrington's conversion. After sitting awhile in the drawing-room, we all moved to the kitchen, an apartment as nice and commodious as many lecture-rooms, well furnished with benches, a brass chandelier of four lamps hanging from the ceiling, and a collection of well-dressed people crowding the room. The meeting was opened with a hymn, then an extempore prayer by his lordship; after which he stated that the usual course of the lectures would be suspended, because of the presence of the Bishop of Ohio, whom he then requested to speak to the people. Of course I did not decline an opportunity of having a little bread to the hungry, especially as the pulpits of the churches

are forbidden to foreign clergymen. To preach in a kitchen was a treat which I was glad to enjoy. The whole aspect of things was exceedingly interesting. The affectionate respectfulness of the people, the humble zeal of the pastor, his knowledge of his flock, his pleasure in their welfare, and affectionate delight as he marked in them any evidence of spiritual improvement, exceedingly engaged my mind.

As to the tone and standard of piety among the evangelical clergy of the Church of England, in evidence of the improvement which late years have witnessed, and which is now more rapidly than ever increasing in the church, it may be asserted unreservedly, that it is pitched to a high standard of purity and zeal. I need not vindicate the use of the term *evangelical* as characteristic of a peculiar class of the clergy. It is absolutely necessary in a region where there are so many—most lamentably so many—who have entered the ministry for a profession, and whose preaching has no more Gospel peculiarity, no more aim at the conversion of sinners, no more spiritual zeal, than if they had been ordained out of the school of a Platonic philosopher. There is a beautiful symmetry in the religious character of such of the evangelical clergy as I have had an opportunity of knowing. The *graces* of piety are conspicuous in them. Brotherly kindness and charity; tenderness and humility; the disposition that leads one to esteem others better than himself; a pains-taking benevolence that can work without any impulse but that of his own zeal, steadily, silently, patiently; a beautiful docility that sets them at the feet of any one that can teach them in anything; a habit of study that gives all their zeal the company of the most enlarged knowledge; a spirit of unhesitating obedience which leads them to the active undertaking of duty, as soon as it is discovered; a habit of much secret communion with God in prayer; and the continual application of every question of doctrine or practice to the decision of the Scriptures—are distinguishing features of the brethren of whom I speak. The Bible is evidently *the Book* with them. Scripture, simple Scripture, is getting among them, more and more, the unchallenged ascendancy over all speculations and human systems. They are becoming continually less anxious to make the truths of the Bible square with the angles of pre-conceived opinions, and more willing to take everything just as they find it in the revelation of God, and be content therewith, going as far as it goes, and there ready to stop. This is manifest in the general cessation of controversy about doctrines, which a few years ago were subjects of much sharp contention. The new prophetic views, which, when I was here four years since, were continually introduced as topics of discussion at the table and at the fire side, and which set brethren painfully at variance, I have not heard of again among the same class of clergy, except in answers to inquiries of my own. To know Christ, to preach Christ, to persuade sinners to win Christ, and to bring about the universal reign of Christ, seems to be unceasingly the great object of these excellent brethren. May the Lord answer their prayers and crown their labours with a mighty out-pouring of the Spirit from on high; to the great increase of their numbers in England, and the sending forth of a noble host to the millions of the heathen world, and to the ingathering of the nations to His Church. I may add, that all I have stated of the increase of piety in the Church of England, is said to be still more manifest among the clergy of that of Ireland, who are becoming the more missionary and elevated in their zeal and devotedness, as their persecutions and distress increase.

A TEST OF CHARACTER.

"I have attained satisfaction as to my state, by a consciousness of a change in my own breast, mixed with a consciousness of integrity. Two evidences are satisfactory to me. 1. A consciousness of approving God's plan of Government in the Gospel. 2. A consciousness that in trouble I run to God like a child."—*Rev. R. Cecil.*

HORTATORY SERIES.

THE FRUITS OF THE SPIRIT.

BY THE REV. T. APPLGATE.

LECTURE II.—JOY.

"The fruit of the Spirit is joy."—Galatians v. 22.

MANY persons look upon religion as the dark and gloomy parent of sadness and melancholy; as fit only for the aged and the dying, for the chambers of maniacs, the cells of lunatics; and unsuitable for the active, the busy, the young and the vigorous. They contend, that there can be no joy, apart from that which is derived from the sources of pleasure and amusement furnished by the world. They "speak evil of the things they know not," and condemn a system, which they have never tried. Their conceptions are the canker of calumny; for there is scarcely a truth in the whole compass of revelation more apparent, than that it was the design of God, in the plan of human redemption, to make His people happy. The doctrines and the promises of the Gospel are exhibited in such a manner, that to feel a personal interest in them is to be blessed. It is a libel on Christianity, to represent it in any other light. Let its principles be deeply rooted in the understanding and the heart—let its precepts be exemplified in our conduct—let its promises be applied to the soul by the agency of the Holy Spirit—and we believe, that so far as happiness can be enjoyed in the present world, the Christian possesses it in its purest and most perfect reality.

It may be profitable, if our time will admit, to treat of the sources, the characteristics, the influence, and the hindrances, of this joy. "Consider what we say, and the Lord give you understanding in all things."

I. Its sources. Every kind of joy must be derived from some spring or source. The Christian's joy is obtained from several.

1. *From the perfections of God.* The Holy Spirit has conveyed to the mind of the believer such views of the Divine attributes, that he is led to discover their harmony, consistency and rectitude,

with the most entire satisfaction and praise. While he meditates on the accomplishment of Jehovah's purposes—the boundlessness of His power, against which no opposition can prevail—the inscrutableness of His wisdom, which can discover the inmost recesses of the heart, and unravel the most cautiously devised schemes—the inflexibility of His justice, and the beauty of His holiness, that will not allow sin to pass by unpunished—the inviolability of His truth—the universality of His presence—the immutability of His promises—and, above all, the immensity of that mercy, which made the greatest sacrifices to secure the pardon of rebellious sinners—while he contemplates these, his heart dilates with the purest and most extatic felicity. He feels that all the perfections of Deity are engaged on his behalf; that under such a moral Governor he is perfectly safe; and that in the wise arrangements of Providence, "all things shall work together for good to them that love God." He rejoices in the special and gracious care, which He exercises over His people; in the assurance that He presides over, manages and directs their affairs. He rejoices in His name, in His relations, in the treasures of His Word, and in the distributions of His grace. He experiences no solid joy but in Him.

2. *From the mediation of Christ.* Were it not for this, he could not approach the Divine Being. The majesty of God is softened down by the work of the Saviour. "We joy in God through our Lord Jesus Christ." The Christian delights to see how "God was in Christ reconciling the world unto Himself;" he gazes with admiration and with rapture on the wonders of that cross, on which the Prince of glory died; he builds his hope for eternity on the Saviour's righteousness, reposes in His atonement and intercession, and with a cheerful assurance of his personal interest in these great bles-

sings, rejoices continually in the Lord, and his soul is joyful in his God.

3. *From the influences of the Spirit.*

When our Lord was about to be separated from His disciples, He encouraged them by the promise of the Spirit, and assured them, that as to all the purposes of direction and comfort, security and assistance, they would really be in a better condition under His guidance, than when favoured with the Saviour's personal presence. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you." Through the operations of the Spirit on their hearts, they were to receive an increase of knowledge, to qualify them for the work of bearing witness to Christ; and a Divine power was to attend them, that should render their ministrations successful. The Spirit was to lead them into all truth, and to "convince the world of sin, of righteousness and of judgment." Accordingly, after His descent, we find the apostles enlightened and transformed. A fervour and a boldness marked their characters, to which they had been hitherto strangers; and such powerful convictions attended their preaching, that in a short time multitudes were conquered by the weapons of their holy warfare. "Without Him ye can do nothing." Joy is the fruit of His operations; it is obtained only from Him. Upon His gracious influence we are ever dependent; and "them that honour Him He will honour." It is He, that illuminates our understandings; it is He, that preserves and sanctifies us; "our sufficiency is of Him." In all the duties of life and in all the exercises of religion, He guides us by His counsel, quickens us by His grace, reveals what is obscure, presents to us the mysteries of salvation, the truths which relate to the mediation of Christ and the riches of His grace, in so transforming and penetrating a manner, as to render them vital principles, the food and solace of our souls. Thus he expands our powers, enlarges our views, and assists us to walk forth, redeemed from sin, purified from pollution, and prepared to live henceforth a life of holiness and happiness in the service of God; "looking for the mercy of our Lord Jesus Christ unto eternal life."

4. *The promises of God's Word* most highly conduce to the enhancement of spiritual joy. There are no circumstances in the history of the church, to which there is not something appropriate in the inspired volume. Diversified as are the conditions of God's people, there is a promise suited to them all. In whatever part of the wilderness the Christian is journeying, there is a beautiful cluster of promises to cheer him. In prosperity and in adversity, in health and in sickness, in life and in death, with all the variety of experience which they may unfold, he is sustained and abundantly solaced. In every disaster which may assail him, in poverty, in affliction, in the loss of earthly comforts, in the removal of near and dear relations, he derives support from the grace that is in Christ Jesus; from the promise, "I will never leave thee nor forsake thee." He finds a refuge and a shelter in his God, who is ever able and willing to bless him, for He is "not a man, that He should lie, nor the son of man, that he should repent." Additional enjoyment in the events of our experience may result—

5. *From the means of grace.* The treasures of revelation open a constant source of religious comfort and instruction. Sometimes it has been received in the exercises of the closet, where all human interference is excluded, and the humble Christian, like a child under the wing of a tender parent, presents his sorrows and his cares to his heavenly Father, in the firm assurance that He is attentive to his urgent request. More frequently it has been realized in the public worship of the sanctuary, where the Divine glories are displayed, the institutions of the Gospel administered, and the blessings of heaven copiously diffused. Sometimes at the sacred feast, where the King addresses each guest, "Eat, O My friend; drink abundantly, O beloved; this do in remembrance of Me." While observing the Lord's death, we share in the participation of true and solid enjoyment. Not the fleeting impression of enthusiastic excitement; not the dangerous emotion of a joy which is without foundation; but the genuine sentiment of unfeigned gratitude and love to the dear Redeemer, whose kind and unbounded faithfulness leads us to expect that brighter day, when "we shall sit down with Abraham, Isaac, and Jacob, and eat bread and drink wine in the king-

dom above." Nor will the least of our joy arise—

6. *From the prospect of future glory.* While we contemplate with pleasure and satisfaction the progress of the work of grace in our hearts, we "rejoice in hope of the glory of God." With such bright and glorious prospects, though the world and the fashion of it may pass away—though our friends may die around us—though our health may decline—though our earthly comforts may diminish and fade—we have an inheritance, of which nothing can deprive us. We have a home in heaven, when the earthly house of this tabernacle is dissolved. We shall meet departed friends again, and sin and sorrow no more. The clouds of this mortal state shall roll away, and the everlasting sunshine of the Divine favour shall settle on our heads. We shall be for ever with the Lord; with a perfect body and a perfect soul, transformed into the image of our glorified Redeemer, in the possession of everything that is good, and in the absence of everything that is evil.

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
To fairer worlds on high."

Such, my friends, are some of the sources of the Christian's joy. Consider—

II. *Its characteristics.* Joy is an agreeable affection of the mind, arising from the consideration of present, or prospect of future good. There is a joy which may spring from the bounties and blessings of providence, the beauties of nature, and the inventions of art. There is much exalted enjoyment, which may be derived from the natural objects around us—from the countless variety and admirable beauty of the Creator's works: all of which may be accompanied by the cultivation of the mind, the exercise of the understanding, and the developments of literature and science. There is a joy, which is experienced when our desires are limited by our possessions; which is called contentment. There is joy, which is felt when our desires are raised high and accomplished; which is called satisfaction. There is a joy, derived from some comical occasion, or amusement; which is called mirth. There is a joy, that arises from opposition that is vanquished; which is called triumph. There is a joy, that flows from the benefits

which others obtain; which is called sympathy, or congratulation. There is a moral joy, or self approbation, which arises from the performance of good actions; which is called peace or serenity of conscience. There is also a joy, resulting from the delight and satisfaction of the soul in its union with God and Christ, as the greatest and highest privilege; this joy is "the fruit of the Spirit" mentioned in the text.

1. *It is founded in spiritual knowledge.*

In an enlightened and experimental acquaintance with the sublime truths, which God has been pleased to reveal of His character, the obligation and relationship of His creatures, and the method of eternal redemption. The elevation of the mind from this spiritual source creates enjoyment the most pure and permanent. Nothing else can really produce it. The most comprehensive view of earthly things, however essential in its practical tendency and results, is altogether insufficient. Men may be happy in proportion as they are informed, independently of religion; education elevates and ennobles; but spiritual joy is solely the effect of "that wisdom from above, which is pure and peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." "Let not the wise man therefore glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth the Lord, who exerciseth loving kindness, and judgment, and righteousness in the earth." Philip rejoiced when he had "found Him, of whom Moses in the law, and the prophets did write." The disciples were "glad when they saw the Lord." And the eunuch, when he had learned Christ, "went on his way rejoicing." "They that know Thy name," says David, "will put their trust in Thee." The more we know of God, the more it increases our reliance and confidence; we can trust Him with more ease and firmness. If you have committed a valuable treasure to an individual, you immediately become interested in his character; and your satisfaction as to the safety of the deposit, results entirely from your acquaintance with him. No one, certainly, in his right mind, would entrust a jewel to a stranger. Paul

said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Knowledge and joy, in religion, are inseparable. The believer has the witness in himself: he can speak with boldness and earnestness. He was once ignorantly inquiring, "Who will show me any good?" Now he says, "It is good for me to draw near to God." He was a stranger to joy till reconciled to God by the death of His Son; his joy now arises from the possession of a spiritual principle, and is cherished by the anticipation of spiritual objects. Its tendency is to wean the mind from whatever is earthly and sensual and vain, and to introduce it into communion with the spiritual world.

2. *It is holy in its effects.* It sanctifies the temper, dispositions, and affections. It extinguishes the love of sin; promotes the exercise of whatever is pure and lovely and of good report; sheds a lustre around the character; refines the desires of the soul, and adorns it with the image of Christ. It must ever be distinguished from levity or mirth; nothing of this kind can enter into its composition. Light-mindedness and vanity are denounced as utterly inconsistent with the pure genius of Christianity, whilst gravity, mixed with serenity and cheerfulness, is inculcated as perfectly compatible with the most lively emotions of extacy and praise. "Laughter," says Solomon, "is madness; it is as the crackling of thorns under a pot." "Praise," on the contrary, "is comely for the righteous, and gladness for the upright in heart." "Is any merry? Let him sing psalms." "Rejoice evermore. Rejoice in the Lord always, and again I say, rejoice." "The ransomed of the Lord shall return and come to Zion with songs." "They shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before them into singing, and all the trees of the field shall clap their hands." "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day, and in Thy righteousness shall they be exalted."

3. *It is peculiar.* There are thousands who have never heard of it. There are thousands who affect to despise it. "The natural man receiveth not the things of

the Spirit of Christ; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." The ungodly see Christians poor and afflicted and contemned; and wonder how they can be joyful. They see their burdens; but not their supports. They see their losses and trials; but not their communion with God and the comforts of the Holy Ghost. Their joy is not noise, but composure; it lies deep; it is the calm of the mind, the content of the heart, the sunshine of the soul. Oh! what abundant reason have we for gratitude to the goodness and grace of God, by which we have been sanctified, and made to differ from others! "Not unto us, not unto us, but unto His name be glory, for His mercy and His truth's sake."

4. *It is unspeakable.* This is the description given of it by an inspired writer—"Joy unspeakable and full of glory." It is a disposition, which cannot fully be expressed in the language of men: it must be experienced, in order to be understood. The rapturous vision, which Paul beheld in paradise, is spoken of as "unlawful for men to utter," or, as unspeakable. There are seasons in the Christian's experience, even now, when his joy attains such a height, that it would be extremely difficult to make others fully acquainted with its sweet and exalted influence. Some have called it a delusion. Was David deluded, when he triumphed in God, as his rock, his tower, and his strong defence? Was Paul deluded, when in the ardour of his attachment to Christ, he exclaimed, "God forbid that I should glory, save in the cross of Jesus Christ my Lord, by whom the world is crucified unto me and I unto the world?" The worldling's joy is certainly a delusion, a dream, a phantom. Even in laughter the heart is sorrowful, and the end of that mirth is heaviness. But the infinite superiority of spiritual joy is also strikingly apparent in its durability.

5. *It is permanent.* It does not always continue in the same degree or freshness. It may occasionally be interrupted and be clouded. The best of men are subject to changes; like travellers journeying to a distant home, they are sometimes on the mount and sometimes in the valley. The same heavenly influences are not always in operation to the same extent, nor is the mind always in a favourable

state to appreciate and enjoy them. Still the principle of joy endures; the source and medium of it remain; its foundations are immovable. The doctrines and promises of the Bible; the perfections of the Divine nature; the work and character of Christ; the prospects and the hopes, which the Gospel unfolds—are without variableness, or the shadow of a change. Fickle and inconstant, mutable and fleeting, as may be the pleasures of earth, the happiness of the Christian is for ever. Nothing can destroy it. Neither temporal losses; for the Hebrews "took joyfully the spoiling of their goods;" and the prophet Habakkuk could sing, "Although the fig-tree shall not blossom neither shall fruit be in the vines, yet will I rejoice in the Lord, I will joy in the God of my salvation." Nor tribulation; "We glory in tribulation also." Nor wicked men; "Your joy no man taketh from you." Nor affliction; Paul gloried in his infirmities, that the power of Christ might rest upon him; and the apostle James tells us to "count it all joy when we fall into divers temptations." Nor death; "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Nor judgment; Christ will then say to His faithful servants, "Enter ye into the joy of your Lord." It will never be impaired or annihilated; it buds on earth, and blossoms in eternity. Its roots are strongly embedded, like the cedars of Lebanon; no wind that blows can batter it down; the very tempest, that beats upon it, only adds to its stability, and rivets it the more firmly to its foundation. It is planted in heaven, and is watered by that stream, which "makes glad the city of God." How then can it wither? How can the fleeting sources of this world endanger that, which blooms on the eternal hills.

Observe,

III. Its influence. It gives vigour to the soul, and elasticity to the powers of the mind. It places the Christian on high vantage ground; elevates him above the noise and bustle of the world, and affords him clearer and more distinct views of the character of the Saviour, of His union and reconciliation to God, and fortifies him against all the attacks and fiery darts of the wicked one. He is enabled to look with an eye of pity upon the insignificant trifles that absorb

the attention of the multitude, and behold the world, as some pompous, gorgeous procession, "passing away, with the fashion thereof." To all who molest him he replies, "I am doing a great work, and cannot come down."

1. *It supports in duty.* How easy to the rejoicing Christian is every command! He runs with pleasure to do God's will, and walks in the comforts of the Holy Ghost. The joy of the Spirit is the spring of his efficiency for good; the mover and inciter of his soul, to holy action and enterprise; the sustainer of his energies, in all that is pleasing and heavenly; keeps his mind going cheerfully forward, without fainting or weariness; makes the yoke of Christ easy, and His burden light; His commands joyous, and His service a great reward. The suspension of its influence is a complete winter, and all is dark, barren, and lifeless; but its return, like a cloudless sun, produces life and fertility; then "our souls magnify the Lord, and our spirits rejoice in God our Saviour."

2. *It supports in difficulty.* Crosses are cheerfully taken up, mountains removed, enemies overcome, and we can do all things, through Christ strengthening us. Here we might call to your remembrance former times. We might show you the noble army of martyrs, "tortured, not accepting deliverance, that they might obtain a better resurrection." We might show you Peter and John, after being, scourged, "departing from the council, rejoicing that they were counted worthy to suffer for Jesus' sake." We might show you the Hebrews, severing themselves from each other, and willing to go to prison and to death. We might show you little petty private persecutions, animosities, and cruelties, inflicted now on the followers of Christ; for the carnal mind is still enmity against God. We have seen Christians bearing manfully reproach; scourged by their enemies, and deserted by their friends, yet acting with decision and consistency and firmness; practically avowing, "None of these things move me, neither count I my life dear to me, so that I may finish my course with joy."

3. *It supports in death.* When nature is breaking up, and neither friends nor riches nor ordinances can yield relief—when lover and friend separate—when the keepers of the house tremble, the

tongue falters, the lips quiver, the eye closes, and desire fails—when the world is receding, and the outward man perishing—when bar after bar, in our earthly tenement is taken down, and the Saviour draws back the bolt, and opens the portal for the imprisoned spirit's release into the eternal world—then, then the joy of the Spirit inspires the exalted language of the apostle—"I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give unto me in that day; and not unto me only, but unto all them that long for His appearing." "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ." Such is the uniform influence of Christian joy, where religion is kept cheerfully alive in the heart.

There being, notwithstanding, various causes, which contribute materially to prevent, or diminish its operations, it will be necessary to contemplate—

IV. Its hindrances. A thorough knowledge of the causes of an evil is important, as it enables us more readily to avoid it.

1. *Bodily affliction* will occasionally lead good men to question their interest in the favour of God, and to cherish the most gloomy apprehensions, because they are unable to rejoice like others, or feel the sweet and lively pleasure which they desire. There is such a close and intimate connection between the soul and body, that not unfrequently the uneasiness arises from a cause wholly irrespective of religious feeling. The mind, sympathising with any timidity, restlessness, langour, or want of tone in the system, wards off much of the happiness that would otherwise be enjoyed. While the Christian's state is like mount Zion, "which cannot be moved," nothing is more changeable than his frames and feelings; he is like a "reed shaken with the wind." After extraordinary elevations, he is often subject to extraordinary depressions and despondencies. There was given to Paul, that he might not be too highly elated with the glorious visions disclosed to him in paradise, "a thorn in the flesh, a messenger of Satan to buffet him."

The favourable gale which David enjoyed, when he exclaimed, "My mountain stands strong," was soon followed by an unfriendly blast, which led him to inquire, "Is His mercy clean gone for ever? will He be favourable no more?"

2. *Doubts and fears* are powerful obstacles to religious enjoyment. It is not always the happiness of the believer to "read his title clear to mansions in the skies." He is sometimes the subject of mental exercises, which justly call for the rebuke of the Saviour—"O thou of little faith! wherefore dost thou doubt?" His tears drown His triumphs; His lamentations silence His songs. If you labour under an apprehension that the threatenings of the Divine Word are levelled against you, scarcely any comfort can be reaped from the promises. The psalmist, as an antidote against disquietude, encouraged himself to hope in God; and in proportion to the confidence he placed in Him, was his happiness. "I had fainted," said he, "unless I had believed to see the goodness of the Lord in the land of the living." He could sing amidst the most threatening prospects, "God is our refuge and strength, a very present help in trouble."

3. The want of Christian joy will be found also to arise from a neglect of the means of grace. It is indeed a lamentable thought, that such a neglect should ever be the subject of animadversion and complaint. But it requires not a long acquaintance with the Christian world to discover that it is not without cause. There is, in too many, a marked indifference to the ordinances of God's house; a little inclemency of weather, or slight indisposition of body, is sure to render their seats vacant. The private exercises of religion are coldly maintained—the mind is sickly—the appetite for spiritual things is vitiated—and the disposition to find fault with ministers, and sermons, and fellow-Christians, is sinfully cherished. Attendance on public worship should be constant, not occasional. "Those that be planted in the house of the Lord shall flourish in the courts of our God." There the family of Christ is fed, and nourished, and solaced, and blessed.

4. *Unjustifiable association with the world, and the appearance of evil*, must assiduously be guarded against. The moment guilt is contracted, joy is gone; and it is not till the former is removed,

that the latter can be restored. The reproaches of a wicked heart will embitter every pleasure; and though the world around may pronounce us happy, we shall be "of all men the most miserable."

Men and brethren, what is your joy? Will it bear investigation? Does it spring from the sources, and is it characterised by the features, we have endeavoured to portray? Does it purify your affections? Does it quicken your diligence? Does it lead you to seek a resemblance to the Saviour? Then *cultivate it*. It forms the boundless and fathomless ocean of heavenly beatitude. Cultivate it, by reading the Scriptures, by endeavouring to understand the doctrines connected with your salvation. Let the Bible be your companion, your guide, your study, your delight. Cultivate it, by meditation and communion with your own heart—by fervent and wrestling prayer—by intercourse with the wise and experienced—and by cherishing a reverence for the sacred ministry. The ministers of Christ are helpers of your joy. *Exhibit it*. Shine as lights in the world; let others see and admire the grace of God that is in you. *Recommend it*. Many are seeking joy from wrong sources; tell them of this; invite them to participate with you; and acquaint them with its fulness, and freeness, and influence. *Anticipate its consumma-*

tion. All the joy we can possibly receive here, is necessarily imperfect; accompanied by fear—united with sorrow—frequently interrupted—at best but partial—and at most but the earnest of bliss. At God's right hand there is an entire fulness of joy; pure, without any alloy—perpetual, without interruption—general, without deficiency—and enough, without satiety. There the sun no more goes down, nor the moon withdraws her shining. There is no night there; time is no longer; it is all eternity. Let this world, therefore, attract you in vain; let trials harass you in vain. Let "the joy of the Lord be your strength." My heart's desire and prayer to God for you all is, that your joy may emanate from Him. It is not in accordance with the nature of an immortal mind, to be filled with any thing but Jehovah Himself. Why, then, will you drink at a broken cistern, while you have access to the Fountain of living waters? Why eat of the apples of Sodom, while the fruit of the tree of life is proffered you? Why feed on ashes, when the heavenly manna falls thick around you? Oh! return unto the Lord, and He will have mercy upon you; and to our God, for He will abundantly pardon. "What is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at His coming?"

THE HISTORY OF JABEZ.

A SERMON, BY THE REV. WILLIAM JAY.

PREACHED AT ARGYLE CHAPEL, BATH, ON SUNDAY EVENING, APRIL 6, 1839.

"And Jabez was more honourable than his brethren. And his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh! that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."—1 Chron. iv. 9, 10.

THIS chapter, and the former and following chapters, are full of genealogies. They seem to be the least interesting and profitable of all the parts of the sacred Scripture. Yet they are not without their use; especially as they ascertain the descent of the Messiah from the tribe

of Judah and the house of David. But our text breaks in upon us as a fine, well-watered, green, pleasant spot rushes in upon the sight of the traveller, in a barren wilderness or a sandy desert.

My brethren, much of the sovereignty of God is to be discovered in distinction

and renown. How many are there who pass through life, hardly known beyond their own immediate kindred and neighbourhoods!—while others are known, not only in their own country, but in foreign lands, and this, too, before death has sealed their character and their achievements. It is the same in the Scriptures of truth. What multitudes in the ages they review have been passed over in oblivion!—but other sars holden forth to observation and remark. Some evil ones—and the notice taken of these has hung them up in chains of infamy: some good ones—and these remain fragrant in everlasting remembrance. And these are not always taken from the high places of the earth, nor from persons signalised by qualities admired by their fellow-creatures; for “God’s thoughts are not as our thoughts, neither are His ways as our ways.” When Jesus was in Bethany in the house of Simon the leper, “there came unto him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat.” The disciples complained of this, censured it; but “when Jesus understood it, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body, she did it for My burial. Verily I say unto you, Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” And Jabez, as well. What was he? What did he? “And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh! that thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.”

Let us consider the text with reference to his name, and his honour, and the good he desired, and the subject-matter of his prayer and his success.

Now do not say that these circumstances are too minute and insignificant to be thus distinctly noticed: for you see they have all of them the signature of the Holy Ghost upon them; and what was

not beneath His inspiration, is surely not beneath our attention and improvement.

I. His NAME.

This was given him by his mother, who called him JABEZ, which signifies *Sorrowful*, “because,” said she, “I bare him with sorrow.” Among the Jews, names were generally appellatives; and they were often given to signify and to perpetuate particular events, with which the imposers were affected at the time. For instance; Joseph had two sons born before the years of famine, and Joseph called the name of the first-born *Manasseh*, “for God,” said he, “hath made me forget all my toil, and all my father’s house;” and the name of the second called he *Ephraim*, signifying *Fruitful*. So we find with Moses; Moses had two sons; the name of the one was *Gershom*, that is, a stranger—for he said, “I have been an alien in a strange land;” and the name of the other was *Eliezer*—“for the God of my father,” said he, “was mine help, and delivered me from the sword of Pharaoh.” The wife of Phineas, the son of Eli, named the child of which she died, *Ichabod*, “The glory is departed;” for she had heard of the capture of the ark. And Rachael, dying as she brought him forth, called her child’s name *Ben-oni*; though in this instance Jacob changed it to *Benjamin*—probably to preserve himself from the perpetually painful memento of his sad bereavement.

Jabez means *Sorrowful* and the reason of the name is assigned here by his mother, for she said, “I bare him with sorrow.” This is not an unusual thing; for in consequence of sin, said God to the woman, “In sorrow shalt thou bring forth children: I will greatly multiply thy sorrow and thy conception;” that is, by a Jewish expression, “thy sorrow in conception.” And this shows us, that there would have been something of the same kind before. Multiplication is not creation, but addition. Through the merciful loving-kindness of Providence, however, in what we may call the law of compensation, and which may be observed to run through all nature, the mother, in common, verifies the word of our Saviour: “A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child she remembereth no more the

anguish, for joy that a man is born into the world." But this seems not to have been the case with the mother of Jabez. Perhaps she bore him in a very ill state of health; perhaps under great depression of spirits and full of forbodings; perhaps she brought him forth in peculiar pain and terror; perhaps the expression refers to her external condition; perhaps—and I deem this exceedingly probable—her husband died while she was bearing; and thus it was her lot to bring forth a babe destined never to see a father's smile. What an affliction would this be! But there are various other afflictions to which mortals are born, "as the sparks fly upwards;" and every heart knows its own bitterness. We may be assured, that it was not without reason that she called the child *Jabez*, saying, "I bare him with sorrow."

Let us notice—

II. His honour.

"And Jabez was more honourable than his brethren." The commendation, you see, is *comparative*—"more honourable than his brethren." This may imply that his brethren also were honourable, though in a less degree. If it were said of *some* persons that they are more "honourable than their brethren," it would not be saying much in their favour; but the language of our text is obviously designed to dignify Jabez.

From whence, my brethren, did his honourableness arise? We are not here informed. There are some, who are honourable by birth; but it is much more honourable to found a family than to be ennobled by it. What is there in mere blood? Lord Bacon says of those who have had excellent ancestors, and have degenerated from them, that the best part of them is under ground. There are some who are called "right honourable," who ought to be accounted *right horrible*; their exaltation only degrades them. Some would think themselves more honourable than others, because their fields are large and their purses longer; forgetting that the calves which the Israelites worshipped were of gold. Some also are honourable by titles and by office; and these may be very destitute of personal qualifications and endowments. We are not told from whence the honourableness of Jabez arose—whether he had signalised himself in war, or distinguished

himself by talent and learning, or whether he had been a magistrate or a ruler. The king, you know, is the fountain of honour; and God is the King of kings, and the Lord of lords; and He has said, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." The former are called "princes;" they are made "kings on the throne;" they are "more excellent than their neighbours;" and "of them the world is not worthy."

At one time the disciples came to Jesus and said, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." This is the law of His house: "To that man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My Word." "The Lord taketh pleasure in them that fear Him, in them that hope in His mercy." He says to each of His children—"Since thou wast precious in My sight, thou hast been honourable, and I have loved thee." This, too, should be *our* rule of judgment; we should estimate men, not according to their adventitious appendages, but according to their real worth; and their real worth is their moral and religious character. And we have reason, therefore, to believe that the honourableness of Jabez arose from his piety, especially when we consider the testimony that is added.

But before we proceed to notice this, we would just remark the *connection between the two former particulars*. His mother "called his name *Jabez*, saying, Because I bare him with sorrow:" but "he was more honourable than his brethren." Did she live to see this? We hope she did; and if she did, she learned from it—and *we* may learn from it too—that as our comforts often prove our crosses, so our afflictions often prove our blessings. Where is the person, who has not often found "the valley of Achor a door of hope?" Where is the person who cannot say with Dr. Young—

"In all my list of blessings infinite,
Be this the foremost, that my heart has bled."

David could say, "It is good for me that

I have been afflicted." Parents, never yield to despair; continue the use of the means in persevering prayer, in the name of the God of all grace; for the child who now tries you, may yet rise up and call you blessed, and may become your comfort; and you, the prodigal's father, may summon your family by and bye on the return of your son, and say, "Rejoice with me, for this my son was dead and is alive again; he was lost, and is found;" and they shall "begin to be merry."

Then observe—

III. THE GOOD HE DESIRED.

He called not on an unknown God, not on a powerless God; but on "the God of Israel." "The gods of the heathen are idols," says David: and says the apostle, "An idol is nothing in the world." "They have mouths," says David, "but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them: so is every one that trusteth in them." But Jabez addressed himself to the one living and true God; and who is called "the God of Israel," first, because He had appeared to Jacob, and given him the name of *Israel*, saying, "As a prince hast thou power with God and with men, and hast prevailed;" secondly, because He had entered into covenant to be the God of the nation that should descend from his loins: and thirdly, because He is now what He has always been, a Being peculiarly for the good of those who are "Israelites indeed, in whom there is no guile"—the circumcision, who "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"—Jews inwardly, whose "circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

We address the same God as David did. What a thought is this! He is no older now than then; He is "the same yesterday, to-day, and for ever." Oh! what a pleasure is there in addressing the God of Israel, a known God, as a tried God, the God of our families, the God of our households, a faithful God, who has always been "a very present help in time of trouble," and has always appeared for

our brethren and sisters in Christ! This is the God with whom also *we* have to do.

Observe,

IV. HIS PRAYER.

Was this prayer at his setting out in life, or was it offered on any particular occasion? or was it a prayer, the substance of which he had often made use of? However this may be, he was a man of prayer you may be assured; and his prayer here recorded would never have been found in the book of God, unless it had been offered in spirit and in truth. Let us notice the subject matter of it.

It is first expressed *generally*: "Oh! that Thou wouldest bless me indeed." Persons will differ very much in explaining this according to their fancies and their dispositions; but I would ask, What would a man taught of God have thought of it? What would *he* understand by God's "blessing him indeed?" Why, His blessing him "with all spiritual blessings in heavenly places in Christ." There is a reality in these, an excellency in these, a satisfaction in these: they pertain to the *soul* and to *eternity*; they can accompany us through the valley of the shadow of death, and stand by us when we appear before the judgment seat of Christ. Is that man "blessed indeed" who is only blessed in his business, in his basket and in his store? No.

We should therefore remember the saying of an old writer—"Lord, I thank Thee that I am not going to be put off with such things as these." We must be concerned to add to the blessings of nature and providence, the blessings of *Divine grace*. As to temperance, when would a man taught of God consider himself blessed indeed with regard to this? Why, when God gives him a heart to enjoy it, and a heart to improve it; and when along with it, comes the love of God; so that he relishes *this* in his outward comforts, be they less or more. As Watts says,

"How sweet our daily comforts prove,
When God sends hearts to praise!"

Then, as Solomon says, we "eat our bread with cheerfulness, and drink our wine with a merry heart, for God has accepted us;" when we can realize the promise, "I will bless thy bread and thy water." For "a little that a righteous man hath, is better than the riches of many wicked."

But it is *particularly* expressed. Persons differ in their conditions and circumstances; and therefore they pray, every man accordingly. But I think there is very little as to our greater wants, but may be comprehended under three articles. Let us notice them, both as to their temporal and spiritual bearing.

The first is that "*thou wouldst enlarge my coast.*" If Jabez lived after the division of the Holy Land, and had to fight out the Canaanites, in order that he might more and more realise and possess the portion that was assigned him, the prayer is very striking, and can be easily explained. But it will apply to his own external condition, and it will apply to the worldly state of the good man now. He will not, indeed, be avaricious; he will not resemble those, of whom we read in the prophecies of Isaiah—"Woe unto them that join house to house, and that lay field to field, till there be no place" (that is, for others), "that they may be placed alone in the midst of the earth." No; but he may pray that God would send him a competent support; that he may be able to provide things honest, not only in the sight of God, but also in the sight of man; that he may be able to train up a growing family with credit, and that he may have wherewith to give to him that needeth; that he may walk worthy of the vocation with which he is called with all meekness. I have known some persons, who have tried to bribe God to give them a larger estate, pretending to Him that they would be more useful and do much more good than they do now. If they were sincere at the time, they sadly failed afterwards; for they have been observed to do less, not only comparatively, but absolutely, after God had "enlarged their coast."

It would be a noble thing, indeed, if a man were to carry on husbandry or merchandise for pious and benevolent purposes. I remember once a tradesman calling on Mr. Newton, saying, "Sir, I am going to leave off business, for I have gained enough for myself and family." "Then," said Mr. Newton, "be the Lord's journeyman, and carry on business for Him." And when a man is doing this, or while he is carrying on business will apportion a certain degree of it for the cause of God and of the poor, I am as concerned for his prosperity and for his success, as I would be for the success

of the minister of Christ; for the one is doing the work of God as well as the other. But as to others, it is a matter of perfect indifference what they get: who is the better for it, or what advantage is derived from it?

But where is the person who does not stand in need of *spiritual* enlargement? This "enlargement of coast" is the same which Paul enjoins on the Corinthians; "Be ye ye also enlarged," says he; that is, obtain a more religious state—more hope, more peace, more joy in believing.

How sadly restricted and limited some are here! Oh! that persons were as anxious for spiritual enlargement as they are for worldly increase! But, alas! where they should be covetous and desire more, there they are content; and where they ought "to be content with such things as they have," there they are avaricious enough.

The second article regards God: "*And that Thine hand may be with me.*" This prayer would be useless and needless, if the man who offered it had nothing to accomplish, nothing in the world to do. But a Christian will not eat the bread of idleness; he will not be slothful in business; he disdains to be dependent on others, while his own labour can be sufficient for him. Whatsoever, therefore, his hand finds to do, he will do it with his might. But he will remember that God's hand must be with his hand, or it will be all successful. "The blessing of God, it maketh rich, and He addeth no sorrow with it." "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain. It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep."

This will apply still more to a Christian. How much has he to do in his spiritual avocation! to walk by faith—to deny himself, and take up his cross and follow the Saviour—to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present world—to be active in serving his generation—in private and public devotion to serve his God, and to serve Him acceptably too, and to have the testimony that he pleases God. But he feels his need, every hour and every moment, of the hand of God to be with him; that is, God's agency to accompany his own—God's

agency to be with him—yea, God's agency to be in him—"working in him to will and to do of His good pleasure."

The third regards suffering—"And that Thou wouldest keep me from evil, that it may not grieve me." I am glad to see he was not an enthusiast; it was not a matter of indifference to him whether he had sickness or health, pain or pleasure. I have known some, who have even *prayed* for affliction; but alas! they knew not what they asked. A suffering state after all, is in itself a state of great temptation and danger, when it presses; or, as here, when the man feels it—feels the evil which may persuade him to envy others—which may induce him to charge God foolishly—which may lead him (it did Job after a while) to curse the very day of his birth—which may lead a man to employ improper expedients for his deliverance. You are, therefore, not to pray for these; you may pray for exemption from them conditionally, and referring the thing to the will of God.

But if a good man may pray—"Keep me from temptation, that it may not grieve me," (the evil of suffering,) how much more may he pray with regard to the evil of *sin*, that it may not grieve him! Indeed there is nothing that ever can or will grieve the child of God like this; and yet he well knows that he is liable to it; and he well knows that he is unable to keep himself. And therefore he prays with David—"Hold Thou me up, and I shall be safe." This was the Saviour's prayer for His people—"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." And the apostle prayed for the Thessalonians—"The very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

We have to notice—

V. *His success.*

"And the Lord granted him that which he requested;" yea, He not only answered his prayer, but He answered it in very deed. I need not tell you, this is not always the case. God sometimes answers prayer in the way of *equivalents*. When our Saviour said to Peter—"There is no man that hath left house, or parent, or brother, or child, or

wife, for the kingdom of God's sake, who shall not receive manifold more in this present life," He did not mean manifold more houses, or parents, or brethren, or children; no, but more in *value*, more in quality; "and in the world to come life everlasting."

Sometimes God answers prayer by exchange; as you see in the case of Paul. Paul's prayer was that the thorn in his flesh might be taken away from him; and his prayer was answered. But how was it answered? "The Lord said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me;" in sustaining me under it, and sanctifying me by it, while I am not freed from the trial itself.

Sometimes He indulges His people in the very thing they implore; which was the case, you remember, with Hannah, when she came to the temple and addressed Eli—"For this child have I prayed to the Lord." So it was with Jabez—"God granted him that which he desired;" that is, in the enlargement of his coast—assistance in the performance of every duty—and preservation from evil, that it might not grieve him.

The blessings which come in answer to prayer always wear the best, and always relish the sweetest; and therefore you are to observe the answers to prayer. Whose testimony do you imagine this was—"God granted him that which he requested?" Was it his own? If so, Jabez not only prayed, but observed whether his prayers were answered; and when he had observed the answer, he made it known, in order to excite others, and to glorify God. So did David; "I love the Lord," said he, "because He hath heard my voice and my supplications; because He has inclined His ear unto me, therefore will I call upon Him as long as I live." "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." "I sought the Lord, and He heard me, and delivered me from all my fears."

But I apprehend this is the testimony of *God Himself* concerning Jabez. It is not always, as you well know, easy to determine when prayer is answered; and sometimes it is nearly impossible. But God knows always. He can see when a

prayer is answered without his having gone out of the common course of nature and of providence; for He can answer prayer in the course of these. He can answer prayer without miracle and without wonder. He can see the prayer answered, though the poor petitioner has said—"Thou hast shut out my prayer." He can see prayer answered, when it is accomplished "through terrible things in righteousness."

Let this (and it is the only inference we draw from the subject)—let this prove an incentive to prayer. Perhaps there are some in this large congregation, who never pray. You lie down and rise up, you go forth and return, without prayer; you begin and end all your enterprises without prayer. I know not who you are; but God knows. And what a sight would it be if God were to pronounce—"Such a one lives without prayer—lives without Me in the world!" How you would be shocked! But your names will be proclaimed by and bye, as prayerless characters; not before an assembly as this, but before an assembled world. And did Christ die to procure you liberty to pray; and will you die eternally rather than use it? Do you think you can succeed and be happy without this? Can you die without it? Yea, can

you live without it? What would you do without it here? And every thing here is uncertain—trouble, and pain, and disease; and your lamp extinguished in darkness! Or do you think it is better to be without prayer, when God expressly says—"For all these things I will be inquired of, to do it for you?" And is not prayer as sure as it is necessary? Have we not "boldness and access with confidence" by the faith of our Mediator? Is not God's very name "a God hearing prayer?" Did he ever say to the seed of Jacob—"Seek ye Me in vain?" Has He not promised to pour out the spirit of grace and supplications? And does He not even prescribe the very petitions you are to present when you go to Him? "Take with you words," says He, "and turn unto the Lord; say unto Him, Take away all iniquity and receive us graciously, so will we render the calves of our lips." Read through the Bible, from the beginning to the end, as a history of the value and success of prayer; and then hear the command and promise of the Saviour: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for he that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened."

THE NINETEENTH OF A COURSE OF LECTURES
ON THE REVELATION OF ST. JOHN THE DIVINE.
BY THE REV. T. GOUGH, SEN.

DELIVERED AT WESTBURY LEIGH CHAPEL, ON LORD'S DAY MORNING, MAY 6, 1838.

"And to the angel of the church in Philadelphia write, These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth.—Rev. iii. 7.

My dear hearers, after a little wandering, and in some respects, necessary relaxation from this book—a relaxation felt by me—we have returned to it again, and are now arrived at the sixth revealing letter of our Divine Lord. There is something remarkable, which I think you find not in any of the other like it; that is, our Lord finds no fault with them. All the rest have excellencies and failings exhibited. There is no censure cast upon this society; ex-

cept there be any in that Christ-like, gentle strain, "Thou hast a *little* strength." That is all that is said of this people, which indicates anything of a lowering character. We do not however take it for granted, they had arrived at the acme of sinless perfection. No; such a state would be in direct contradiction to the description given of society by our Lord while on earth. And probably this imperfect state will continue, and tares and wheat and sleepy souls, &c., till He

who speaks in the text, shall come again and introduce His church into a perfect state, and remove all imperfections from it.

We have but little to do with the history and geography of this city. It was one of the Asiatic cities; perhaps about thirty miles, more or less, from the city we last had under consideration. It was called Philadelphia. Some have applied the Philadelphian church to a distinct period of the church of God on earth. The term means brotherly love; and some suppose this state of the church pre-figured the state they please to call the spiritual reign of Christ upon earth; a time (and we hold it) when love shall indeed be in exercise, and when holy joy shall indeed be experience—when the church of God shall not be in a drowsy and sleepy state as now, but the piety of its members shall be of a more elevated character. But I see no occasion, because the term implies “brotherly love,” that it should be exclusively applied to this state. What! are we so ignorant of history, as not to know that this church derived its name from him who founded it, and that this city had its name three hundred years before the Christian era? Leaving others to think as they please, I should suppose this church was in a better state than the other churches in Asia, from the reason I have assigned, that our Lord lays no blame upon them; but he appears to John, and says in the language of our text—“Write, These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth.”

This city has a name which the Turks gave to it, meaning—The beautiful city. But oh! dear hearers, its noblest beauty is extinguished. The beautiful lamp of truth is put out. That light and glory of the church of God, is the beauty and glory of every place where it is.

Let us now call your attention, dear hearers, to our Lord’s own declaration. There are two grand constituent attributes; look at them—those things which combine in the Redeemer’s person and character. Who is it that speaks—“He that is holy, He that is true,” &c. We request you to lend your attention to Him, who has high and uncontrollable

power as a King; and to the combined excellencies of the Redeemer’s character.

“He that is holy.” Holiness has its superlative reference to Christ; and if you are saints, you will “rejoice at the remembrance of His holiness.” And may we exercise the most profound reverence while we speak of our Lord. If you feel a commanding influence arising from being with a person of a high tone of character, who bears evident marks of spirituality—if you feel thus while you are in the presence of a man of God, what ought you then to feel when at the feet of “Him who is holy” in the superlative sense of the term, who “alone is holy,” for there is none holy as the Lord! We have told you before this, that many of the metaphors and images in this Book are borrowed from the sacred writings of the Old Testament. A great deal is drawn from Exodus, Daniel, and Isaiah. I am now going to lead your minds to the prophet Isaiah, in order to bring before you the high and holy character of our Lord. Now as to the holiness of Christ; only turn to that almost overwhelming account in the sixth of Isaiah’s prophecy. Listen to the holy seer; and this was a vision of the prophet, referring to futurity—a vision of Christ in the temple. The Lord Himself is exhibited in His high and holy excellencies; and in this way the prophet speaks: “In the year that king Uzziah died, I saw also the Lord sitting upon a throne high and lifted up, and His train filled the temple”—(mind it, this is a *temple* vision) “Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet” (and well he might, for who ought not to be abased in the presence of such purity?)—“and with twain he did fly.” Hark! how they response. And what were these responses? “One cried unto another and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory.” Familiar as the language is, I want the aged Christian to say, *This is my Christ*. “And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” John recognises the same glorious Lord, and says in his Gospel, “These things said Esaias, when he saw His glory, and spake of Him.” Now if

Isaiah, as I believe, in his vision foresaw the Lord Jesus—if his eyes rolled over ages to come—*behold its harmony with the appearance to John in the Isle of Patmos!* “These things saith He that is holy, He that is true.” On the holiness of Christ you cannot want me to enlarge. It cannot be otherwise than that He is perfectly holy, as He is a holy God. There was a time, when the late unhappy Irving, with most fervid eloquence, *boldly* declared his firm belief in the spotless holiness of the humanity of Christ. Dear Lord, how desirable to be kept right! I put the question, will the eternal God in an act of worship have anything immediately to do with an unholy character? Pause over this, I beseech you. The answer with me is, No, no, no. There must be some proper medium of access. I wish not to discourage a poor trembling soul. But I am speaking of Christ in His twofold character. It was necessary we should have a holy Mediator and a holy Priest too. Now will you turn to the seventh chapter of Hebrews; “Such an High Priest became us”—was necessary and suitable for us. What sort of an one? “Who is *holy*”—(there’s the touch)—“harmless, undefiled, separate from sinners, and made higher than the heavens.” And Christ was such. Listen, O ye lovers of Jesus, to His own language, “He that is holy” as God; and He, who, as your High Priest, has holiness engraven on the mitre and on His very heart. In the words, of our text, He meets this aged venerable man of God, and says, “He that is holy, He that is true.” How many might be the ramifications of these words, going out in all the Godlike attributes of Christ!

I pass on to consider another trait in the character of Christ, “He that is true.” Holiness and truth are combined here. First, our Lord might speak of His own grand substantiality, as the end of all the types and shadows that went before Him. But Christ is the truth, not only in this respect, but truth itself. There is something very pleasing to a Christian in the consideration of this, in its reference to His Divine Lord. And it is well for you that His Word is truth.

But we must hasten to consider, further, our Divine Redeemer in the exercise of His sovereignty and un-

controuled authority. “These things saith He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth.”

You are perfectly aware that language like this cannot belong to a mortal. A man must have the perfect controul of everything, to use it, or to have such language applied to him. “He that hath the key of David.” Our Lord has another reference to Isaiah (xxii. 22); “And the key of the house of David will I lay upon His shoulder; so He shall open and none shall shut; and He shall shut and none shall open.” Here was a reference to the Redeemer; and he who was exalted, was exalted only in type, and the house of David was typical of the Church of Christ.

“The key.” The key was always considered in former times as a badge of honour and of power. Keys were very different in their make to what they are now. There was the golden key, worn by the ministers of state. But in that day the key was made in form of a sickle, sometimes of wood, sometimes of metal, but the best were made of silver or gold, large enough for a man to lay on his shoulder, and worn there when he appeared in office; and that was to show that he had the controul, to open and shut the door. This is the figure before us. Well, who is Lord of this house? He who writes in the passage, “These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth.” Christ is before you, in the exercise of His power in the church of God. This I apprehend He alluded to when He said—“All power is given unto Me in heaven and in earth.” Go forth by My authority. Go, preach My Word, exercise discipline. And in a humbler sense, there was a kind of delegated authority given to the first preachers of the Gospel (do not frown); our Lord said to Peter—“I will give unto thee the keys of the kingdom of heaven,” &c. Some are astounded at that passage spoken by Christ to His disciples—“Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.” Go ministerially with this and proclaim these truths. And there is something in connection with this, re-

fering to the discipline of the church of God, so awfully neglected now, in our day, and which will bring, I fear, the expression of God Almighty's anger.

But we have a few observations in reference to His gracious power. Who *opens a door* for the promulgation of His own truth?—and when He is pleased to send His Gospel, the combinations of earth and hell and an unsanctified priesthood, cannot prevent it. Who shuts? Who shut these churches? At the time the heathen raged they could not; at another time no man can prevent their being shut. And who has the prerogative to open, but the Lord? He can open the heart, full of rancour and enmity against Him, and make it soft by His grace.

And there is another key, designed to fit the door of a prison; and who can open the prison doors and let the prisoners free but the Lord? And if He locks up in awful severity the spirits who never entered humanity, who can open the door? None at all.

"How great His power is, none can tell;
Nort think how large His grace."

Who can open a way to Almighty God so that we may serve Him acceptably? Jesus Christ has deigned to say, "I am the way, the truth and the life; no man cometh unto the Father but by Me." And if a sinner apply to God for mercy, grace and pardon, who can shut the door against him? None at all. "Behold," says He, "I have set before thee an open door, and no man can shut." Let all this be carried out, in the exercise of His own providence as well as grace, and what a field for contemplation, and how much we have to learn! And carry on your thoughts from grace to glory; to the final transactions of the great day. We have the Redeemer before us in these expressions; "I am He that liveth and was dead, and behold, I am alive for evermore; Amen; and have the keys of the grave and the unseen world." Now if He opens, who can shut? None. My Lord is Lord of worlds seen and unseen. The final state of things is hastening on, and we shall see the truth of the expression, "He openeth and no man shutteth, and shutteth and no man openeth." Pray, who has opened the kingdom of heaven

for all believers? and who can shut them out? Who shall shut up those gates He has opened, and into "which the righteous shall enter?" None can do it. But if He open hell, (and hell is open, there is the pit wide open for sinners, as Dr. Watts expresses it), who can shut it? None can do it. Are not sinners doomed to endless misery upon the basis of His own righteous government, as certain as believers are admitted to glory? What a striking display of the Redeemer's sovereign and uncontrouled agency of mind and matter will be seen in the winding up of things at last! Then will

"To heaven or hell His hands divide
The vengeance or reward."

We shall behold the final close; and, are we interested in the dear Redeemer? should be the solemn inquiry. There is the feast, the supper, and there sits the King; and they that were ready went in; the door was opened, and in they went; and hastily the others came, perhaps ready to tread upon the heels of the former, saying, "Lord, Lord, open to us." No, no; as if He had said, "With all My mighty majesty and power," as He expressed to John, "I shut, and no man can open." Solemn subject is it not, dear hearers? What it will be to be shut out no heart can conceive. How solemn our Lord appears this morning! His name is holy. "He is righteous in all His ways, and holy in all His works." It behoves us to honour Him, who hath said, "Be ye holy, for I am holy." Of this holiness we must partake, or we can have no admission to eternal bliss. I hope never to forget, dear hearers, the first sermon that impressed that guilty wretch who now addresses you; the text was, "Without holiness no man shall see the Lord." Oh! seek it in Jesus, and in an interest in Him. What does our text say? Oh! bow to it. My own peace of mind is connected with this—a peaceful submission to the sovereign power of Him, who combines holiness with sovereignty. It speaks consolation to the believer in Jesus. "I will work," says God, "and none shall let it." Oh! no; "He that sitteth in the heavens shall laugh; the Lord will have him in derision." May the Lord command His blessing. Amen.

UNPUBLISHED LETTER OF THE REV. GEORGE WHITEFIELD.

TO THE EDITOR OF THE EVANGELICAL REGISTER.

Lantwit Major, near Cowbridge, Glamorganshire,
March 4, 1840.

SIR,—An autograph letter of the late apostolical Whitefield being in my possession, which has never been printed, as far as I know, I have thought that the insertion of it in your periodical might be interesting to many readers, as reviving the recollection of past times. The allusion in it to the spirit of persecution then abroad, ought to excite sentiments of gratitude in us, that such things have passed away in Great Britain; we fondly hope, for ever. If you shall be of opinion that its insertion will be acceptable, the copy is at your service.

I am, Sir, your obedient servant,

E. BASSETT.

(COPY.)

Bristol, Feb. 20th 1738—9.

MY DR. BROTHER.—Our dr. friend Hutton, of London, writes me word that he has got a sweet letter from you for me, but has not as yet sent it me. However, as I find you are so near me, I cannot but thank you for it unseen, and exhort you to go on cheerfully and manfully in that work, unto which the Holy Ghost hath called you. Oh! dr. Brother, our Lord's people are ready to perish for lack of knowledge. Let us not, out of a fear of suffering, fail to be instant in season and out of season, but rebuke, reprove, exhort with all long-suffering and authority. People, I find, everywhere ready to hear, if we will but hold out to them the Word of life—Thousands and ten thousands flock under the Word. I preach & expound three or four times every day, & G—d causes a great & visible power to come amongst us. The Scribes & Pharisees are highly offended, & yesterday the Chancellor did me the honour to threaten excommunication to me if I preached any more in this Diocese. But blessed be G—d, as yet, none of these things move me. As soon as I recd. this threatening I went & preached immediately at Newgate, & G—d gave me wonderful power & success as though He should say "This is the way, walk in it." To day, G—d willing, I am going to Kingswood to preach among the Colliers and expect a vast Congregation. As for my inward man, it is full of peace and comfort and joy. Oh! my dr. brother, now I shall begin to be a Disciple of Xt. How glad should I be to sing Psalms at midnight with you in a prison! But who knows but I may deny my Master? But wherefore do I fear? G—d's grace is sufficient for me. Oh! dr. Brother, pray for me that as my day is so my strength may be, & that I may go on from conquering and to conquer. The Lord prospers His own work at London. We shall see the kingdom of G—d come with observation—Satan like lightning will fall from heaven. He rages knowing he has but a short time to reign.—My dr. Brother, is there hopes of our meeting face to face? I intend, G—d willing, to visit Cardiff. Can I see you there? Write me a line soon, at Mr. Grevil's, a Grocer, in Wine Street, Bristol—I hear you are to meet with Mr. Jones; dr. Man! I love him most affectionately. How glad should I be of a line from him, if busyness permit! He has been summoned, I believe, before a Court. I should be glad to hear how he behaved. Many unknown Friends pray for you here. Can you come to Bristol? You will gladly be received by all the brethren, especially by

Your most affec. tho' unworthy brother,

G. W.

To

Mr. Howel Harris,
to be left with Mr. John Davis,
in Neath.

Review of Books.

LIFE OF JOHN ALBERT BENDEL, Prelate in Wurtemberg. (Christian Biography.) pp. 144. Price 1s.

Religious Tract Society.

THIS is an Abridgement from the Memoir of Bengel, compiled by the Rev. J. C. F. Burk, Rector of Great Bottwar in Wurtemberg; a translation of which by the Rev. R. F. Walker, Curate of Purleigh, Essex, was published in London (by Mr. Ball) in 1837 in an octavo volume. The work of abridging the larger Biographical Sketch appears to have been carefully and judiciously performed; and the result is, the interesting little volume before us.

This great theologian and critic is perhaps best known to the English church by his "Gnomon" (Index or Pointer) to the Scriptures. When Wesley in 1755 published his "Expository Notes on the New Testament," he remarked in the preface—

"That he had intended to write merely a few notes of his own, from a simple consultation of the Scriptures; but that after he had become acquainted with Bengel, that great luminary of the Christian world, lately gone to his rest, he altered his plan, because he was convinced that he should much better serve the interests of our holy religion by translating from the Gnomon, than by writing many volumes of his own notes." He had therefore given in English a great number of Bengel's excellent annotations at full length, and had abridged and compressed the substance of many more, though details of pure criticism he had omitted entirely."

The illustrious founder of Methodism did well in drawing largely from a stream so richly supplied from the eternal Fountain. Bengel was a most laborious, learned and accurate expounder of the sacred text, and brought to that high office a heart in which the "Spirit of truth" had come down to dwell. Of the value of his comments upon Scripture the reader may judge from the following selections from extracts of his sermons, taken sometimes from his own manuscripts and sometimes from notes made by his hearers:—

"We cannot but wonder, that of all Jacob's sons, not one, during that long interval of years, disabused him respecting Joseph; and yet this was the 'Holy Fa-

mily!' What a poor idea then must we entertain of mankind in general! How deplorably great must their corruption be!

"How many difficult and even culpable shiftings were made by Jacob and by David, before either of them reached the mark! This consoles me about many a disaster, yea, and fault, of God's true servants at present.

"The Hebrew word 'todah,' 'praise,' (literally, 'confession' or 'acknowledgment') is beautifully emphatic. In praising a fellow-creature, we may easily surpass the truth; but in praising God, we have only to go on acknowledging and confessing what He really is to us. Here it is impossible to exceed the truth; and here is genuine praise."

"How much more precious is the single moment of our first awakening to discern God as a Father, than the greatest number of years spent in ignorance of it! Yet the beginning of such an awakening is generally rough and severe, so as hardly to seem like an indication that the Lord is drawing us to Himself. Be it so; nevertheless, what a blessing is it to have the old rotten foundation of self thoroughly discovered and broken up!"

"Besides using constant prayer for general purposes, we should be ready upon every emergency, to commit ourselves entirely into God's hands; otherwise we shall insensibly follow the bias of our own inclinations."

"To pray, is to be engaged in a kind of audience, as well as converse with God (1 John v. 15.) It is more than an utterance of our requests; it includes a waiting for His answers. Let us be inwardly retired, self-observant, and waiting upon Him; and though we hear no voice, we shall experience a plain, certain and consoling reply. God makes this reply, not vocally, but by those acts of His providence and influences of His grace, whereby He relieves our necessities. When we listen to the petitions of the needy, we do it, not for the sake of hearing them talk, but for the sake of rendering them some help."

"Colossians iii. 5." As every propensity to love and serve the creature more than the Creator is a kind of idolatry, why does the Scripture especially give covetousness that name? 1. Worship, properly so called, consists more in affiance than affection. It is affiance in uncertain riches, rather than in the living God, that characterises the lover of money. 2. He who commits other sins, commits them chiefly in single acts, from time to time;

but covetousness pre-occupies and engages the whole man ; it dictates his every communication."

These are words of one who "rightly divided the Word of truth;" good, sterling thought—sanctified thought—is that whereof they are made. Let us pass next to one or two incidental anecdotes, illustrative of the man's spirit and conversation :

"Some friends staying at his house being amused to see his tame doves fly familiarly to the open window, and eat out of his hand, he said, 'This exemplifies how easily we may do many a pleasure to others, if they have confidence in us. So if we honour God by putting confidence in Him, He becomes easy of access in prayer, and gives us what we want. Again, as we find our fellow-men communicative proportionately to their confidence in us, so (to compare infinitely great things with small,) all flesh will certainly come and be communicative to the blessed God, in proportion to the confidence they have in Him, as a God who heareth and answereth prayer.'"

"He said, 'that if he desired the most perfect intimacy with real Christians on one account more than another, it was for the sake of learning how they manage in secret to keep up their communion with God.'"

"Hearing the story told of the child, who meekly bled under the rod of his unfeeling father, and only said, after he had been so severely used, 'He cannot for all this beat the Lord Jesus out of my heart,' Bengel remarked, 'I know not how it is, but I feel more delight at hearing such a story, than in reading Arnold or Taulerus,' (two writers on profound subjects.)"

"If a person has opportunity, let him not only read the journals as they come out, but let him again run over a whole quarter's sequence at one sitting; and it will give him quite another view of things and events. This may serve as a very faint adumbration of things and events as they appear to the eye of an all-seeing God; may intimate at least something of the manner in which men's actions and omissions are regarded by Him, who knows before hand the ultimate issue of all."

If next we followed this man of God into his family, we should find him a tender, but most judicious parent. We must make room for the following letter:

"*Regina's Day, 7th Sept., 1722.*

"We thank you for the wreaths you sent us to dress the coffin, etc., of our departed and still beloved babe, Anna

Regina, and we thank you still more for your affectionate and parental sympathy, as also for your consoling letter. I feel constrained in return to give you some simple account of what God has discovered to us under this visitation of His love. . . .

"David, at his wretched Absalom's death, was urged by his feelings to exclaim, 'Oh that I might have died for thee.' But there was no need for me to use such a lamentation as this for a child that never lived to enter into the seductions of a wicked world. In my own case, it was a satisfaction that I could utter the sweet plaint of a Christian parent's love, 'Oh! that I might have died with thee!'

"The Bills of mortality show that more than half the human race die in infancy and childhood. As God then gave us five children, and has now taken away three, we are not to think ourselves more hardly dealt with than others; especially as these dear little ones have doubtless entered upon a good exchange. There is much in the consideration, that so many immortal human beings are just shown to this world, and so quickly removed into another; and that the number of the elect is mainly accomplished in this way. They are as those plants which are gathered and housed the moment they are in season; while others, who arrive at maturer age, are as the fewer plants, which, being left for seed, remain longer out in wind and weather. . . . We count it

therefore gain to be able to reckon one more child of our own in heaven. It was neither 'made for nought,' nor brought into the world in vain, nor has the care we expended on it been thrown away. And now that such care has ceased, and our responsibility with it, we have the more leisure to attend to the one thing needful, and to direct to this great object, in a more undivided manner, the attention of our two surviving children. . . .

"Our chief hindrance to entire resignation is, that we are so much addicted to things present and visible, while eternal realities are as yet so foreign to us and so little known. But could we take one glance at the condition of a spirit thus departed, we should never regret and lament, as we are apt to do, the decease of relatives and friends; but our grief would rather be on account of the dim-sightedness of weeping survivors.

"Surely when the door of paradise is opened to let in any of our departed friends, delicious breezes blow through it upon us from that abode of blessedness. And we ought to avail ourselves of such refreshing influence; we ought to let it quicken us in following after those who

have gone before us, rather than wish those friends back again to a world like this. Who could ever think of congratulating any that have been enjoying heavenly rest and security for ten, a hundred, or a thousand years together, upon their having to return back again to the perils and dangers of the present life? Why, then, should we regard it as an affliction that any one of our number has escaped from such perils, and is only entered into perfect peace and security? If a vacancy has been made in the family circle, let it also be remembered that another vacancy has been filled up in heaven. The nearer we in this world are approaching to the end of all things, the more welcome should be the thought of dying; because every departed Christian finds that the multitude of the blessed is increasingly outnumbering the militant remnant; and because the whole family of God are thus successively gathering in, that we may all be together for ever with the Lord."

We could gladly proceed with some extracts on his mode of educating his children; but we must forbear.

We have said little in recommendation of this book, in one sense; and yet in truth we think we have said much. We have copied that which speaks for itself, and have no need to regret that we can spare no room for eulogy. Without heaping up words, we point to these specimens; he who relishes them, will prize the whole of this little book.

LA BRUJA; *The Witch*; or a Picture of the Court of Rome. Found among the Manuscripts of a respectable Theologian, a great friend of that Court. Translated from the Spanish, by MARKOPHRATES. pp. 138. cl. bds. Price 7s.

Hatchard and Son, 117, Piccadilly.

This book presents a brief view of the leading charges that must lie against the Popes of Rome, who are supposed to be successively shown to the author by a Witch, transporting him to the seven-hilled city, and conducting him through its high places, renowned for forms of religion and deeds of darkness and cruelty. We are not disposed to quarrel with the idea of condensing the subject in this form; but we doubt if the best has here been made of it. Independently of some little want of order and arrangement, there is a very important defect in the absence of a statement of

the authorities, upon points which a Romanist is likely to dispute or evade until thus stopped. These might have been supplied by the notes, which are too often occupied with biographical scraps, of a very general nature—memorials of the man, rather than the *Papist*. The work itself belonging to the imaginative class, the translator should have sought in his notes to make it a book of authority; thus meeting that suspicion of over-statement, to which works of fiction are commonly liable.

But though we thus judge that the book does less than it might, we are glad to say that it accomplishes a good deal, and deserves much praise. It is lively and interesting upon a subject, which has not unfrequently been so treated as to become heavy and wearisome; and the crimes of Popes, and the shameful perversions of Scripture by Rome, are introduced with much smartness, and by a transition sometimes singularly neat. At times, again, there is some forcible writing; and a good deal is skilfully compressed into a short speech.

The following passage, which is put into the mouth of the imagined speakers will support at once our censure and our approval:—

"John the Baptist had but one head; and yet they venerate two, one here (Rome) and another at Amiens; and perhaps there will be another among the ashes of the holy forerunner, which are preserved in the metropolitan church of Genoa. Of St. Ann also are venerated two heads; one in Lyons, and the other in Dura, a city in Germany. As to Apostles, if we wish to count them, we should find more than twenty four, although there were but twelve.... Of the fragments of the holy cross, if all which are venerated in Christendom as cut off from that which we have in Rome were to be brought together, several waggons might be loaded with them. Teeth, which the Saviour shed when He was a boy, of even those shown in France the number exceeds five hundred. Of the milk of our Lord's mother!—who knows how much of it is exhibited in the world? In Agnisgran there are I know not what sort of old breeches, which it is said have been worn by St. Joseph; and the people go to see them, as if they were things from heaven. Of the hair of the Magdalene might be made many wigs.... to say nothing of the feathers of the wing of the archangel Gabriel, of the tail of the

ass on which Christ rode on Palm Sunday, of the waistcoat of the Trinity; and of other things, which, if they are not forgeries by the impious, are the effects of stupid ignorance and blind superstition."

ANECDOTES. Miscellaneous. cl. bds. price 1s. 6d. pp. 244.

THE LIFE OF JAMES BRAINERD TAYLOR, B.A., of Middle Haddam, Connecticut. pp 72. price 6d.

CONVERSION OF THE EARL OF ROCHESTER. pp. 69.

BRIEF SKETCH OF THE LIFE OF LUTHER; with a few Extracts from his writings. pp. 72. price 6d.

JOSEPH MAYLIM; or the Runaway Orphan Boy. A true narrative. Edited by William Innes. pp. 36.

Religious Tract Society.

We place all these works together, because they all partake more or less of the narrative form; but we will give a short account of each of them separately.

The "Anecdotes" are collected from very various sources, and can hardly be all known to the reader; to ourselves they were mostly new. They are ranged under eight heads: Remarkable Interviews; Discoveries of parents and children; Christian Intercourse; The power of conscience; Seasonable reproofs; Discharge of moral and Christian duties; Vanity of the world; Testimonies in death. Two extracts from this volume will be found in one of our recent Numbers (pp. 202, 205); and we may probably make room for one or two more. We like the book much; and recommend it to all, who feel the attraction of this method of conveying religious truth to the mind. It is a valuable addition to this class of works.

"The Life of James Brainerd Taylor"—brings before us a young man of great promise, who had just entered on the Christian ministry, when he was called into the upper sanctuary by that messenger, consumption, which so thrusts in the sickle while yet the corn is green. His letters and journal, here preserved, are full of interest; they are the breathings of affections supremely set upon the things of God, and a mind that looked upon men all through its time-state as we look upon them on a dying bed. There is added a simple record of the closing scene, which (according to the promise) "was peace." He thus describes his case in two short letters

dictated under the gathering feebleness and chillness of death:—"I am mercifully and most kindly handed along down the hill of life; external things are losing their interest, faith gathers strength;" "I rejoice in the Lord always; the prospect of changing worlds is pleasant; the house of the Holy is inviting."

The "Conversion of the Earl of Rochester," though no "new thing" to our ears, is one of those triumphs of God's grace, which must be had in everlasting remembrance, "Fathers to sons" will ever tell the story of this "English Voltaire;" to whom "the Lord was merciful." This narrative is very plainly told, without any attempt to set off that which needs no such help; and the remarks added are to the point, embracing a few important particulars respecting the most notorious infidels. We are called upon to circulate books like this at the present day among the "wise in their own conceit."

"Luther's Life," again, puts forth no pretension to novelty; but ought he, and such as he, to be forgotten? Shall we "enter into his labours," and forget the unflinching man, who "bore the burden and heat of the day?" This is a good summary of his history; and the extracts from his writings furnish the means of judging a little of the character of his mind. Not to know such men is a dishonour.

"Joseph Maylim's" eventful history was communicated to the Editor by the late Dr. Ryland. It contains a clear and simple account of the way in which a poor lad was led to wander from clime to clime, and led at last to Him, "in whom there is neither Barbarian, Scythian, bond nor free, but all are one, to His glory." The following circumstance is true, and certainly striking. When settled at Cawnpore, he determined to retire from business when he should have realised 45 bags of rupees. He obtained the sum, on which he had set his heart; and returning to England by way of Calcutta, heard Dr. Carey preach. The Doctor in his sermon spoke as follows:—

"But, my brethren, do you think that the Hindoos are the only idolators in this country? Far from it. They, indeed, have three-and-thirty principal gods; but some of you have forty or five-and-forty gods; only your gods are in the form of *bags of rupees*." Without alluding to any of the rest of the discourse, this part of it struck

Maylim exceedingly. What made it come home with the greater force to his mind, was the singular coincidence between the precise number of bags of rupees which Dr. Carey had charged the Europeans with worshipping, and the number which he himself had frequently thought of as what he wished to possess before he gave up business, and proposed to return to Britain. Is there not reason to think, that those who preach the Gospel are often unconsciously led by Divine wisdom to state the truth in such a way as is peculiarly suited to the character and circumstances of some of their hearers?"

No doubt of it; and if pulpit work be "begun, continued, and ended in Him," "unto whom all hearts be open, and from whom no secrets are hid," how should it be otherwise?

NARRATIVE OF A RESIDENCE IN SOUTH AFRICA. By Thomas Pringle. New Edition; with a Biographical Sketch of the Author, by Josiah Conder. Moxon, Dover Street.

OF the three popular libraries which are now in course of publication, Moxon's is the handsomest, and Chambers's the cheapest. Smith's "Standard Library," though well selected and well got up, is not so handsome as the former, or so cheap as the latter. We must observe, too, that although Chambers's "People's Edition" gives the greatest amount of letter-press at the lowest rate, yet, when we consider the expensive copyright works (such as the poems of Campbell and Rogers) published by Moxon for two or three shillings, the palm of cheapness also must be allotted to him.

By including the present volume in his valuable series, he has laid our reading youth in general, and those of the religious world in particular, under great obligation. The work narrates the undertakings, adventures, vicissitudes, and ultimate success of a Scottish family, of which the Author was a member, and which emigrated to South Africa, in the year 1820. Mr. Pringle tells us, that he had "something of a Robinson Crusoe turn" in him; and many parts of the work—such as the building and fitting up of his hut, and the encounters with wild animals and wilder men—are quite equal in interest, while superior in truth, to the adventures of that favourite traveller. The account of the first Sabbath spent in the African glen, is particularly

picturesque and pleasing. The characters of Lord Charles Somerset (then Governor of the Cape of Good Hope) and Dr. Philip, are here sketched in true colours; and, after a long struggle, we are at last gratified by witnessing the fulfilment of a promise, proved by many who have seemed overborne and sinking—"He shall bring forth Thy righteousness as the light, and Thy judgment as the noon-day."

SABBATHS IN SECLUSION; or Hints to those who are detained from public worship on the Lord's day. pp. 72.

Religious Tract Society.

A valuable book, on a subject for which there was need of "a word in season." Personal or relative affliction is most usually the cause of the absence of those from the house of God, who love His courts; and at such seasons it is peculiarly welcome, to find a suitable guide for their meditations. The encouragements and opportunities of such Sabbaths are well sketched; and there are some choice scraps for a Sabbath at home, deserving prayerful thought. Here are some of these gems:—

"A DESIRABLE STATE OF MIND UNDER SUFFERING.—'I have seen him,' said the medical friend of the Rev. R. Watson, 'in such a state of suffering, that nature could not have endured the slightest augmentation of his pain, but must have fainted under the pressure; and his cry was not so much that the chastisement might be withdrawn, as that it might be overruled to the promotion of his piety.' 'Let it be sanctified,' was his constant prayer; 'O God, let it be sanctified.'

"He said—Pain is a great blessing. It tends to detach our thoughts and affections from the world, and to concentrate them on things eternal. I feel it to be so great a blessing, that I cannot pray for its removal. Pain, sorrow, sickness, death, its time, circumstances, and manner, are all in the covenant. How much is contained in these words, 'Nothing shall by any means harm you!'"

"They shall call His name Emmanuel, God with us'—(Matt. i. 23). Yes, God with us; with us all, with each of us; with us at all times, under all circumstances, especially with us in deep sympathy with all our sorrows, dangers, and sufferings."—Rev. R. Watson.

"SOLID PRINCIPLES.—Well, you see we are at length thrown back on those great principles which we preach. 'Life

is yours, death is yours; things present, things to come; all things work together for good to them that love God.' Now, here are two points: first, are these things so? and, have you an interest in them?—Having paused as if in solemn consideration of these questions, he said with strong feeling, Yes, these things are true; these principles are true; and, blessed be God, I have an interest in them; but it is all through the blessed Spirit. What a light was that! what a day when the blessed Spirit first struck the light of heaven into our dark minds!"—*Rev. R. Watson.*

"A JUST AND STRIKING SENTIMENT.—When I appear before God, I feel myself like a worm that has just crawled out of the earth, amidst the glory of the meridian sun. I ought to lie very low before God.—Then he spoke of the mercy seat, the propitiation, free access through the blood of Christ, and liberty to ask and to have whatever we want."—*Rev. R. Watson.*

HINTS ON SELF-EDUCATION. By DANIEL BENHAM. pp. 104.

Sunday School Union.

THESE are the hints of a wise man. There is "fine gold" in this mine. The division is—the requisites—means—obstacles—and encouragements—of self-education. These heads are sub-divided, and illustrated by sensible remarks, and anecdotes sometimes singularly apt.

The following caution is worthy of careful attention:—

"It is, however, by no means advisable to follow the slavish plan of such as seek wisdom only in the recorded knowledge of others—too much reading stifles the bent of an individual's own mind. 'If I had read a multitude of books, I should not have attained to the knowledge which I now possess,' said Le Fevre; and the late Rev. Robert Hall once observed—'Some persons heap so many books on their head, that their brains are not able to move.' Sir William Temple also remarks, 'By too much reading the judgment becomes weakened;' and it is certain that a professed book-worm, in his incessant labour to know what has passed in the minds of other persons, leaves himself little leisure to inquire into the state of his own."

There are some excellent remarks on the subject of "attention" as a requisite to self-education, which we find too long for extract. We agree with the author, that a lesson on this point may well be learnt by us, from the superiority acquired by savages in the exercise of the

senses; a topic on which he presents us with a self-complacent proverb of the natives of Australia—

"The white man walks on roads, with creaking shoes;
He cannot climb up trees, nor his feet-fingers use."

A great deal may be learnt from this little book; not school-lessons, but lessons of life; not abstract knowledge, but the wisdom taught by experience.

THE UNION HARMONIST. A Selection of Sacred music. Parts 4 and 5. Price 1s. each.

Sunday School Union.

This monthly issue of sacred music quite maintains the good character its commencement warranted us in awarding to it. Part 4 contains—Trumpet (continued), Green Pastures, Avon, Blessed be Thou, Blessing, and Cheshunt New. Part 5 contains—Cheshunt New (continued), Non Nobis, Lord Remember David, Doxologia, Round for three voices, and The Heavens are Telling.

HINTS TO MOTHERS, &c. By THOMAS BULL, M.D., Physician-Accoucheur to the Finsbury Institution, &c.

Longman and Co., Paternoster Row.

We are glad to perceive that this "real blessing to mothers," has reached a second edition; which has given the author an opportunity of making considerable additions, which add much to the value and completeness of the work. One of the most convenient of these is a copious index; which will greatly facilitate reference. Females at the interesting and important period of life to which this little volume refers, will find it a valuable bosom-friend and counsellor, on points very important to be known, but upon which delicacy might prevent their seeking information in any other way. As the author well observes, a young woman "will find no difficulty in reading information, for which she would find it insuperably difficult to ask."

Two objects are kept in view;—the prescription of proper measures, when they are required; and the dissipation of needless alarms, when they are not. We are glad to see a chapter devoted to the refutation of popular errors; which, on these important subjects, absolutely swarm. The nature of the work precludes our entering into detail; but the interesting class of persons for whom it is written, will find in it much valuable

information, conveyed in clear and concise, yet comprehensive language. It would be well for society and herself, if every individual of that class would make herself mistress of the contents. Some directions for the management of infants appropriately close the volume.

RUDIMENTS OF ANIMAL PHYSIOLOGY.

For Use in Schools, and for Private Instruction. By Dr. G. Hamilton, Falkirk. Duodecimo. pp. 104.

Edinburgh, William and Robert Chambers ; London, W. S. Orr and Co.

THIS is the first published separate work of a young physician of distinguished abilities. He received his medical education in Edinburgh, where, in the University, the Hospital, the Medical Society and the sick chamber, he was a constant attendant, and always acquitted himself well. Among several students of great promise, no one could have been pointed out with greater confidence, as likely to do honour to his profession and himself. All that unshrinking firmness, zeal, and perseverance, steadily pursuing their object through defeat and difficulty, can effect, he will accomplish. Attached to a Dispensary numbering among its patients the poorest of the poor, he monopolized cases with an assiduity the most praiseworthy. During the prevalence of an epidemic (scarlet fever) in Edinburgh, he was particularly active and particularly successful; and some original and important observations, to which his researches on that subject conducted him, were given to the world in

the "Edinburgh Medical and Surgical Journal." But it was in the Hunterian Society of Edinburgh, that his talents were most conspicuously brought out. In acuteness of remark, in facility of utterance, in extent and variety of information on every medical subject, whether of ephemeral interest or more permanent importance, he had scarce a rival. He has since settled at Falkirk; where we have no doubt he will distinguish himself in practice.

We think the Messrs Chambers, in bringing out their "Educational Course," have exercised a sound discretion in committing to Dr. Hamilton's care the preparation of this manual of Animal Physiology; and the manner in which it has been executed, justifies their choice. No one need now remain in ignorance of the structure and functions of that most interesting object of study, his own frame; for its details are brought forward in a plain and popular manner, accuracy of fact being combined with simplicity of explanation. At the same time, those departments of the subject not suited to the general eye, are judiciously kept out of view; so that delicacy the most sensitive need not take alarm. The details are illustrated by numerous wood-cuts; coloured where occasion required. Strict anatomical accuracy as to the shape, size, and position of parts, is not to be looked for here; the object being to convey general information to the general reader. The work would gain much in convenience by an Index. There is not even a Table of Contents.

Religious Intelligence.

THE COURT.

ON Sunday morning the 31st of May her Majesty and Prince Albert attended Divine Service in the Chapel Royal St. James's; the Hon. and Rev. R. Eden preached from Romans x. 2. Also on Sunday morning the 14th of June. On the 7th, 21st, and 28th, her Majesty and the Prince attended at the same Chapel, but only in the afternoon, when no sermon is preached.

In consequence of the attempt upon her Majesty's life by Edward Oxford, a

youth of seventeen, lately pot-boy at a public house, who on the 10th of June fired two pistols successively at the Queen in St. James's Park, a Form of Thanksgiving to Almighty God was by her Majesty in Council ordered to be prepared by the Archbishop of Canterbury; and to be used "in all Churches and Chapels" in England and Wales on Sunday the 21st and for thirty days afterwards. The Gazette containing this Order subjoined another, which is rather singular; it directed thanksgiving

to be offered for the same period by the ministers of the Established Church of Scotland, and by those of the Episcopal Communion in Scotland. The Episcopal Communion in Scotland are Dissenters there, the Established Church being the Presbyterian; we suppose, that the State has no claim to interfere with the former, and we are not aware that the latter ever submitted to any such Order.

There seems little doubt that this treason had its origin in a sentimental passion for notoriety, operating upon a weak and badly educated mind, quite destitute of religious principle; a mind likely to find evil food for its diseased excitement in the great mass of the reading, that would fall within the reach of such a youth. We are not disposed to think, that the heart of this nation is assimilating to that of France, where it has been smartly asked, "What is truth to an emotion?" We rejoice to see that peculiarly English feature—a cordial sympathy of the entire nation with the monarch on this sad occasion. Yet there is much to make us tremble. The following remarks of an Englishman in Paris are worth preserving: he is comparing the case with the attempts on the life of the King of the French:—

"But a resemblance between the cases still more striking, still more shocking, so base, hateful, wicked, so indicative of an utter perversion of all the sentiments that give rectitude to man, so demonstrative of that worst climax of moral depravity when it lives upon morbid excitements, that may be called the *unnatural* vices of a debauched exhausted intellect, so revoltingly *un-English*, that I can scarce believe it to be true, remains yet to be noticed. You may recollect, that previous to the execution of Alibaud, several French persons and some ladies, begged to be given a lock of his hair, that they might preserve it as a token of the interest they took in his fate. You may recollect also, that many admirers of Pepin and Fieschi, made pilgrimages to the graves of those martyrs, to strew them with flowers. Well, I learn by the English newspapers, that a lock of Oxford's hair, cut off by the surgeon, was demanded by many applicants, to whom the surgeon replied, that he had already distributed it among his most wealthy patients. Can this story be true? The French Journals dwell upon the fact, as proving how thoroughly the popular mind of the two nations are in accordance. I trust that in this last particular they will

find themselves mistaken, that the hideous disgusting fact will be contradicted and disproved: but whether it be so or not, this may be admitted, that the French spirit has to a certain extent invaded us, and produced a few traits of character common to both countries. In brief, the French spirit, crude and green in its noviciate, under Socialist and Chartist forms, does exist among us, but it is not predominant; it is countervailed and kept down by the English spirit of freedom, which owns no alliance with the foreign intruder; whereas here that temper, which is but partially irruptive with us, is universal. Our Chartists and Socialists may find a few individuals in the House of Commons who, disowning their cause, will advocate their principles. Every French insurgent will find, not a few strongly distinguishable from the rest, but the whole body of his countrymen, in parliament and out, to act the same part towards him. A Frenchman can speak no language but that of his great revolution, without renouncing his whole theory of civil freedom. We are not obliged to speak the same language in defence of our civil liberty, which is different in its origin, different in its history, different in its nature totally from theirs. The distinction, then, between the political mind of the two countries is enormous, despite the superficial resemblances which Frenchmen delight to point out as manifesting the progress of their own democratic views."

Still it is a painful thing, to feel that society among us is in that state, in which even a mind, such as we suppose this young man's to have been, could calculate on sympathy—glory—a public name—*eclat*.

CHURCH OF ENGLAND.

NEW CHURCHES.—We continue our List of churches recently consecrated:—

Blackdown, near Broadwinsor (Salisbury Diocese), April 22.

Chardstock (Salisbury Diocese), April 23.

Wynford Eagle (Salisbury Diocese), April 25.

Tipton, near St. Mary Ottery, (Exeter Diocese.)

Sidmouth (Exeter Diocese).

Escot, near Ottery, (Exeter Diocese); erected by Sir John Kennaway.

St. Philip's, Leckhampton (Gloucester and Bristol Diocese), May 1.

St. Leonard's Forest (Chichester Diocese), May 26.

Lewes (Chichester Diocese), May 26.

Halfway-street, near Bexley, June 3. by the Archbishop of Canterbury.

SCOTCH AND AMERICAN CLERGY.—THE Archbishop of Canterbury has introduced in the House of Lords a Bill to authorize the Bishops of England or Ireland, to permit clergymen of the Episcopal communion in Scotland and America to perform Divine service, preach and administer the sacraments in Churches in their diocese. Of course the Bill does not apply to clergymen of the Established Church of Scotland, which is Presbyterian and not Episcopal.

THE COLONIES.—The Bishop of London has published a Letter to the Archbishop of Canterbury, urging the formation of a fund by voluntary contributions for the endowment of Bishoprics in all our colonies, in order to "plant the Church amongst them in all its integrity." "An episcopal Church without a Bishop," he observes, "is a contradiction in terms."

WESLEYAN.

NEW CHAPELS.—Ticehurst (Sandhurst Circuit), May 8.

Embsay (Skipton Circuit), Yorkshire, May 29; £100 subscribed; £36 more collected at opening.

Gurnos (Swansea), May 31. Collection £14.

Dewsbury, June 4. £1000 subscribed; collections £271 more.

Blaenavon (Abergavenny Circuit, June 5. Cost about £1,200; £500 raised. Ground presented by the proprietors of the neighbouring iron and coal mines.

MISCELLANEOUS.

NEW CHAPEL.—A new Independent Chapel was opened at Castle Donnington, Leicestershire, on the 22nd of April. Collections £70.

Church Rates.—List of contested cases continued:—

Shepton Mallet..Rate postponed twelve months.
Aldgate.....Ditto.
Bideford.....Rate refused;
Wymondham .. Rate carried.

CHURCH EXTENSION.—Petitions to Parliament up to the 29th of May:—

For.....2,386	Signatures....106,556
Against...1,168	Signatures....106,061

PARLIAMENTARY GRANTS TO THE CHURCH.—By a Return just made to Parliament, it appears that the following are the payments made from the

public Revenue to the Established Church during the present century:—

CHURCH OF ENGLAND.

To the Commissioners for building new Churches	- £1,500,000
To the Governors of Queen Anne's Bounty, for maintenance of poor Clergy (from 1809 to 1820)	- - 1,100,000
Drawback on materials used in building Churches (from 1817 to 1837)	- - - 153,105
Total	- £2,753,105

CHURCH OF IRELAND.

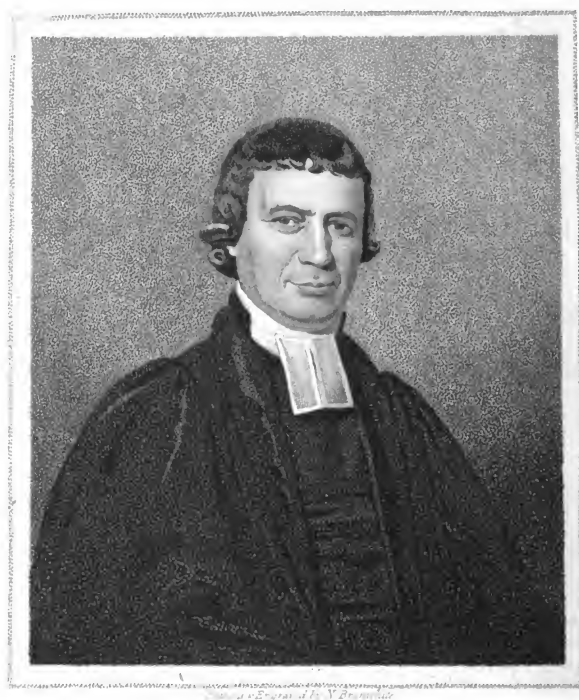
Grant for building Churches (from 1801 to 1820)	- - £749,551
For Protestant Charter Schools (from 1801 to 1829)	- - 741,048
For relief of Tithe arrears in 1833	- - - 1,000,000
Total	- £2,490,599

CHURCH OF SCOTLAND.

Grant for Churches in the Highlands and Islands in 1825	- - - £50,000
Augmentation of Ministers' Stipends (from 1812 to 1839)	- - - 367,591
Drawback on materials used in building Churches (from 1817 to 1837)	- - - 17,456
Total	- £435,047

POPERY.—Her Majesty has granted to the Romanist College of Carlow a warrant, entitling the Students of that Institution to take degrees in the University of London on presenting a certificate of having completed the requisite course of instruction at Carlow College.

The consecration of Dr. Wiseman as Bishop of Mellipotamo (Midland district of England), *partibus infidelium*, took place at Rome, in the chapel of the English College, on the 8th instant. Cardinal Fransoni officiated, assisted by the Vicars-Apostolic of Northern Germany and Scotland. Dr. Wiseman is shortly to set out for England, to assume his functions as Vicar-Apostolic for the Midland district.



REV^d MATTHEW WILKS.

THE EVANGELICAL REGISTER.



AUGUST, 1840.

PRACTICAL DIVINITY.

ESSAY VIII.

ON THE FINAL PERSEVERANCE OF GENUINE BELIEVERS.

" Grace will complete what grace begins,
To save from sorrows and from slus;
The work that wisdom undertakes,
Eternal mercy ne'er forsakes."

WATTS.

DURING the course of the present year, we have in this series of essays considered and traced the child of God from a state of unregeneracy and guilt, through his translation from the kingdom of Satan into that of God's dear Son, to a state of peace and holy walking with God. We have contemplated the believer in a state of nature; considered him as the object of Divine mercy through the Mediation of Christ Jesus our Lord; followed him in his transition from darkness to light, and from death unto life. We have glanced at his privileges, practice, and principles. His state is a state of salvation, but not of perfection. He is still exposed to temptation to sin; to the assaults of the tempter, and called to contend against internal corruption, and external evil. Many that we judged were true Christians have returned to the world, and "concerning the faith have made shipwreck." This causes us to ponder the question, Will the true Christian, the genuine believer, apostatise and fall finally? To this question, different replies have been given; some say, the true and sincere believer may fall from grace and perish; others as boldly assert that he cannot fall finally, and assign various reasons in support of the doctrine they advance. Among these reasons we may notice—

1. The declarations of the sacred Volume.

For instance, (Prov. iv. 18.) it is said, "The path of the just is as the shining light, that shineth more and more unto the perfect day." By "the just," the true believer is to be understood; because in a state of nature "there is none righteous, no, not one;" and because it is said "the just shall live by his faith." This passage alludes to the dawn and progress of light in the course of the day; it is first weak, and scarcely chases away the darkness of night, but soon it acquires strength and illumines the face of the heavens. And when the light of the Christian breaks forth from the darkness of nature, its ray is weak and scarcely able to pierce the surrounding gloom; but it grows more powerful, and though at times through sin

it is clouded and obscured, it nevertheless breaks out again with augmented splendour, and will continue to shine with increasing brightness, until emerging from the shades of death, he appears as the sun in the kingdom of God, diffusing the radiant and eternal lustre of Christ-like perfection.

Another passage decisive of this truth recorded in Job xvii. 9., deserves our attention. It is—"The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." Here is a Christian under the figure of a traveller; his life is a journey to the celestial Canaan; and it is declared he shall hold on his way; neither thieves, foes, want, or weakness shall cause him to fall, but he shall endure to the end. It is also intimated that he shall be distinguished by upright conversation in life, and wax more powerful in goodness; for as hands are emblematic of action, so "clean hands" of purity of conduct, and he that evinces purity of conduct shall not be weaker and weaker but stronger and stronger.

Various passages of the same character might be quoted; but of this there is no necessity for illustration, seeing all readers of the Bible must be conversant with such passages as—"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever; as the mountains are round about Jerusalem, so the Lord is round about His people, from henceforth, even for ever"—(Psalm cxxv. 1, 2.) "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any" ("man" is not in the original)—"neither shall any" (man or devil) "pluck them out of My hand"—(John x. 27, 28). "This is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day; and this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day"—(John vi. 39, 40). And again; "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ"—(Phil. i. 6). We are "persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"—(Romans viii. 38, 39). Because "He has loved us with an everlasting and unchanging love"—(See Jer. xxxi. 3. and Mal. iii. 6). Were there no further reasons for believing the steady, onward, and continued progress of the true believer, notwithstanding difficulties and dangers beset him, we should still cherish the hope of his enduring to the end, and receiving a crown of life.

2. The perfections of God as revealed in the Holy Scriptures, constrain us to believe that the subject of Divine grace will enter eternal glory; that the period will arrive, when the sincere disciple of Christ shall be delivered from all that mars his peace, and beclouds his character, and wear the glorious likeness of His Redeemer; shall enjoy the bliss that is the necessary consequence of deliverance from sin and conflict with sin, as well as that which results from the vision of God in the heavenly state. The perfections of God are incomprehensible; but although we could not discover, and cannot now fully comprehend Him although revealed by the disclosure of His attributes, yet we can grasp by faith that view of His character which is the ground or foundation of internal peace. We know that God is love, without change; holiness, without iniquity; wisdom, without folly; and power, without limits. The believer is the object of Divine regard—"I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." This love is not mutable and changeable, but eternal. He "is of one mind, and none can turn Him;" consequently, the saint who is interested in this love, as a saint, never can be an object of Jehovah's hatred. Nor will he, as the wisdom of God has provided for his eternal welfare, and Omnipotence is his defence, be allowed to fall a prey to any foe, however crafty or potent, or be stopped in his progress by any insurmountable obstacle. The love of God prompts his salvation; the wisdom of God has devised his salvation; the justice of God is honoured in his salvation; the mercy of God is glorified in his salvation; the omniscience of God discerns all that is opposed to his salvation; the faithfulness of God is pledged to his salvation; and the power of God removes all fatal opposition to, and preserves him in a state of

salvation. "He is kept by the power of God through faith unto salvation." The perfections of God are therefore a firm foundation, on which we build our hopes of being preserved through the trials and vicissitudes of life, so as to be eventually introduced into the glories of the heavenly state.

3. The promises of God warrant our belief of the final perseverance of the genuine believer. They, in their separate and collective characters, are expressions of the unchanging and unchangeable love of God to His people; whose love is not only intense but eternal. A few of them are as follow—"I will put My fear in their hearts that they shall not depart from Me"—(Jer. xxxii. 40). "Thou shalt call Me 'my Father,' and shalt not depart from Me"—(Jer. iii. 19). Rocks may crumble into dust, mountains uprooted may depart, and the heavens be melted away by fervent heat; but God is still the same, and His covenant unbroken. He is "not a man that He should lie, or the son of man that He should repent." He may afflict and try us for our good and His glory, but He will not forsake—(See Psalm lxxxix. 28—34). "For the mountains shall depart and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee"—(Isaiah liv. 10). A woman may be so unnatural as to forget her sucking child, and so unfeeling as to have no compassion on the son of her womb, but God "rests in His love." He will neither forget nor forsake them who are His children by regenerating and adopting grace. "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me; can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will not I forget thee."—(Isaiah xlix. 14, 15). "He hath said, I will never leave thee nor forsake thee; so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me"—(Heb. xiii. 5, 6.); and justly conclude, 'The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away'—(Isaiah xxxv. 10.)

4. The purpose of God is a pledge of our preservation. From the perfections of God as revealed, we should expect that His designs in Providence and grace were all the effect of determinate wisdom. This is increased by the promises He has made of preserving grace and eternal glory to His believing people, and confirmed by His own Word. "My purpose shall stand, and I will do all My pleasure." "All things work together for good to them that love God, to them who are *the called according to His purpose*. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover, whom He did predestinate, them He also called; whom He called, them He also justified; whom He justified, them He also glorified"—(Rom. viii. 28). The commencement of this work is God's purpose or foreknowledge; the manifestation of His purpose is their calling; the result of their calling is justification; and the upshot of the whole their glorification. "He hath saved us, and called us with an holy calling; not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began"—(2 Tim. i. 9). They who are called according to the purpose of God, are "saved and called;" they are justified, and will eventually be glorified. It is a call from sin to holiness; from hell to heaven; from Satan to God. And this purpose will be accomplished. Satan may oppose; the world will marshal itself under his banner, and the treacherous heart will too frequently second their united efforts; but all in vain, for He who has called you to Himself will keep you for Himself. The very things that seem to be most inimical to your best interests shall under His government "work together for your good."

5. The union of the church to Christ is a pledge of our eternal salvation, which implies the certainty of perseverance. This union is a union made in purpose before the foundation of the world. Eternity beheld us the object of the Father's love, His chosen in Christ; it witnessed our predestined union to Him long before the heavens and the earth were formed. "Blessed be the God and Father of our Lord Jesus Christ; who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the

foundation of the world, that we should be holy and without blame before Him in love." Are we endowed with faith, which is the gift of God—(1 Cor. xii. 9. Phil. i. 29. Eph. vi. 23. ii. 8), which is Divine in origin—(Acts xviii. 27); a fruit of the Spirit—(Gal. v. 22); wrought in the soul—(Col. ii. 12. Heb. xii. 2), and a proof of our justification—(Rom. v. 1. Acts xiii. 39); of our adoption—(Gal. iii. 26); and so of our being heirs of God and joint heirs with Jesus Christ—(Rom. viii. 17)? It is because God hath blest us already in Christ, through whom, according to His purpose, this grace, which is indissolubly connected with salvation is bestowed—(Mark xvi. 16, &c.)

This union is a covenant union, in which Christ and His Church are viewed as one people; they the body, He their Head and representative. Mention is frequently made of Christ's people. "Thy people shall be willing in the day of Thy power"—(Psalm cx. 3)—is the language of the Father to the Son. "He shall save His people from their sins"—(Matthew i. 21). Christ sways the sceptre of universal empire to give them salvation. He thus addresses the Father—"Thou hast given Him power over all flesh, that He may give life to as many as Thou hast given Him"—(John xvii. 2). The Father "gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all"—(Eph. i. 22, 23). One passage more; "All that the Father giveth Me, shall come to Me, and him that cometh to Me I will in no wise cast out. For I came down from heaven not to do Mine own will, but the will of Him that sent Me; and this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up at the last day"—(John vi. 37—39).

These passages prove that Christ has received a people from the Father as a charge, to preserve, and raise up at the last day. This people, as the verse following teaches us, are believers. It follows, therefore, that all true believers will be glorified; that a day is coming, when He shall say, "Behold, I and the children whom Thou hast given Me." It appears that this is the result of Christ's dying for and regenerating us by His Spirit. For in our redemption—

(1). There is a transfer of guilt. "All we like sheep have gone astray, we have turned every one to his own way and the Lord hath laid on Him the iniquity of us all"—(Isaiah liii. 6). "Who was delivered for our offences"—(Romans iv. 25). "We pray you, in Christ's stead be ye reconciled to God; for He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him"—(2 Cor. v. 20, 21). "Who His own self bare our sins in His own body on the tree"—1 Peter ii. 24).

(2). There appears to have been an exchange of sufferers. Christ "hath once suffered for sins, the just for the unjust, that He might bring us to God"—(1 Peter iii. 18). He did this in compliance with the covenant of the Father. For it is written of Christ, that He saith when He cometh into the world, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me; in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come, (in the Volume of the Book it is written of Me,) to do Thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ once for all"—(Heb. x. 5, 6, 7, 10). He did this in compliance with the Father, and in the time and circumstances He had predetermined. For "Him being delivered by the determinate counsel and foreknowledge of God, the Jews took, and by wicked hands crucified and slew"—(Acts ii. 23). Hence He was cut off; not for Himself, but for the people—(Dap. ix. 26). "Surely He hath borne our griefs, and carried our sorrows; He was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon Him. For (says the Father,) He was cut off out of the land of the living; for the transgression of My people was He stricken"—(Isa. liii. 5—8). Christ was substituted for us, laden with our guilt, and died to expiate our guilt according to the will of the Father; by whom He was not only "delivered for our offences, but raised again for our justification." And this our Lord did willingly, and not by constraint. "Christ loved His church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present to Himself a glorious church, not having spot or wrinkle or any such thing"—(Eph. v. 25—27; Rev. i. 5; John x. and John xvii).

(3.) It appears, thirdly, that there is not only a transfer of guilt, and an exchange of sufferers, but a removal of evil from and an impartation of blessings to believers through the sufferings of Christ. "By His stripes we are healed"—(Isa. liii. 5). "God having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved; in whom we have redemption through His blood even the forgiveness of sins, according to the riches of His grace"—(Eph. i. 5—7). "God commendeth His love toward us, in that while we were yet sinners Christ died for us; much more then, being now justified by His blood, shall we be saved from wrath through Him." From these passages it is evident that the healing of our souls—the forgiveness of our sins—the justification of our persons—and our acceptance as children with God—are all attributed to His death.

It may be observed that this union is not only one of election in Christ, and covenant representation by Christ, and of union by nature to Christ—(Heb. ii. 9—18)—in order to His obedience unto death in our behalf—but that it is a vital, a spiritual union. Christ now lives; and since He has discharged, as the Surety of the covenant, all the conditions of the covenant in our behalf, He dispenses, as the Mediator of the covenant, all the blessings of the covenant—(See Psa. lxxviii. 18; Eph. iv. 7—16; John xvii. 2; Acts v. 31, &c.; Heb. ix. 15; Heb. viii. 6—13); and therefore sends down and dwells in our hearts by the Spirit. From this union, then, of Christ with us by nature as our covenant head, in whom we are chosen to eternal life, by whom we have been redeemed from the punishment we deserve through His sufferings for us and bearing it in our stead, and from whom we have received the Holy Spirit to live and abide in us to keep our faith and hope alive, we infer that all believers shall finally persevere, as the result of God's purpose and the fulfilment of God's promises to us, through our Lord Jesus Christ. We look up to Him with humble confidence, for that measure of grace, that paternal guidance, and those providential favours, by means of which we shall "fight the good fight," keep the faith, and eventually arrive in the glory of God, to praise Him for ever and ever.

Matlock Bath.

F. PERKINS.

TABLE OF THE EPISTLES.

The following table gives a view of the time when, the place where, and the order in which the epistles of the New Testament were written, so far as the most patient investigation has been able to determine.

EPISTLES OF ST. PAUL.

- | | |
|--------------------------------------|-------------------------------------|
| 1. 1 Thessalonians—Corinth; A.D. 52. | 8. Philippians—Rome; A.D. 62 or 63. |
| 2. 2 Thessalonians—Corinth; A.D. 52. | 9. Colossians—Rome; A.D. 62. |
| 3. Galatians—Corinth; A.D. 52 or 53. | 10. Philemon—Rome; A.D. 62 or 63. |
| 4. 1 Corinthians—Ephesus; A.D. 57. | 11. Hebrews—Italy; A.D. 62 or 63. |
| 5. Romans—Corinth; A.D. 57 or 58. | 12. 1 Timothy—Macedonia; A.D. 64. |
| 6. 2 Corinthians—Macedonia; A.D. 58. | 13. Titus—Macedonia; A.D. 64. |
| 7. Ephesians—Rome; A.D. 61. | 14. 2 Timothy—Rome; A.D. 65. |

CATHOLIC EPISTLES.

- | | |
|-----------------------------------|---------------------------------------|
| 1. James—Judea; A.D. 61 | 5. 2 John—Ephesus; A.D. 68 or 69. |
| 2. 1 Peter—Rome; A.D. 64. | 6. 3 John—Ephesus; A.D. 68 or 69. |
| 3. 2 Peter—Rome; A.D. 65. | 7. Jude—place unknown; A.D. 64 or 65. |
| 4. 1 John—Ephesus; A.D. 68 or 69. | |

Opinions are divided as to why the latter epistles are called "Catholic," or "General." Some think it is because they contain a general doctrine; and others because they were addressed to the churches in general.

For further information see the Tract Society's "Commentary;" volume 6 (Romans to Revelation); page viii.

N. R.

A MEMOIR OF LADY GLENORCHY.

(FOR THE EVANGELICAL REGISTER.)

THE contents of the sacred Volume are of a miscellaneous character. It contains poetry and prose, history and prophecy, doctrine and precept, sermon and proverb, threatening and promise. Now it treats of God, and then of man; here of nations, and there of individuals. How interesting are the simple, touching, and affecting narratives, which are inscribed on the page of inspiration! Joseph and his brethren, is a most interesting piece of biography, and as deeply instructive. With such an example as this to copy, we think we cannot do better than occasionally to present our readers with a sketch of departed excellence. And as female excellence is developed in the page of Holy Writ, it is worthy of a place in a miscellany, that designs to spread principles which are evangelical. Females ardent in the cause of God, zealous for the salvation of souls, and devoted to the cause of the Redeemer, have existed. On their own sex, and (as the influence of the Christian lady is not small) on the other sex, their example may powerfully tell. The probability of usefulness is so great, that the sketch of such a character is desirable.

The readers of this periodical, who are interested in the life and times of the late Countess of Huntingdon, will find equal pleasure in perusing some memoirs of a lady as devoted, although not so distinguished; Lady Willielma Glenorchy, a contemporary with the Countess, who sometimes worshipped in her chapels, and listened to the preachers in her connexion, and who in many respects resembled the Countess—the character now selected to adorn our pages and instruct our minds. This lady was the younger of the two daughters of William Maxwell, Esq. M.D., of Preston Kirkcudbright, Scotland, whose fortune was great, and character respectable. She first drew the breath of life on the second of September, 1741., a few months after her father's death. In consequence of the death of her father, the important and interesting duty of her education was discharged by her amiable mother, and in a very superior manner. She, as well as her sister, after the marriage of her mother with Lord Alva, which transpired about twelve years after the birth of Lady Glenorchy, were indebted to his kindness for many comforts and enjoyments.

The Misses Maxwell (both Mary, afterwards Countess of Sutherland, and the subject of this sketch,) “were celebrated for their beauty, accomplishments, and amiable manners.” Their fortune, attainments, dispositions and endowments, procured them the esteem and admiration of many. Of Lady Glenorchy it is said—“Her mind was strong and vigorous, yet polished and delicate; her memory was retentive, her person interesting, her behaviour affable, her imagination lively, and her temper excellent.” Doubtless she was much indebted to her kind and indulgent mother, whose watchful care over her during her earlier years was incessant; but from her, as she was both lofty and ambitious, it is probable, she acquired that taste, which was pleased and delighted for a time with the follies and gaiety of fashionable life.

When about twenty years of age she was married to John, Viscount Glenorchy, the only son and heir of John, the third Earl of Breadalbane. Not long after their marriage Lady Breadalbane departed this life at Bath. Upon which Lord and Lady Glenorchy, accompanied by Lord Breadalbane, set out for the continent and made a tour of Europe. Having spent some time in France, they proceeded to Nice, where they were deprived of the presence and society of Lord Breadalbane, who was called home by the death of his sister. To Italy they bent their way, and visited the land celebrated for victory, and eloquence, and song. After two years spent in travel on the continent, they returned to the land of their birth, acquainted with the world, but strangers to God.

On their return to Britain, Lady Glenorchy followed the example set by her compeers, and plunged into a life of amusement and frivolity. But she found no solid peace in the pomp and splendour of high life. The public places resorted to

for pleasure afforded her no substantial joy. On the contrary, her health visibly declined and her strength gave way under the pressure of worldly engagements. She was acquainted with seasons of bodily ailment, and they were seasons of serious thought. Resolutions were formed, but they were broken; she could not extricate herself from the meshes of the net in which she was entangled.

They were, however, not altogether fruitless, but tended to keep her from resting in the world; until the summer of 1765, at which time, while resident at Taymouth, she was seized with a dangerous putrid fever and confined to her bed. During her affliction she reflected much on her personal character before God and her prospects in relation to eternity; which train of sober thought was originated by the first question in the Assembly's Catechism being brought to her remembrance by the Spirit of God. Her account of this affair is too instructive and interesting to be withheld. It runs thus. "To the best of my remembrance, it was the very night in which this thought was suggested, that I was seized with a fever which threatened to cut short my days; during the course of which, the first question of the Assembly's Catechism was brought to my mind, 'WHAT IS THE CHIEF END OF MAN?'—as if some one had asked it. When I considered the answer to it, 'To glorify God and enjoy Him for ever,' I was struck with shame and confusion. I found I had never sought to 'glorify God' in my life, nor had any idea of what was meant by 'enjoying Him for ever.' Death and judgment were set before me; my past sins came to my remembrance; I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another. In this dismal state I continued some days, viewing death as the king of terrors, without a friend to whom I could communicate my distress, and altogether ignorant of Jesus the Friend of sinners. At this time the Lord put into the heart of Miss Hill (a sister of the late Rev. Rowland Hill) to write to me. I received her letter with inexpressible joy, as I thought she might possibly say something, that would lessen my fears of death. I immediately wrote to her of my sad situation and begged her advice. Her answer set me upon searching the Scriptures, with much prayer and supplication, that the Lord would show me the true way of salvation, and not suffer me to be led into error. One day in particular, I took the Bible in my hand, and fell upon my knees before God, beseeching Him with much importunity to reveal His will to me by His Word. My mouth was filled with arguments, and I was enabled to plead with Him, that as He had made me and given me the desire I then felt to know Him, He would surely teach me the way in which I should walk and lead me into all truth; that He knew I only wished to know His will in order to do it; that I was afraid of being led into error; but as He was truth itself, His teaching must be infallible; I therefore committed my soul to Him to be taught the true way of salvation. After this prayer was finished, I opened the Bible, then in my hands, and read part of the third chapter of the Epistle to the Romans, where our state by nature and the way of redemption through a propitiatory sacrifice, are clearly set forth. The eyes of my understanding were opened, and I saw wisdom and beauty in the way of salvation by a crucified Redeemer. I saw that God could be just and justify the ungodly. The Lord Jesus now appeared to me as the city of Refuge and I was glad to flee to Him as my only hope. This was in summer 1765." After that time she lived a pious life. At first, like many young Christians, she endeavoured to conceal her principles, and to comply as far as possible with the course of this world; but finding such a course inimical to her peace and opposed to heavenly mindedness, she made an open and determined profession of attachment to her Saviour. Her decision was great, her conduct prompt, and her deportment consistent from that period to the close of her life. She gave proof, that "the righteous shall hold on his way, and he that hath clean hands wax stronger and stronger." Her time, her talents, her influence, her wealth, were all at the disposal of Christ. Her active benevolence, her pious conversation, her extensive but excellent correspondence, the chapels she opened, the preachers she employed, the tracts she printed and circulated, all combine to show her anxiety for the conversion of sinners, the comfort and stability of Christians, the glory of her Redeemer.

Among the tracts she printed, it may be right to notice a translation of Alleine's *Alarm to the Unconverted*, made and published in the Gaelic tongue at her own expense.

The chapels she built or purchased in Edinburgh, Strathfillan, Carlisle, Barnton, Exmouth, Hot Wells (Bristol), Workington, Matlock Bath, &c., and the assistance she gave to poor congregations to support the ministers of the Word, prove her close resemblance to the late Countess of Huntingdon in zeal and devotedness. She was attached to the principles of the reformed churches, but more to the Presbyterian than to the Episcopalian mode of government—more to the Directory than to the Common Prayer; which is evident, from two extracts; the first from her life and diary by the Rev T. S. Jones, D.D.,* minister of her chapel in Edinburgh:—

"Bath, December 29, 1780.—On arriving here, I was much disappointed at finding the dissenting meeting-house shut up, as there was no other place of worship that I could attend with satisfaction but Lady Huntingdon's chapel, and I was not clear about uniting with them in the Lord's supper. I went there on Christmas day, with the disposition to come away at the beginning of the communion service; when the clergyman, however, gave the invitation to all who were sincerely and devoutly disposed to come and partake of the ordinance, I asked myself if I durst refuse? Here was a company of devout worshippers assembled to show forth the Lord's death; the Lord's presence according to His promise was to be expected; why, being invited, should I decline to join them? Was I more holy than they? By no means; perhaps the most unworthy there. Was it the form? This was not a sufficient reason to neglect the Lord's command, and especially as I had no opportunity of obeying it elsewhere; and, moreover, the Lord looks upon the heart, and not the attitude of the body. I thought myself a believer; I was desired, as such, to unite. The question was, durst I refuse? I found I could not; and therefore staid and partook of the ordinance with more than usual comfort. My heart was dissolved with love and joy in believing the great and glorious things held forth; it was broken under a sense of sin and the grace of a pardoning God. My affections were drawn forth in an unusual manner at the table, insomuch that it was with difficulty I refrained from crying aloud. My faith was strengthened; I was enabled to receive a whole Christ to save me from the guilt and power of sin, and to sanctify and glorify my soul. I came home rejoicing, and my heart more enlarged towards His people of all denominations, and confirmed in the opinion, that a catholic spirit is acceptable to God."

Much of her Ladyship's character is disclosed in this extract from her diary; but her views of doctrine, and also of a Gospel church are more fully developed in the following extract from the church book at Matlock Bath:—

"This chapel belonging to me as my private property, I think it necessary to declare, that it is my intention to have the worship of God according to the mode of Protestant Dissenters regularly performed therein, by ministers of the Independent or Presbyterian persuasion, who preach the doctrines of the Gospel as they are explained in the Westminster confession of faith and catechisms, and who are known to be of a godly life and conversation.

"It is also my intention, that the ordinances of Christ shall be dispensed to those only, who give satisfactory evidence to the minister and to one another, that they are the true followers and disciples of Christ, by an explicit confession of their faith, agreeably to the following articles, a full assent to the covenant thereto subjoined, and a walk and conversation becoming the Gospel.

"And I hereby require of those who may hereafter be appointed my heirs or successors to this chapel, as well as of the congregation who meet in it for the worship of God, that they pay strict attention to this my will, concerning the doctrines and discipline to be observed therein.

W. GLENORCHY.

* According to the reports of Cheshunt College, the Rev. Dr. Jones of Lady Glenorchy's chapel, Edinburgh, was educated under the patronage of Lady Huntingdon, in Wales, prior to the removal of the college to Cheshunt.

"Matlock, the 30th of August, 1785.

THE ARTICLES OF FAITH.

"I. We do believe, there is but one only, the living and true God—(See Deut. vi. 4; Jer. x. 10).

"II. That there are three persons in the Godhead—the Father, the Son, and the Holy Ghost; and these three are one God; the same in substance; equal in power and glory—(Matt. xxviii. 19; 1 John v. 7).

"III. That the decrees of God are His eternal purpose, according to the council of His own will; whereby for His own glory He hath fore-ordained whatsoever cometh to pass—(Eph. i. 11).

"IV. That the fall brought mankind into an estate of sin and misery—(Rom. v. 12).

"V. That God out of His mere good pleasure, from all eternity, elected some to everlasting life, and did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer—(Eph. i. 4; Rom. iii. 21, 22).

"VI. That the only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be God and man in two distinct natures and one person for ever—(1 Tim. ii. 5; John i. 14; Rom. ix. 5; Heb. vii. 24).

"VII. That our right and title to eternal life, is solely founded upon the active and passive obedience of Jesus Christ freely imputed unto us upon believing—(1 John v. 11, 12; Rom. v. 19; Rom. x. 4; Phil. iii. 9; Rom. iii. 24, 25, 26; Rom. iv. 5—8.)

"VIII. That the Lord the Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling—(Eph. ii. 8; Eph. iii. 17; 1 Cor. i. 19).

"IX. That regeneration and sanctification are the work of the Lord the Spirit, and absolutely necessary to the enjoyment of God in this world and in the heavenly glory—(Titus iii. 5; John iii. 3—5; Heb. xii. 14).

THE COVENANT.

"Agreed to, and subscribed to, by the Church of Christ, who assemble for Divine worship, in Lady Glenorchy's Chapel, at Matlock, Derbyshire.

"We, who we hope through grace have tasted that the Lord is gracious, and under the operations of God the Holy Spirit, have put on the Lord Jesus Christ in sincerity, do separate ourselves from the world on a professed subjection to Christ, as King, Priest, and Prophet of His Church. We do also, in the most solemn manner, give up ourselves and all ours to the Lord, to be His for ever. Solemnly engaging in His awful presence to walk continually in Him, with Him, and for Him, and to maintain in every manner of way the faith once delivered to the saints, against all opposition and opposers whatsoever, as He shall be pleased to enable and enlighten us by His Word and Spirit.

"And we do likewise, in the presence of our dear Lord, in this most solemn manner, give up ourselves to each other by the will of God, in this our act of covenanting to walk together in all the ordinances of institution, as a church: observing all the laws, statutes, and ordinances of His house, and in a special conformity to the great law of love to our dear Lord and His members.

"We do further promise, through the grace that is in our dear Lord as it shall be communicated to us His members, to bear a becoming testimony against that which is contrary to love, or any other law, statute, or ordinance of His house whatsoever, or any of our members.

"And we likewise covenant with each other in the presence of our royal Lord and Husband, to walk in the discharge of all relative duties in this house of God, or in any other relation we stand in whatsoever: and in all things which are above mentioned, we, as enabled through the grace that is in our dear Lord, shall endeavour to walk accordingly thereto."

The conduct and creed, of Lady Glenorchy, together with the views she entertained of church government, are now before the reader. She was distinguished by soundness in the faith, a godly life, and scriptural views of the Christian Church.

The Word of God, not expediency—the Word of God, not human applause—the Word of God, not existing institutions—guided her judgment and directed her life. Polite, elegant, and dignified in deportment, as well as frank, courteous, and unaffected, she lived so as to adorn the doctrine of Christ, until she was called into another and a better world, which was on Monday, July 17, 1786. On the following Monday, she was interred in a vault under the communion table of her chapel in Edinburgh. At which occurrence, the Earl of Breadalbane was present, as chief mourner. Her silent obsequies, according to Scottish customs, took place in the presence of a large concourse of weeping spectators. On the Sabbath morning following, her death was improved by the Rev. Dr. Jones, in her own chapel at Edinburgh, from Luke xii. 42—48; and on the afternoon of that day, from Psalm xii. 1, by the Rev. Dr. Andrew Hunter, Professor of Divinity in the University.

Thus she died, not only ripe for heaven, but lamented and respected by all to whom she was known. May we, stimulated by her example, live for the glory of God in the salvation of souls, and meet at last, through the mediation of our Lord Jesus Christ, a ready welcome to the joy and immortality of the heavenly world.

LECTURES ON INSANITY.

Two Lectures on the Brain in Health and Disease were delivered at Kingsland on the 9th and 16th of March, by Dr. Rogers, of Kentish Town, for the benefit of the large and flourishing British Schools at the former place. The position, aspect, nature, and functions of the organ were very clearly explained and illustrated; and the causes which lead to a derangement of its functions were pointed out. The admirable skill and wise adaptation visible in its structure, and in the provision made for the performance of its operations, and for its security from outward injury, were dwelt upon by the lecturer, as unerring proofs of an intelligent Mind having been engaged in its formation. The lecturer was listened to with great interest.

The following extract shows how difficult it often is, to tell where eccentricity ends and insanity begins:—

“A clergyman in Scotland, after showing various extravagancies of conduct, was brought before a jury, in order to determine whether he was capable of managing his own affairs, or whether he ought to be placed under the care of trustees. One of the acts of extravagance alleged against him was, that he had burnt his library. When asked by the jury, what account he could give of this part of his conduct, he replied in the following terms:—‘In the early part of my life, I had imbibed a liking for a most unprofitable study; namely, controversial divinity. On reviewing my library, I found a great part of it to consist of books of this description; and I was so anxious that my family should not be led to follow the same pursuit, that I determined to burn the whole.’ Another strange act was that of digging up and destroying a fine orchard; but he pleaded that digging was good for his health, and that he preferred a garden to an orchard. He gave answers equally plausible to questions which were put to him respecting other parts of his conduct; and the result was, that the jury found no sufficient reason for declaring him insane. A fortnight afterwards, that man was a raging maniac! This anecdote I quote from Dr. Abercrombie; and I take this opportunity of recommending you to consult his admirable work on the Intellectual powers; in which you will find much information on three interesting subjects—Insanity, Dreams, and Apparitions or Spectral Illusions. It is with much pleasure I refer to this author, because he combines (alas! that the combination should be so rare!) great Christian worth with the highest skill in his profession. Dr. Abercrombie is a great man; but he is what is still better—a *good one*. And here let me remind my young friends present, that although they may not succeed in becoming the one, it is in the power of all to become the other. Comparatively few may attain an eminent station in the eyes of their fellow-men; but all may become

eminent in that better 'kingdom' which 'is not of this world.' I respect Dr. Abercrombie's character; I admire his skill; I have long perused his writings with pleasure; but I feel that I owe him a personal debt of gratitude, on account of the great care and kindness he displayed four years ago, in the case of my much esteemed and highly venerated friend, the Senior Pastor of Kingsland Chapel."*

The following is a striking instance of what is called *tedium vitæ*—"weariness of life :"—

"A gentleman, of polished manner, and about fifty years of age, told Dr. Darwin, that a ride in the morning, and a warm parlour and a pack of cards in the afternoon, were all that life afforded. It is impossible not to see that in the case of this unhappy man, 'one thing' was 'needful.' He wanted that which would have been to him a spring in the desert—the shadow of a rock in a sultry land—refuge from the windy storm and tempest. He wanted that, *with* which the poorest is rich, and *without* which the rich is miserably poor; for while religion will do without anything, nothing will do without religion."

We quote Dr. Rogers's conclusion :—

"I must here conclude these Lectures; although I am still rich in materials, which I have not been able to employ. I might have gone more deeply into the subject, and thus made the Lectures less popular and more scientific. But much experience has taught me, that Lectures of that character secure 'a *fit* audience,' but '*few*;' while, in the present case, numbers being of great consequence, it was necessary that amusement should be specially consulted. Had time permitted, it would have been desirable to enter into the *causes* of insanity, and then into its *treatment*; but each of these departments would claim a lecture for itself. Under the head of 'treatment,' is included the subject of Lunatic Asylums; and I should like to have considered how they *have been* and how they *ought to be* conducted. I never pass certain gloomy mansions without a shudder; and whenever an opportunity may occur, an investigation of this department will amply repay the attention bestowed on it. All this, however, must be reserved for another time and another place.

"I cannot permit myself to close the Lectures, however, without expressing the great pleasure I have had in delivering them. This pleasure has arisen from various sources; one of them has been that of meeting so many of my old friends, some of whom I have known, and have known me from childhood. I regret that my path in life should have separated me from them, but this is a world rife with separations; and my consolation is derived from the hope (and an efficient source of consolation it is), that our separate path will at length converge to one delightful and indissoluble meeting.

"Another source of my pleasure is, the manner in which the Lectures have been received. In quiet, orderly, respectful attention, the present audience has been a *pattern* for audiences; and I trust that you will find a reward in the knowledge which that attention will enable you to carry away. Part of my satisfaction has been derived from the place in which we meet—a temple dedicated to Science viewed in her noblest relationships, both sacred and secular. Lastly, I feel much pleasure as the advocate of the Institution, in behalf of which these Lectures have been delivered; an Institution designed to impart knowledge of the best kind in the best manner, and to train up our youth for being useful members of society on earth, and exalted citizens of heaven. The character of a teacher I reverence and honour; and place it, in utility, next to that of a divine; and, by your countenance and contributions on behalf of these British Schools, you have become incorporated into a *society* of teachers. They carry on a warfare sanctioned even by the Prince of Peace—a warfare with ignorance and vice. Theirs is a high and an honourable employment, and theirs will be a high and an honourable reward. The applause obtained in the political arena or on the tented field, is 'lighter than vanity' itself, when weighed with it in the balances of heaven and in the annals of eternity—the annals which will survive a crumbling universe and a blazing world; there, on a bright and brilliant page shall their deeds be registered and their renown secured."

* The Rev. John Campbell, who died a few days after the above was written.

Worthies of the English Church.

No. VII.

GEORGE HERBERT.

AMONG the pleasing evidences of the growth of sound Christian principles in these days of novelty and excitement, is the determination to rescue from oblivion the writings and biographies of those departed servants of God, who in their contempt of the world and their heavenly-mindedness, shone with such a steady and serene radiance through the whole of their earthly pilgrimage; and who now, by means of the press, seem raised as it were from the dead to rebuke us for our lukewarmness and coldness. And, assuredly, it is impossible devoutly to contemplate the lovely characters of such men as Hooker, and Herbert, and Ken, of former days, and the good Bishop Wilson and Henry Martyn of later times, without feelings of the deepest reverence and admiration. Their frequent hours of prayers, their spiritual conflicts, their mortifying discipline, their stern integrity, and the insatiable yearnings of their souls after personal holiness, ought indeed to stimulate the feeblest faith, and animate the most languid charity, to a life of self-devotion to the service of God.

In the biography of George Herbert, more especially, do we see, as it were at a glance, the whole earthly transit of a most holy, humble, self-renouncing minister of God's Word, with a mind chastened with deep religious feelings, and sustained with an habitual devotion, and an absolute dedication of himself to the service of his heavenly Master. And we believe there is no character, to whom we could more fully and literally apply those well known lines of the Village Preacher, so touchingly described by Goldsmith, as to the pious Herbert—who may be considered a model of a Church of England country parson:—

“ Thus to relieve the wretched was his pride,
And e'en his failings lean'd to virtue's side;
But in his duty prompt at every call,
He watch'd and wept, he pray'd and felt, for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way.

Beside the bed where parting life was laid,
And sorrow, guilt, and pain by turns dismay'd,
The reverend champion stood. At his control,
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last faltering accents whisper'd praise.

At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevail'd with double sway,
And fools, who came to scoff, remain'd to pray.”

GEORGE HERBERT was born on the 3rd of April, 1593, in the castle of Montgomery, being a descendant of an ancient and honourable family, who had long possessed the castle, with a plentiful estate, and hearts as liberal to their poor neighbours. George was the fifth son of the family; the third was the celebrated Lord Herbert of Cherbury. The early days of George were spent under the eye and care of his prudent mother, who kept a tutor in her family. In his twelfth year, he entered at Westminster School, where “the beauties of his pretty behaviour and wit shined, and became so eminent and lovely in this his innocent age, that he seemed to be marked out for piety, and to become the care of heaven, and of a particular good angel to guard and guide him.” Here he made a great proficiency in the classics, more especially in Greek. At the age of fifteen, being a king's scholar, he was elected to Trinity College, Cambridge, whither he migrated in

1608, to prosecute his studies. Here he became distinguished for his learning and piety; was made Bachelor of Arts in 1611, and proceeded to Master of Arts in 1615, being then in his twenty-second year. During this time, his only relaxation was music; in which he became a great proficient. He would often say, "that it did relieve his drooping spirits, compose his distracted thoughts, and raised his weary soul so far above earth, that it gave him an earnest of the joys of heaven, before he possessed them." Four years after he had taken his degree of Master of Arts, he was elected Orator for the University, which he held for eight years. This office was the means of introducing him to the notice of King James the First, who, for the purpose of hunting, occasionally visited Newmarket and Royston, when he was frequently invited to Cambridge. So much delighted was his majesty with the gratulatory addresses of the orator, that Herbert found himself quite a favourite at court.

Herbert now became a constant attendant in the king's suite; and it is to be lamented, that this connection for a time diverted his mind from more important pursuits, and led him to spend much of his time away from Cambridge. Thus high in favour, and full of bright expectations not altogether free of worldly ambition, he continued till the death of James, surrounded by numerous temptations. At length, several of his influential friends appear to have impressed his mind with a sense of the vanity of all worldly preferment, and its inefficiency to procure any substantial happiness; when he determined, after mature deliberation, to forsake the path of earthly honour, and devote himself to God, and to the service of religion. And it must be acknowledged, that such a resolution involved, in his case, a greater sacrifice of self than it would in the case of most men. Coming to London with this resolution, a court friend endeavoured to dissuade him from taking orders in the church, as being a profession beneath one of his rank and family; to whom he made the following noble reply—"It hath been formerly judged, that the domestic servants of the King of heaven should be of the noblest families on earth; and though the iniquity of the late times have made clergymen meanly valued, and the sacred name of priest contemptible, yet I will labour to make it honourable, by consecrating all my learning, and all my poor abilities, to advance the glory of that God who gave them; knowing that I can never do too much for Him, that hath done so much for me, as to make me a Christian. And I will labour to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus."

Soon after he formed the above resolution, he was admitted to Deacon's orders, and made Prebend of Layton Ecclesia, Huntingdonshire, on the gift of the Bishop of Lincoln. Herbert found his parish church in such a state of dilapidation, that Divine service could not be performed in it. He accordingly determined to rebuild it at his own private cost; when his mother, on being informed of his intention, instantly requested his attendance at her residence at Chelsea. "George," said she, "I sent for you, to persuade you to commit simony, by giving your patron as good a gift as he has given to you; namely, that you give him back his prebend; for, George, it is not for your weak body and empty purse to undertake to build churches." He begged of his mother that he might have time to re-consider the matter; and on the following day he returned to her, and after desiring her blessing, which was given to him, his next request was—"That she would at the age of thirty-three years allow him to become an undutiful son; for he had made a vow to God, that, if he were able, he would rebuild that church."

George then stated his reasons for undertaking such a blessed work, as that of rebuilding a house for God; when, at length, his mother not only consented to assist him from her own purse, but used her influence to obtain benefactions from most of her wealthy relatives and friends. Thus sustained, he entered upon the work of building, and as the material structure was rising, he delighted to watch its progress from day to day, with all that holy solicitude for His glory and honour, whose grace and goodness had put it into his heart, and whose promise had called forth his bounty, to open as it were another gate of heaven. And nothing, surely, can be so sacred, so permanent, so really benevolent, so truly gracious an offering, as a building devoted to the worship of the living God. "He became restless," says his biographer, "till he saw it finished as it now stands; being, for the workman-

ship, a costly Mosaic ; for the form, an exact cross ; and for the decency and beauty the most remarkable parish church that this nation affords. He lived to see it wainscotted, as to be exceeded by none ; and, by his order, the reading pew and pulpit were a little distant from each other, and both of an equal height ; for he would often say, ' They should neither have a precedency or priority of the other ; but that prayer and preaching, being equally useful, might agree like brethren, and have an equal honour and estimation. ' "

About the year 1629, owing to an attack of quotidian ague, Herbert removed for a change of air to Woodford, in Essex, where he remained for twelve months in the family of his brother, Sir Henry Herbert. During his stay at this place his sufferings were severe ; but while endeavouring to effect a cure by means of a rigid dietary course, he well nigh brought on his naturally weak constitution an incipient consumption. In this affliction, he evinced a sanctified submission to the will of his heavenly Father, and would often exclaim, " Lord, abate my great affliction, or increase my patience."

His next removal was to the residence of Lord Danvers, at Dantsey, in Wiltshire, where through moderate exercise and cheerful conversation his health was much improved. He now declared his resolution to enter the marriage state ; and there is something so romantic in the account of his courtship, as told by good Isaak Walton, that we prefer giving it in his felicitous language. " I shall now proceed to his marriage ; in order to which, it will be convenient that I first give the reader a short view of his person, and then an account of his wife, and of some circumstances concerning both. He was, for his person, of a stature inclining towards tallness ; his body was very straight, and so far from being cumbered with too much flesh, that he was lean to an extremity. His aspect was cheerful, and his speech and motion did both declare him a gentleman ; for they were all so meek and obliging, that they purchased love and respect from all that knew him. These, and his other visible virtues, begot him much love from a gentleman of noble fortune, and a near kinsman of Lord Danvers, namely, from Mr. Charles Danvers, of Bainton, in the county of Wilts, Esquire. This Mr. Danvers having known him long, and familiarly, did so much affect him, that he often and publicly declared a desire that Mr. Herbert would marry any of his nine daughters (for he had so many), but rather his daughter Jane than any other, because Jane was his beloved daughter. And he had often said the same to Mr. Herbert himself ; and that if he could like her for a wife, and she him for a husband, Jane would have a double blessing ; and Mr. Danvers had so often said the like to Jane, and so much commended Mr. Herbert to her, that Jane became so much a Platonic, as to fall in love with Mr. Herbert unseen.

" This was a fair preparation for a marriage ; but, alas, her father died before Mr. Herbert's retirement to Dantsey. Yet some friends to both parties procured their meeting ; at which time a mutual affection entered into both their hearts, as a conqueror enters into a surprised city ; and love having got such a possession, governed, and made then such laws and resolutions, as neither party was able to resist ; insomuch that she changed her name into Herbert the third day after this first interview.

" This haste might in others be thought a love frenzy, or worse ; but it was not, for they had wooed so much like princes, as to have select proxies ; such as were true friends to both parties, such as well understood Mr. Herbert's and her temper of mind, and also their estates, so well before their interview, that the suddenness was justifiable by the strictest rules of prudence ; and the more, because it proved so happy to both parties ; for the eternal Lover of mankind made them happy in each other's mutual and equal affections and compliance ; indeed so happy, that there was never any opposition betwixt them, unless it were a contest which should most incline to a compliance with the other's desires. And though this begot, and continued in them, such a mutual love, and joy, and content, as was no way defective ; yet their mutual content, and love, and joy, did receive a daily augmentation by such daily obligations to each other, as still added such new affluences to the former fulness of these divine souls, as was only improvable in heaven, where they now enjoy it."

About three months after his marriage, he was presented to the Rectory of Be-

merton, near Salisbury, by Charles the First. On receiving the presentation, he was so affected with the solemn responsibilities of the duties he was now called to fulfil, that he was almost tempted to decline accepting it. For a whole month he gave himself to fasting and prayer; during which time he would often say, "that he endured such spiritual conflicts as none can think, but only those that have endured them." At his induction he was shut in Bemerton church to toll the bell (as the law requires), but staying so much longer than his friends expected, one of them looked through the church window, and beheld him prostrate before the altar, where, as he says, "he set some rules to himself for the future management of his life, and then and there made a vow to labour to keep them." On the night after his induction, he said to a friend, "I look back upon my aspiring thoughts, and think myself more happy than if I had attained what then I so ambitiously thirsted for. I can now behold the Court with an impartial eye, and see plainly that it is made up of fraud, and titles, and flattery, and many other such painted pleasures—pleasures that are so empty, as not to satisfy when they are enjoyed. But in God and His service is a fulness of all joy and pleasure, and no satiety. I will now use all my endeavours to bring my relations and dependents to a love and reliance on Him, who never fails those that trust Him. And I will always condemn my birth, or any title or dignity that can be conferred on me, when I shall compare them with my title of being a priest, and serving at the altar of Jesus my Master." This resolution, made in the strength of his Saviour, he nobly kept to the end of life.

The third day after he had entered on his living, and had changed his sword and silk clothes into a canonical coat, he returned to Bainton, and immediately after he had seen and saluted his wife, he said to her—"You are now a minister's wife, and must now so far forget your father's house, as not to claim a precedence of any of your parishioners; for you are to know that a priest's wife can challenge no precedence or place, but that which she purchases by her obliging humility; and I am sure, places so purchased do best become them." And she was so meek a wife, as to assure him, "It was no vexing news to her, and that he should see her observe it with a cheerful willingness."

On his return to Bemerton, he instantly repaired the parish church and the adjoining chapel at his own expense. He then proceeded to rebuild the greater part of the parsonage house, when he caused the following lines to be engraved on the mantle of the chimney in his hall—

TO MY SUCCESSOR.

If thou chance for to find
A new house to thy mind,
And built without thy cost;
Be good to the poor,
As God gives thee store,
And then my labour's not lost.

Herbert was soon after ordained priest, by Bishop Henchman; and now he entered on the whole of his parochial duties with all the energy and enthusiasm of his natural character. In his morning sermons his texts were mostly taken from the Gospel for the day; and that his humble parishioners might engage in the service of the church with the spirit and with the understanding also, he explained to them the various parts of the Liturgy, showing them that it was a reasonable, and therefore an acceptable sacrifice to God. He also requested his flock to be regular in their attendance on the afternoon's service, when, after the second lesson, he used the catechism appointed by the church, and was always so happy as to have an obedient and full congregation.

On the week days it was his practice, with his wife and three nieces, to attend prayers every day at the rectory chapel, at the canonical hours of ten and four; and there, by an humble behaviour, such as showed an awful reverence of that God whom he there worshipped, he was the means of bringing not only his own household thus to serve the Lord, but most of his parishioners. "The meaner sort of his parish," says his faithful biographer, "did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Herbert's saint's bell rung for prayers, that they might

also offer their devotions to God with him; and would then return back to their ploughs. And his most holy life was such, that it begot such reverence to God and to him, that they thought themselves the happier, when they carried Mr. Herbert's blessing back with them to their labours. Thus powerful was his reason and example to persuade others to a practical piety and devotion."

Herbert's chief recreation was music, in the practice of which he greatly excelled; he also composed many Divine hymns and anthems, which he set and sung to his lute and viol. And although he was naturally fond of retirement, and the quiet seclusion of his little parish, yet his love of the charms of sacred melody constrained him to visit the cathedral of Salisbury twice every week; when on his return he would say, "That his time spent in prayer and cathedral-music elevated his soul, and was his heaven upon earth." He also frequented a private meeting for the practice of psalmody, thinking it not unbecoming the gravity of his clerical character: and would often say, "Religion does not banish mirth, but only moderates and sets rules to it."*

In one of his walks to Salisbury, he met with a neighbouring minister; and after some friendly discourse between them on the decay of piety, and the too general contempt of the clergy, Mr. Herbert took occasion to remark, that "one cure for these distempers would be, for the clergy themselves to keep the Ember weeks more strictly, and beg of their parishoners to join with them in fasting and prayers for a more religious clergy. And another cure would be, for themselves to restore the great and neglected duty of catechising, on which the salvation of so many of the people and ignorant lay people depend; but principally that the clergy themselves would be sure to live unblamably; and that the dignified clergy especially, which preach temperance, would avoid surfeiting, and take all occasions to express a visible humility and charity in their lives; for this would force a love and an imitation, and unfeigned reverence, from all that knew them to be such. This (said Mr. Herbert) would be a cure for the wickedness and growing atheism of our age. And, my dear brother, till this be done by us, and done in earnest, let no man expect a reformation of the manners of the laity; for it is not learning, but this, this only, that must do it; and till then, the fault must lie at our doors."

Many other anecdotes are told of Herbert's piety and charity; and, indeed, from the period that he took orders, his life seems to have been one of unreserved dedication to the service of God. At length his strength began rapidly to fail, so as to confine him to his house or the adjoining chapel, where he continued to read prayers twice every day. His wife, on one occasion, observing him to read in much pain, observed to him, "that it wasted his spirits and weakened him." He replied, that "his life could not be better spent, than in the service of his Master Jesus, who had done and suffered so much for him. But (said he) I will not be wilful; for though my spirit be willing, yet I find my flesh is weak; and therefore Mr. Bostock shall be appointed to read prayers to-morrow; and I will now be only a hearer of them, till this mortal shall put on immortality."

About a month before his death, Mr. Nicholas Ferrar,† hearing of Mr. Herbert's illness, sent Mr. Duncan, rector of Barnet, to assure him he wanted not his daily prayers for his recovery. Mr. Duncan found him lying on his bed, in a state of great bodily weakness; and after some conversation on Mr. Ferrar's holy life, and the discipline of his family, where he constantly kept up the worship of God night and day, Mr. Herbert observed to his visitor, "Sir, I see from your habit that you are a priest, and I desire you to pray with me." Mr. Duncan asked, "What prayers he should use?" Mr. Herbert replied, "O Sir, the prayers of my mother, the Church of England; no other prayers are equal to them. But at this time, I beg of you to pray only the litany, for I am weak and faint."

Thus, surrounded by his family, and supported by the constant attentions of the

* Herbert was the author of "The Temple, or Sacred Poems;" of which twenty thousand copies were sold in a few years after their publication. It is worthy of notice, that this volume was the only companion of Cowper during his first melancholy eclipse. Herbert's prose work, "The Country Parson, his Character and Rule of Life," is a valuable little treatise.

† A biographical sketch of this holy man will be found in "The Evangelical Register," vol. x. 315, 396.

neighbouring clergy, and, above all, animated by that Presence which can only be realized by the power of faith and hope and love, his days of visitation were truly days of blessedness. The peace that passeth understanding was with him during the remnant of his life. It might be said of George Herbert, that he felt habitually certain of heaven; for the kingdom of heaven was already within him. He was never inflated with the vapours of spiritual presumption. That was far from him at all times; and even when death was at hand, his last words were expressive of a humble trust; but not of a positive confidence. On the day of his death he observed to a friend, "I am sorry I have nothing to present to my merciful God but sin and misery; but the first is pardoned, and a few hours will put a period to the latter." His friend reminded him of many of his acts of mercy, to which he replied, "They be good works if they be sprinkled with the blood of Christ, and not otherwise." As the last solemn hour approached, he was observed to be suffering from a severe mental agony; and in answer to the enquiries of his friends, he said, "That he had passed a conflict with his last enemy, and had overcome him by the merits of his Master Jesus." And now having given some directions respecting his will, he said, "I am now ready to die. Lord, forsake me not now my strength faileth me; but grant me mercy for the merits of my Jesus. And now, Lord, receive my soul."

Thus died this eminent saint; or rather, thus did he enter eternal life. Indeed, from the time of his ordination, he appeared to be as it were on the confines of heaven, for he lived in a perpetual atmosphere of love. Every thing he saw and heard supplied his heart with aliment: he found "sermons in stones, and good in every thing." To him flowers were the smiles of the beneficent Creator;

"The common air, the sun, the skies,
To him were opening paradise."

In him, and in his daily course of life, was developed the practical blessedness of church fellowship. This was the principal means of cherishing and keeping up the spirit of holy Christian dutifulness—that beautiful church temper which shines so brightly in our older divines—the temper which knows of no safety except when following in the holy train of apostles, prophets, martyrs, saints, and confessors.

Isington.

J. Y.

EARTH PREFERRED TO HEAVEN.

BY THE REV. DR. CHALMERS.

PRACTICAL Christianity involves in it, not only the admission of a new hope, but also the acquisition of a new character. This cannot be effected without what is painful to nature—the surrender of old desires and affections to the mastery of new ones which are substituted in their room. There is not merely a translation into a new *hope*, but a translation into a new practical *habit*. The hope, in fact, will induce the habit. The man who looks, with a delighted eye, on the open gate of heaven, and the now unobstructed path which leads to it—that man must, at the same time, be aspiring after heaven's graces, and must have entered on those moralities, both of heart and life, which give to heaven all its gladness. A man could no more rejoice in the prospect of the real heaven of eternity, without a taste and a desire towards its spiritual excellence, than he could rejoice in the prospect of entering for life into a foreign land, the government and customs and people of which were every way hateful to him. It is thus that the *faith* of the Gospel induces, or brings in a sure and speedy train after it, the *character* of the Gospel. The very entrance upon its hope implies a turning of the soul. There is not only a looking of the inner man after another portion, but there is a choice of that portion. The man who believes, takes up with heaven as his eternal habitation; and this he cannot do without a transference of the heart to other things than those with which it was wont to be occupied.

Now it is the aversion of men to this transference, which forms the great obstacle to their acceptance of the Gospel. They do not believe, because they "love the darkness rather than the light."* Their heart is engaged with things

present, and *agreeably* engaged; and hence their disinclination to things future. They have no other wish than to be as they are. The gravitation of their souls is toward earth; and they want not this to be thwarted or disturbed by any cause that would impress an aspiring tendency in the opposite direction. This is the real secret of their indisposition to the overtures of the Gospel. Their *mind* is darkened, just because their fond and "foolish heart" is "darkened."† They labour under a *blindness*, no doubt; but it is because they labour under a moral *unwillingness*. They do not see the evidence which would give them faith; but it is because they shut their eyes; or, which is the same thing, they will not *attend* to the evidence. *This* world contents them; and they are utterly indisposed for any overtures about *another* world. It is vain to tell them that Christ makes a free offer of happiness to all, if it be not happiness, or pleasure, in the way *they like it*. They will not part with the earthly for the heavenly. They will not give up their carnal preferences, to which they are urged by nature, for those spiritual delights which are held out to every believer, for his recreation in time—for his full and satisfying enjoyment through eternity. They do not breathe with any kindredness of feeling in a spiritual atmosphere; and, children as they are of sense and secularity, they refuse to turn from their "own way."‡ They "will not come unto" Christ that they may "have life;"§ and He, looking down upon them from the mediatorial throne to which He has been exalted, sees, that after all He has done to roll away the obstacles between earth and heaven, that after all the toil and the agony of the great propitiation have been expended, that after barriers have been levelled, and "crooked" places been made "straight" and "rough places plain," and a highway for sinners has been thrown across the dark and dreary infinite, which separated them from God—that after, by the strength of His own right arm, He hath forced this mysterious passage, and planted upon it the flag of invitation—He now sees, after He has thus brought eternity within their reach, that, fastened in the thralldom of their own base and inglorious affections, they remain immoveable; that they continue to grovel as before; and it matters not to them what facilities have been struck out, or what the avenues that are now opened to the paradise above, because earth is dearer to them than heaven, and the delights of this sensible, though passing world, are far more enchanting to their spirits, than all the splendid honours and all the offered joys of immortality.

And it is just because this rejection of the Gospel is a thing of *will* upon *our* side, that it is a thing of *provocation* upon *His* side. Had our unbelief been the blindness of those who *could* not see, there would have been no room for wrath on the part of the Saviour; but it is the blindness of those who *will* not see; and it is this which gives its moral force to the remonstrance—"Ye will not come (or, rather, ye are not willing to come) to me, that ye might have life!"¶ We can be at no loss to perceive how the Saviour must stand affected by this treatment, on man's part, of that economy over which He now presides, and which He hath so laboriously instituted. The scorn, or (at least) the apathy, wherewith man puts the glories of the purchased inheritance away from him; the choice that he still makes of time, after immortality has been thus brought near him; the efficiency of the Gospel, with all its encouragements, to lure him from the world, and bring him to reconciliation with God; the sinful and sordid appetency for earth, which not even the now accessible heaven, with its pure and perpetual joys, can overcome; the inert and invincible sluggishness, wherewith he still adheres to the carnalities of the old man, and from which all the proclamations of grace cannot move him; the busy round of pleasure or of gain or of ambition, at which he keeps playing as assiduously as if earth were to be the platform on which he was to expatiate for ever; all these mark such an obstinate affinity to sense, such a rooted dislike and diversity of taste from all sacredness, as will go most effectually, on the day of judgment, to characterize and to condemn him. The free Gospel hath acted as a criterion, for fixing on which side of the question between earth and heaven it is that his affections lie. And He who sees him from the place of ascension which He now occupies, He who hath consecrated for him by His own blood a path by which the sinner, if he will, may return unto God—if, in the face of this, the sinner will not, might not the Saviour, on the day in which He comes down and takes account of the

* John iii. 19. † Romans i. 21. ‡ Isaiah liii. 6. § John v. 40. || Isaiah xl. 4. ¶ John v. 40.

world, fill His mouth with an overwhelming argument? Will not that be clear justice, which shuts out from the high and holy abode him, who, all life long, persisted in the earthliness which he loved, and from which even the open gate of heaven, and the voice of welcome that issued therefrom, could not disengage him? In *going up* into heaven, Christ is said to have risen there for our justification; but in *coming down* from heaven, He will come for the enhanced condemnation of those, who have declined His grace, and so have kept by their own guiltiness. They shall be made to "eat of the fruit" of their own ways;† and as they chose to walk in "their own counsels," by those "counsels" they shall "fall"‡

That prisoner is not to blame, who makes no attempt to escape from the dungeon, the gates of which are impregably shut against him; but should he refuse the guidance of that benefactor, who has thrown open those gates, and who offers to conduct him to a place of enlargement, where he shall have air and light and liberty, he verily is the author of his own undoing, if he pine and perish among the noxious damps of his prison-house. And it is thus that Christ now offers to set the spiritual captive free. He hath cleared away all legal obstructions. He hath provided "an open door"§ of access unto God. He hath opened for us all a clear exit from the place of condemnation; and now invites us to that glorious liberty, which consists in the service of love and willingness. It is not easy to conceive the *physical* preference of a dark and dismal confinement, to a free range on the domain of nature; but we see exemplified, every day, the *moral* preference of a continued thralldom among the idolatries of sense and the world, to an outlet or emancipation of the soul into the regions of sacredness and of spiritual health and spiritual harmony. Ours is the era of a great embassy from heaven to earth; and men are beseeched to make good that escape from slavery, which has been provided in the Gospel; and Christ, from the eminence on which He now stands, is watching and witnessing how His messengers are received, and what is the effect of their solicitations. This is the character of our interesting period; and our doom for eternity hangs upon it. It is fixed by our own choice. Should we love to breathe in the atmosphere of spiritual death, it will be the only atmosphere we shall breathe in for ever; and if, now that Christ hath *gone up* "into heaven"||, we follow him not in faith and by upward aspirations, when He again *comes down* from heaven, He will recognise us to be still carnal, He will deal with us as enemies.¶

NATIONAL ANTHEM

BY THE REV. DR. COLLYER.

O Thou, who reignest above,
In majesty and love,
And grace serene,
Sovereign of Sovereigns Thou
Before whom nations bow,
O hear Thy people now,
God save the Queen.
On this most solemn day,
How feebly words convey,
The thanks we mean:
But hearts all open lie,
To Thine omniscient eye,
While fervently we cry,
God save the Queen.
Around the Royal head,
Thy sheltering wing outspread,
Hath safety been:
Continue to defend,

And keep her to the end,
The general prayer attend,
God save the Queen.

When treason's twice-aimed blow
Would lay the Sovereign low,
Thy hand was seen:
Thy providence we own,
It was Thy power alone
Protected then the throne.
And saved the Queen.

In every dangerous hour,
May the same Guardian power,
Still intervene!
Long to the country spare,
And make the Royal pair
Thine own peculiar care,
God save the Queen!

* I would—fill my mouth with arguments.—Job xxiii. 4.

† They shall eat the fruit of their doings.—Isaiah lili. 10.

‡ Let them fall by their own counsels.—Psalm v. 10.

§ Revelation lili. 8.

|| Acts i. 11.

¶ Extracted with slight modifications, from the third volume of Dr. Chalmers's "Congregational Sermons;" a volume new to the public. See the tenth volume of his works; Pages 161 to 166; Sermon 9.

HORTATORY SERIES.

THE FRUITS OF THE SPIRIT.

BY THE REV. T. APPLEGATE,

LECTURE III.—PEACE.

"The fruit of the Spirit is peace."—Galatians v. 22.

THE greatest evil with which our world can be afflicted, is that of war. It is one of the most hideous of all the train of sin. Ever since the death of Abel, it has been brandishing the torch of incendiary, and marching to the work of destruction; preceded by terror and flame, followed by devastation, creating the riot of death and the carnival of the grave. To witness the cries of the wounded, the shrieks of the dying, the clashing of weapons and the clang of artillery; to witness the march of an hostile army through a fertile country, and behold opulent cities plundered and abandoned to the reign of cruelty and lust, the habitation of peaceful industry consigned to the flames, and humanity itself expiring before its progress; to contemplate the diabolical character and influence of war, in annihilating the agriculture and the commerce of the richest nations that have ever been presented to our view by the history of the globe: to reflect seriously on its dreadful ravages, in emptying earth to people hell—should induce us to "sigh and cry for the abominations that are done in the land," and beseech the Most High to "break the bow and cut the spear in sunder and burn the chariot in the fire." The spirit of Christianity is essentially the spirit of peace. One of its fundamental principles and maxims is, "Love your enemies; do good to them that hate you; and pray for them that despitefully use you and persecute you. If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." The holy embassy, that honoured the shepherds with their presence, at the birth of the Saviour, sang, "Peace on earth, good will to men." Christ is the "Prince of Peace." His walk was peace. His work was peace. His Gospel was peace. His legacy was peace: "Peace I leave with

you, My peace I give unto you." The apostles preached peace. Their example under persecution and death was peace. Christians are the sons of peace.

The spirit of contention, bickering, strife, jarring, and confusion is perpetually at variance with the peace with which Jehovah blesses His people. Too great a prominence cannot be given to this peaceful "fruit of the Spirit." It is not a stupid, stoical, morbid insensibility, which leaves a man unmoved and unaffected with spiritual and Divine things. It is an active energetic principle, harmonizing with the most lively and zealous efforts to promote the glory of God, and the salvation of the human race. It is not like the tempest, or the hurricane; it is a river of living water, which makes the wilderness like Eden, and the desert like the garden of the Lord.

Our subject may be rendered interesting and instructive, if we consider three things. The essential ingredients of this peace; its peculiar value; and the impressions it ought to produce.

I. What are its essential ingredients? Reconciliation with God; faith in Christ; and the entire subjugation of the passions.

1. *Reconciliation with God.* The state of man by nature is that of rebellious revolt and alienation. He may strive to disguise and palliate the fact; he may clothe his thoughts of Deity with the gait of excessive veneration, and his words may seem to express the most unbounded respect and awe; but in the inmost recesses of his heart, there is a restlessness, which bespeaks that the carnal mind is enmity against God. Many an anxious hour, many a suppressed fear, many a bitter moment, have taught the full import of inspired truth, that "our iniquities, like the wind, have

carried us away ;" that our trespasses have grown up into the very heavens, that they have provoked the Most High to anger. If He had told us, that He was about to send a special messenger, His own Son, into our fallen world, without acquainting us with the object of His mission, we should have foreboded the most fearful consequences. But "God sent not His Son into the world to condemn the world; but that the world, through Him, might be saved." He removed every difficulty out of the way of our restoration to His favour. "He spared not His own Son; but delivered Him up for us all." He "made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." "Now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ." The peace-speaking blood of the Redeemer becomes applied to the heart, His grace and strength imparted, and the Christian filled with all joy and peace in believing. The kingdom of God within him is "righteousness and peace and joy in the Holy Ghost." "The work of" the Saviour's "righteousness is peace, and the effect of it quietness and assurance for ever." Who can meditate on the plan of reconciliation, with all its attendant blessings, and not feel a mental placidity, which no storm can ruffle: a peace the world can neither give nor take away? What is peace with a brother, what is peace with a friend, what is peace with a father, what is peace with a king, compared to peace with God? "In His favour is life, and His lovingkindness is better than life." The Christian, throwing the arms of his faith around the cross, can sing, "O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me." The calm, after such a storm, is unutterable. The thick and threatening clouds are exchanged for the clear shining of the sun, and the balmy atmosphere of holiness and peace. Such Divine serenity and composure can only be experienced when there is exercised—

2. *Faith in Christ.* Peace is expressly promised to all who believe; "Being justified by faith, we have peace with God through our Lord Jesus Christ." "We who have believed do enter into rest."

"To show unto the heirs of promise the immutability of His counsel, He hath confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold of the hope set before us." Faith is the instrumental cause of peace. "Thy faith hath made thee whole, go in peace," was frequently the language of our Lord to those whose maladies He had healed. "To the upright there ariseth light in the darkness." "He shall not be afraid of evil tidings; his heart is fixed trusting in the Lord." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." "Oh! how great is Thy goodness, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them which trust in Thee, before the sons of men. Thou shalt hide them in the secret of Thy presence, from the pride of man! thou shalt keep them secretly in a pavilion, from the strife of tongues." "Happy is that people, whose God is the Lord." The most favoured Christians will find occasion to mourn over repeated offences; but if they steadfastly look at Jesus, and trust in His atoning sacrifice, they are most likely to maintain habitual tranquillity, and assurance, that when they have accomplished their warfare on earth, they shall enjoy everlasting peace, exempted from every cause of pain and disquietude.

Accompanying reconciliation and faith is,

3. *The entire subjugation of the passions.* There are passions and emotions in the bosoms of men, which must of necessity be sources of painful and distressing agitation. The most solemn and conclusive evidence exists, that all the children of unregeneracy carry the elements of hell within them. "The works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hate, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." The strife and conflict of the passions have perpetuated most of the disorder and misery of our fallen world. It is the province of religion to subdue them, and to controul the mind by other and different affections; to mortify our members which are on the earth, and to introduce and establish the dominion of

graces, the agency and result of which are most delightful and pleasing. Malice, guile, and hypocrisy, it makes us lay aside; checks the burning rage of anger, and hushes the storm to a calm. The Saviour condescends to dwell in us, imparts His peaceable temper and disposition, makes us partakers of His love, and fills us with all the fulness of God. All who are joined to the Lord are of one spirit with Him. That which animates the head actuates the members; the sap that is in the vine invigorates the branches. Our peace is the same in kind with the Saviour's, though differing in degree: the same in nature with that which is enjoyed by the glorified in heaven, though not perfected. Oh! how unspeakably important to be possessed of this peace! What else can fortify the mind against the troubles of life, or support it in the prospect of death? Without it, how can you feel resigned to the will of God? How can you be free from every murmur and complaint? How can you cherish a spirit of love and goodwill to all mankind? How can you call the God of the universe your Father, and the Judge of the world your Friend? How can you adopt the language of Simeon, "Lord, now lettest thou Thy servant depart in peace; for mine eyes have seen Thy salvation?" "Mark the perfect man and behold the upright, for the end of that man is peace." Wherever the grace of God rules in the heart, the pacific principles of the Gospel will be exemplified. There will be a disposition to seek peace; to follow after the things that make for peace; to live in peace; and to anticipate, with joyful hope, that predicted and delightful period, when all strife shall cease, and none shall hurt or destroy, when swords shall be beaten into ploughshares and spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more. Then shall "every man sit under his vine and under his fig-tree, and none shall make him afraid; for the mouth of the Lord of hosts hath spoken it."

II. What is its special value? We need not descend into the depths of hell, to inquire what the miserable victims of despair would give for a single moment of its enjoyment. Let those speak, who have been convinced of sin, who have felt a wounded spirit, and who, when they expected to fall into the hands of the

living God, exclaimed, "What must I do to be saved?" What must have been the feelings of the man-slayer with the avenger of blood at his heels, as soon as he entered the appointed asylum, and could turn round and face the foe and say, 'Thou canst not touch me here.' Have you, dear friends, experienced this blessed transition? Are your minds "stayed upon God and kept in perfect peace?" Are you prepared to assert on its behalf a preciousness, far surpassing the powers of the human intellect to comprehend or even to imagine! The apostle of the Gentiles terms it, "The peace of God, which passeth all understanding." It is a calm in the midst of a storm. If you were standing on the sea-shore and saw a gale approaching, the wind increasing almost to a hurricane, the lightnings flashing and the thunders roaring, and the billows of the deep lashed into a foaming fury, forming caverns in appearance and graves in reality—if you witnessed these effects, you would not be at a loss to understand them; you would naturally attribute the troubling of the waters to the violence of the wind. But if in the midst of the fury and rage of the elements, the ocean should suddenly show a peaceful bosom, all smooth and glassy, not a ripple to be seen, it would have a peace "which passeth all understanding," a stillness which you could not account for. It would exhibit a striking emblem of the peace of God: a calm within the Christian, while all is tumult and storm without. The peace of God is a token of His favour; it is the fruit of His Spirit. Riches and knowledge and fame and power, in every combination and in every form of existence, when brought into competition with it, are altogether lighter than vanity.

It confers exaltation and dignity. This is the natural result of exemption from the debasing and degrading influence of sin, the transformation of the passions, and a sense of pardon. Immediately the mind begins to appropriate to itself all that is excellent and sublime in the doctrines of our holy religion, it cultivates more intimate and habitual fellowship and communion with God, and aspires to greater degrees of holiness and conformity to the Divine character. Christian peace is itself an elevation, and is perpetually raising the soul to new dignities, and investing it with fresh honours. Crowns and thrones and diadems may for awhile

sparkle and glitter to the eye; but when they shall be reduced to their primitive insignificance, then the Christian "shall shine forth as the sun in the kingdom of his Father." The afflictions and calamities of the present life, instead of casting the sublime sweetness of this mental composure into the shade, serve most clearly to develope it in a light that renders it conspicuous and impressive.

It upholds under the visitation of sorrow, and exerts its mightiest power when the tempest is sweeping abroad in the wildest fury of its desolation. Turn to that beautiful passage, which closes the thirty-second chapter of the prophecies of Isaiah, from the seventeenth verse—"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest, and the city shall be low in a low place." Were not, my dear friends, the triumphs of this peace illustriously displayed in the experience of those, who counted not their lives dear to them, that they might finish their course with joy? Did it not sustain the apostles, who were set forth as spectacles to the world, to angels and to men? Was it not felt by the noble army of martyrs, the cloud of witnesses, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight; who turned to flight the armies of the aliens; who had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; who were stoned, who were sawn asunder, were tempted, were slain with the sword; who wandered about in sheep skins and goat skins, being destitute, afflicted, tormented; of whom the world was not worthy?" It has supported the captive in the dungeon, and the martyr in the flames. It has been enjoyed under the deepest privations of poverty, and has imparted light in the thickest darkness of bereavement. It has given an inspiration to the hour of departure, illuminated the valley of death, and made it resound with the high praises of God.

It affords a pledge of the happiness of heaven. The New Testament Scriptures call it "the first fruits of the Spirit," and the "earnest of the Spirit." The first fruits, under the Jewish economy,

consisted of a sheaf of corn gathered from the fields of Canaan at the time of harvest, and waved by the priests in the temple, as an offering to the Lord; to signify that the support of temporal life originated and came from Him, that the whole of the harvest was His, and that the sheaf was a pledge of its readiness and ripeness for the sickle. "The earnest of the Spirit" imports that our present peace may be regarded as a solemn pledge, on the part of Him by whom it is vouchsafed, that the whole of the happiness, which it faintly shadows, shall, in due time, be possessed and enjoyed. The present is the bud enclosed, the future is the opening flower; the present is the root, the future is the tree; the present is the day-break, the future is the splendour of the meridian. Here we walk by faith, there we shall walk by sight; here we worship with a few, there we shall join the "general assembly;" here the world calls us down again from communion with God, there we shall "serve Him day and night in His temple," there "we shall be for ever with the Lord." These two states are separated by so narrow a stream, that he who stands on the extreme boundary of the one, has almost stepped within the precincts of the other. Philip Henry would often say, at the close of his Sabbath exercises, "Well, if this be not heaven, it must be the way to it." Christians frequently feel themselves, like Jacob in his vision, at its very gates. They have earnest and foretastes of the glory to be revealed. In heaven, there is final, perfect and eternal peace. Lift up your eyes, and behold its innumerable subjects gathered from the four corners of the earth. Behold your own elevation, by Divine grace, to that holy company. Let your spirits rise into rapture at the prospect. Let every hal-lowed emotion in your bosoms unite in one aspiration, "When shall I come and appear before God?"

III. What are the impressions which this peace ought to produce? The serious and prayerful consideration of it should inspire gratitude, watchfulness and devotedness. What pious heart does not beat with *gratitude*, when he views it as the communication of free and sovereign grace? Our fallen world might have rolled on in its orbit, till all its guilty inhabitants had been irrecoverably plunged into the fiery lake of perdition and de-

spair. If the thoughts of God towards us had not been thoughts of peace instead of evil, we should at this moment have been the inheritors of His wrath, or actually suffering the deathless agonies of the abyss of hell. "Oh ! give thanks unto the Lord, for He is good, for His mercy endureth for ever. Bless the Lord, O my soul ; and all that is within me, bless His holy name." There is a delightful feeling experienced by the sons of peace, which the children of discord never knew ; they are consequently laid under the most imperative obligations to exercise continual *watchfulness* over their own spirits, and *devotedness* to their blessed Lord. The devotedness which He requires must be signalized by an implicit reliance on the merits of His great sacrifice, and claiming nothing as the ground of acceptance, but the righteousness, which He imputes, through the instrumentality of faith. It must be displayed by the most strenuous endeavours and diligent conformity to the precepts of the moral law ; by an exhibition of the amiableness and influence of religion, in subduing the most rebellious passions of the human heart, and in telling the unconverted and unreconciled the way by which they can obtain joy and peace in believing.

It is hardly possible, perhaps, for men to impose upon themselves more

wofully, than with regard to peace. Many of my hearers, I fear, are at this moment "crying, Peace, peace, when there is no peace." The "strong man armed keepeth his palace and his goods in peace." This delusive serenity and composure is worse than war. The peace that does not result from reconciliation to God, through the death of Christ, is of Satanic origin : it is founded in ignorance, and like the peace of the Pharisee and of the hypocrite it will prove as the spider's web. "*There is no peace, saith my God, to the wicked.*" Their frivolity and mirth is nothing but the madness of their misery ; and the remorse accompanying it, an incipient, prophetic hell. He who "willeth not the death of a sinner, but rather that he turn from his wickedness and live," offers you eternal peace. "We are ambassadors for Christ ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Hear His voice. Look to Him. Repair to Him, and ye shall find rest to your souls.

"Come, weary souls with sin distress'd,
Come, and accept the promised rest.
The Saviour's glorious call obey,
And cast your gloomy fears away."

"Here mercy's boundless ocean flows,
To cleanse your guilt and heal your woes ;
Pardon and life and endless peace ;
How rich the gift, how free the grace !"

THE LAST WORDS OF DAVID.

A SERMON, BY THE REV. WILLIAM JAY.

PREACHED AT ARGYLE CHAPEL, BATH, ON SUNDAY MORNING, JULY 21, 1839.

"Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things, and sure : for this is all my salvation, and all my desire, although He make it not to grow."—2 Samuel xxiii. 5.

God is love ; and His goodness towards His people is infinite. They have unnumbered proofs of His bounty and His kindness in nature and in providence ; and when they reflect upon these in connection with their own unworthiness and sinfulness, they are constrained to exclaim with David, "Lord, what is man, that Thou art mindful of him ? and the son of man, that Thou visitest him ?" But

their admiration rises into astonishment, when they contemplate His mercy and grace given them in Christ Jesus before the world began : "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for

refuge to lay hold upon the hope set before us." "Ah!" says the Christian,

"Amidst temptations sharp and long,
My soul to this dear refuge flies;
Hope is my anchor, firm and strong,
When tempests blow, and billows rise"

And to this, my brethren, turned David in a dark and cloudy day: "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow."

You will remember, that, in the preceding verses, these are said to be "the last words of David the son of Jesse." The words of dying persons are peculiarly impressive and interesting; and we are disposed to listen with more than usual attention to a voice we are to hear no more. God's people are called His *witnesses*: "Ye are My witnesses," says He: and it is desirable for them to be able to bear their testimony in favour of His cause, not only in life, but also in death. So that if any should ask, 'And what is there in the Gospel, which you so zealously recommend?'—they may be able to say, 'Why this: it can bear me up where you sink; and when heart and flesh fail, He is the strength of my heart, and my portion for ever.' I have often thought of nearly the dying words of that haughty wretch, Cardinal Wolsey: "If I had served my God with half the zeal with which I have served my king, he would not have left me." No, He would not; He could not. No; He has said, "I will never leave thee nor forsake thee:" "Even to old age I am He; and even to hoar hairs I will carry you." "Now," said dear Henry, to those around him as he was dying, "you have heard of the dying words of many—these are mine: I have found a life of communion with God the happiest life in the world." Oh! "let me die the death of the righteous, and let my last end be like his." I would rather be able to leave such a testimony addressed to the faith and feelings of my family in a dying hour, than thousands of gold and silver. These would probably only operate as manure to depravity, and tend to fulfil the desires of the flesh and of the mind; but *that* would save them. Religion is wisdom; and wisdom is justified of all her children. They, and they alone, have chosen that good part which shall not be taken away from them.

VOL. XII.

I see in our text three things. I see, first, a depth of distress. I see, secondly, an all-sufficient consolation. I see, thirdly, an instructive experience. "Who hath ears to hear, let him hear."

I. I see in our text A DEPTH OF DISTRESS. "My house," says David, "is not so with God." He had many trials; but with regard to the affliction before us we may observe two things; that it was *domestic*; and that it was principally, though not entirely, of a *moral* nature.

Religion does not subdue relative feelings; but it improves them; it enlivens them; it enlarges them. What man can be regardless of his own house? The Scripture says, "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." David seems to have been what I should call a very *family* man: his heart, as appears from his writings, was strongly set upon his house. Therefore after making confession, he went in, and sat before the Lord, and he said, "Who am I, O Lord God? and what is my house, that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And now, O Lord God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever, and do as Thou hast said." Hence it was, that he felt suffering from this quarter touching him to the quick. And who does not? A man's chief foes, says the Scripture, are "those of his own household;" and we may say the same of his trials and afflictions. A man can bear the storms and buffetings of the world, while he finds he has a calm and an inviting retreat: but how is he to endure, when no comfort grows there—when there is nothing to be gathered there? What visionary scenes do the desires and hopes of parents often produce! But when you come to compare them with events following, you are soon led to the justness of the remark of Mr. Henry, "Children are uncertain cares, and uncertain comforts; and probable crosses." One, perhaps, is maimed in body; another is unsuccessful in business; another is wretched in his connections; another is the victim of accident; another, of disease; another is carried down

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to an early grave, and left under a stone, inscribed by a bleeding heart, "Childhood and youth are vanity," and "Thou destroyest the hope of man;" while another is seen walking the downward road, a companion of transgressors; and a voice says, "Weep not for the dead neither bemoan him, but weep sore for him that goeth away; for he shall return no more, nor see his native country."

How was it with David? Various domestic calamities had befallen him. Several members of his family were unrighteous. Amnon defiled his sister Tamar; and this wretched criminal was put to death without a moment's warning. Absalom was killed hanging from an oak, whilst fighting against his own father; and he discovered, as he was breathing his last, a seditious disposition. Adonijah wished to subvert the appointed succession to the throne. Ah! this was the sting of his affliction. "My house is not so with God." Religious parents, some of you at least are able to enter into his feelings. You often think of your children, of their forms, of their features, of their talents of their accomplishments, of their worldly prospects, of their settlement in life; but this is the principal thing—what they would be with God. If they "are not so" with Him as you could wish, everything else is like the chaff which the wind driveth away.

But are there not some now living, who are saying, 'We have waited, and we have watched, and we have prayed, and nothing grows; after all our endeavours we see them turning back, turning aside, following every folly; like the deaf adder, nothing charming them however wisely we charm.' Ah! Christians, does not this convince you, that it is not grace, but corruption, which is derived by nature? A sinner can produce a sinner; but a saint cannot produce a saint, in his own image and likeness. Locke tells us, that the mind of a child is like a sheet of white paper, and you may write anything on it you please. Have any of you had the management of children? Are you to be informed, that what is evil requires no inculcation; and, on the other hand, that where good is, there it is necessary that "line" should be "upon line, precept upon precept, precept upon precept;" and perhaps after a thousand repetitions all will be in vain? You see errors, you see bad tempers, you see everything that is wrong growing fast enough, like ill weeds,

without being planted, without being cultivated; but religious increase depends entirely upon Divine grace. And it is here as it is in nature; the husbandman may manure, and plough, and sow, but without the influence of the sky, the air, and the sun, and the rain, he will never reap. Like him you must plough, and sow, if you would reap; and you must remember the language of Solomon, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou canst not tell which shall prosper, this or that, or whether both shall be alike good;" using the means in faith and in prayer, and looking up for the blessing of Him who has called you by His grace, and who can call them by His grace—of Him who has softened your heart, and who can soften their hearts—so that "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Let us look again into the text, and we shall find, not only a depth of distress, but—

II. AN ALL-SUFFICIENCY OF CONSOLATION. "Although my house is not so with God"—as it ought to be, as I wish it to be, as I hoped it would be—though my family is in disorder and distraction, though irreligion has expelled peace and comfort—I can look abroad, and I can look above too, and I can find something in which to wrap my poor troubled spirit; the gracious engagement of my God holds firm—"Yet hath He made an everlasting covenant with me, ordered in all things and sure; for this is all my salvation, and all my desire, although He make it not to grow." Here I am prepared! (as if he should say) for anything and everything. Here I find footing for the sole of my feet; here I find water in a dry place; here I find the shadow of a great rock in a weary land; here I ride at anchor, and sing in the storm,

"A hope so much Divine
May trials well endure."

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Now let us feast our souls for awhile upon

this heavenly manna. It is "meat to eat which the world knows not of."

And first it tells us that this "covenant" is *everlasting*. Its counsels and its contrivances were from eternity. It did not begin, Christian, when you laid hold of it; you found it already provided; and the provision was not recent. An infidel has said that Christianity is as old as the creation. We accept his declaration; yea, we go further, and we say it is much older than the creation. The creation is but of yesterday; our world is not yet six thousand years old; but Christianity is of the essence of God himself; it bears date from of old, even from everlasting. "In hope of eternal life," says the apostle, "which God who cannot lie promised before the world began." Yea, says God to His Israel, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

Secondly, he tells us that this "everlasting covenant" is *ordered in all things*. Nothing in it is left to any contingency, nothing left to the intermeddlings of men. Wisdom presided over mercy in the formation of it. All its parts are arranged with a view to the whole, and with a view to their end. At present, it will be conceded, we can but imperfectly survey this order; but though we now see through a glass darkly, by-and-bye when we shall see as we are seen and know as we are known, when the mystery will be more fully developed, we shall then find that all heaven will be filled with admiration and praise at the manifold wisdom of God herein; and we shall be enabled to exclaim, "God is good; His work is perfect; His ways are judgment; He hath done all things well." But the believer even *now* sees some, sees much of its excellency; and therefore he not only submits, but he acquiesces, he glories, in the scheme, and wishes to glory in nothing else. He sees that it is so "ordered in all things," as to harmonise and display the Divine perfections; that it is so "ordered in all things," as to unite His honour with our happiness—that while He "redeems Jacob" He "glorifies himself in Israel." He sees that it is so "ordered in all things," that the sinner is encouraged while he is abased, and abased while he is encouraged—that sin is pardoned while it is condemned, and condemned while it is pardoned. He sees that it is so "ordered in all things," that it provides for every thing he

needs only as he needs it, from the fulness of his Redeemer, and not from himself; so that now he will be kept humble, he will be kept obedient. This will serve to inflame his love, and promote his intercourse with his Lord and his Saviour. He sees that it is so "ordered in all things," as to separate care and duty; so that while it delivers us from all anxiety about events by showing us the providence of God managing all things for us, God caring for us, it frees us from solicitude, and leaves us free to pursue our work, and nothing else. In a word, he sees that it is so "ordered in all things," as to prove that the Author of it was a Being who perfectly knew us and all our condition, and that He perfectly loved us; for He has wisely and mercifully adapted things to all our woes, to all our wants, to all our weaknesses, and to all our wishes.

Thirdly, he tells us that this "covenant, ordered in all things" is *sure*. The covenant of works made with Adam was soon destroyed; the national covenant with the Jews was soon destroyed; and the people, dispersed over the face of the earth, remain to this day a proverb and a by-word. But *this* covenant is unchangeable; it is as sure, as the truth of God, as the faithfulness of God can make it; as sure, as the promise of God, as the oath of God can make it. For He has also sworn as well as promised; and because He could swear by no greater He swore by Himself, "Surely, blessing I will bless thee." "For this," says He, "is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but My kindness shall not depart from Me, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Formerly, you know, covenants were made by sacrifice; you meet with instances of this in profane history, as well as in the Scriptures. And so it is here; and therefore you read of "the blood of the everlasting covenant," by which the Lord Jesus was "brought again from the dead;" and God says to Him, "By the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water." A person may fail in his engagement (however solemnly he has made it and express-

ed it) either by forgetfulness, or change of mind, or inability to execute it. But this can not apply here. God cannot forget; "His understanding is infinite." He cannot change His mind; He is "without variableness, or the shadow of turning." He can never feel weakness; He is the "Almighty Maker of heaven and earth;" and "in the Lord Jehovah is everlasting strength." Wherefore it follows, that "all the promises of God are yea and amen in Christ Jesus, to the glory of God by Him." You should therefore stand firm; and not as you would stand upon ice crackling over a deep abyss, but as you would stand on the everlasting rocks. You stand *here* much firmer; for "heaven and earth may pass away," and will pass away, "but My Word," says He, "shall not pass away."

We are poor weak creatures; we therefore sometimes wonder, when God's engagements are fulfilled. But our wonder is in the wrong place. We ought indeed to wonder that God should ever have given us the promises, but not, when He has given them, that He should fulfil them; the wonder then would be if He did not. It was wonderful that He should furnish the ark for the saving of Noah and his house; but after He had furnished it, and had shut them in, it is not wonderful that the whole did not go down to the bottom; it would have been wonderful if it had. And therefore, Christians, trust, and be not afraid.

"Oh! for a strong and lasting faith
To credit what the Almighty saith;
Th' embrace the message of His Son,
And call the joys of heaven our own."

I one day heard of a very good man, who, when he was dying, seemed to be in much anguish and agony of spirit; it was a struggle with unbelief, but faith prevailed; after a while, he opened his eyes again, and raising his hands, he said—

"His promise is yea and amen,
And never was forfeited yet;"

and immediately expired.

Fourthly, he tells us that this "everlasting covenant" is not only "ordered in all things, and sure," but *the importance he attached to it*. "It is all my salvation," says he. All my salvation requires to be done is here, and all my salvation requires to be given is here. And how much is required? Is the pardon of our sins necessary? There it is; "I, says the Lord, even I, am He that blotteth out thy transgression for My name's sake,

and will not remember thy sins." Is holiness necessary? There it is; "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you; a new heart also will I give you." Is strength necessary? He will put strength in us. Is grace necessary? This covenant gives it. Is glory necessary? It provides it. Is God necessary Himself with all His relations and attributes? This is the grand provision in the covenant—"I will be their God, and they shall be My people." They have all of them a God, each a God for himself; a God to guide them, a God to guard them, a God to supply all their need from His riches in glory by Christ Jesus.

Fifthly, he not only tells us that this "covenant" is "everlasting, ordered in all things, and sure," and that he attached such importance to it as to call it "all his salvation," but he tells us also of *the love he bore to it*. It is "all my desire." What can I wish for besides?

"The Lord my portion is;
I shall be well supplied;
Since He is mine, and I am His,
What can I want beside?"

What, indeed! "There be many," says he, "who say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." 'I have,' says the Christian, 'sought out cisterns, broken cisterns, as well as others; and have been disappointed. I also have leaned upon creatures as well as others, and have found them a broken reed. But shall I play the fool, and become the wretch again? And now, Lord, what wait I for? my hope is in Thee.'" Thus is fulfilled the Saviour's promise, when He says, "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

'How,' say some of you, 'is this? Why, how often have you told us in the language of Cowper, that—

"Whoever says he wants no more
Confesses he has none;"

that if we have seen the Saviour's glory, our language will be, "That I may know Him;" that if ever we have tasted that the Lord is gracious, our language will be, "Lord, evermore give us this bread!" The solution is very easy; and it is this. They desire more of all this, but they do not desire more *than* all this. And you

know, Christian, that this is the truth from your own experience. You know that you are satisfied with this; that it contains all your desire. You know that your regard of it has loosened you from all other things, in a measure, and that it is who has taught you "in whatsoever state you are therewith to be content." Is not this, Christian, "all your desire;" to know more clearly your interest in this covenant, to feel more richly an experience of its blessings, to live more entirely according to its motives and its encouragements?

Let us look once more into the text, and we shall find, not only a depth of distress, and an all-sufficiency of consolation, but—

III. AN INSTRUCTIVE EXPERIENCE.

This experience of David, my brethren, calls upon you, in the first place, and says, *See what variations there are in the views and the feelings even of the godly.* If it is now "day" with them, the day is "neither clear nor dark," as Zechariah says; it is a mixture of both. Every thing with regard to them now is a chequered scene. The image of the church now may be a bush burning with fire, and not consumed; and the motto of the church should be, "Perplexed, but not in despair; cast down, but not destroyed." Here is the difference between vitality and formality in religion; the latter knows nothing of change, while the former always abounds with it. I have stones, large stones, in my garden, but they are the same through the whole year, for they are dead. It is otherwise with my trees; they are alive; and I see therefore in them spring, and summer, and autumn, and winter—all the variations of the seasons.

This experience admonishes you, in the next place, and says, *Do not look after too much here.* There are some persons, who idolize life; but after all what is it found to be? In what condition, and at what period of it, does it effectually belie the language of Young, who says, that, for solid happiness—

"Too low they build who build beneath the stars?" They are "walking in a vain show," they are "disquieting themselves in vain;" they are seeking the living among the dead.

Now we do not wish to make you querulous, and complaining, and sullen, and ungrateful; neither, on the other hand, would we have you exposed to continual

disappointment and wretchedness, which will surely be the case if you set your affections, not on things which are above, but on things that are on the earth. Draw in, therefore, your hopes; contract them, that you may thus escape mortification. A believer never finds his home here. No; Abraham had many blessings; but he did not look at his dear Isaac, nor at his large flocks and herds, nor at his three hundred armed servants. No; for he "sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." So it was with Jacob; and therefore when he was called in to stand before Pharaoh, and was asked his age, he said, "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." "I have always considered myself only a pilgrim; rough has been much of my road; but it has conducted me onward, and will be better soon." What was his disposition of mind through the whole of his history? Look at it when he had only a staff and was passing over Jordan; and when he had "two bands," he tells us, in his dying language, "I have waited for Thy salvation, O Lord." So David, though he had the splendours of a court around him, says, "Hide not Thy commandments from me, for I am a stranger in the earth; I have made Thy statutes my song in the house of my pilgrimage." Did he feel at home? "Whom have I," says he, "in heaven but Thee? and there is none upon earth that I desire beside Thee." Did he feel at home? "Lord," says he, "deliver me from men of the world that have their portion in this life." "As for me I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness." There tended his thoughts, and there terminated all his hopes.

Again; this experience admonishes you *how to improve; and how to render them, not only harmless, but even beneficial.* And this will be the case, when, like David, we are turned towards Him, and ask, "Where is God my Maker who giveth songs in the night?" "Though no affliction for the present is joyous, but grievous, nevertheless afterward it yield-

eth the peaceable fruit of righteousness unto them that are exercised thereby." The ploughman is not angry with the ground; but he drives the ploughshare through it to prepare it for the reception of the seed. The husbandman is not angry with the vine; but he cuts it, and prunes it, in order that it may bring forth more fruit. As constantly as the ox is in the field of labour, he must have the yoke on; and Jeremiah compares affliction to a yoke, and says, "It is good for a man to bear the yoke." Let but the Lord impose it upon us, and it will sit easy, and it will wear well; and we shall not be anxious to put it off, till we put off the body, and are comforted concerning the care of our hearts and of our hands. Sometimes, says one, the believer is drawn from the earth; he complies with the command of the Saviour, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for He is thy Lord, and worship thou him;" and he is thus weaned from the earth. But if you are not disposed to leave the world, the Lord knows how to drive as well as to draw. He can put a thorn in your nest, and you flutter out to the edge of it; and there you sit like a bird ready to fly away towards heaven, when He shall have sent the command. You sometimes grow careless, and rather highminded. David Himself did. Says he, "I said in my prosperity, I shall never be moved. Thou didst hide Thy face, and I was troubled." You sometimes fall asleep, professors; and it is not a little thing sometimes that will wake you; but God can strike very hard, and will do so if it be necessary; and instead of your complaining of this, you should rather be grateful that He is determined you shall not take up with any thing here as your portion, but that He should say with a loud voice, "Arise, and depart hence, for this is not your rest;" look towards heaven; go and take hold of the everlasting covenant. And your trials will never do you good, till you are brought to this; but when a man is brought to this state, they have indeed done something for him. If you can only dispute, and cavil, and fret, and foam, your afflictions have as yet done nothing for you; and nothing will they do effectually for you, till they have brought you to

turn from earth to heaven, from time to eternity, from the creature to God. They have done nothing for you yet, though you may be convinced that here you have no continuing city, and that no happiness is to be found here, unless you are seeking one to come.

Then, fourthly, this experience of David admonishes you *not to cherish discontent, nor to dwell principally on the dark side of your condition*, but to cherish cheerfulness; to look on the bright side. And your condition must be very peculiar indeed, if it has not such a one. Though you have always mourned, though you have often complained, it might have been worse with you; it is worse with others. You have lost *some* of your substance; others have lost *all*. You have been deprived of *one* of your offspring; others have been deprived of *all*. You walk on crutches; others are bed-ridden; others are full of torture and anguish.

An old writer says, in his quaint way, "There are some words in the Scriptures which I am very fond of; they are so connected with relief. Such is 'Nevertheless.' So David says, 'I said, I am cut off from before Thine eyes; nevertheless Thou heardest the voice of my supplications when I cried unto Thee.' Such also is the word 'Yet;' how I love the word 'Yet!' Jonah says, 'I am cast out of Thy sight; yet I will look again toward Thy holy temple.'" "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although He make it not to grow."

What you are principally to derive from this experience, is to see *what resources genuine godliness has*. From what you have heard, you learn that it does not exempt its votaries from afflictions; but then you see it sustains them under those afflictions; it turns them, at least, into a blessing. It turns the curse into a blessing. It makes them all heavenly agents, so that they "work out for us a far more exceeding and eternal weight of glory." The people of the world often wonder at real Christians, when they see them in their sufferings; for they see their troubles, but they cannot see their comforts; they cannot see how "in the multitude of their thoughts within them His comforts delight their souls." They can see how they are pressed down, and they wonder they do

not sink ; but they cannot see how "underneath them are the everlasting arms." They see they are in circumstances which are often enough to damp the hopes of others ; but they do not see how by the hand of faith they pluck the fruit of the tree of life, and fetch water from the wells of salvation. A Christian can never be in desperate circumstances, whatever be the dispensations under which he is ; however gloomy his future prospects may be, he has always something to which he may betake himself, and by which he may be relieved. The apostle therefore exults and says, after speaking of various sufferings, "In all these things we are more than conquerors through Him that hath loved us." Was not that true ? Here you talk of a dark night : remember there is a day without a cloud. Think of that. You now feel changes—changes without, changes within. Think of the "everlasting covenant." You are all anxiety and confusion in your minds and in your circumstances ; turn to the "covenant," that is "well ordered in all things ;" think of that. One prop is struck away after another, one friend after another ; but turn to that "covenant," which is "well ordered in all things and sure ;" and think of that. And if you find one thing after another dropping, and

you say, 'I cannot hold any thing,' God never meant that you should hold it ; but He in His blessed Word says, "Fight the good fight of faith ; lay hold on eternal life ;" and then look forward and say, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me ; Thy rod and Thy staff they comfort me."

'Oh !' you say, 'this is a good subject for the afflicted.' I know it is ; I had my eye on them. 'Oh ! it is a very suitable subject for the afflicted.' And pray who is not afflicted ? Is not the cup of affliction going round ? Whose door does it entirely pass ? Besides, if now your sky be clear, you know not what a day may bring forth. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun ; but if a man live many years, and rejoice in them all, yet let him remember the days of darkness ; for they shall be many. All that cometh is vanity." But the Sun of Righteousness rises in that darkness ; and to the upright there arises light in that darkness. And therefore—

Finally, let this experience teach you to look forward towards heaven. Remember again the language of Young—

"All, all on earth is shadow ; all beyond
Is substance."

How solid all, where change is known no more."

THE TWENTIETH OF A COURSE OF LECTURES

ON THE REVELATION OF ST. JOHN THE DIVINE.

BY THE REV. T. GOUGH, SEN.

DELIVERED AT WESTBURY LEIGH CHAPEL, ON LORD'S DAY MORNING, MAY 13, 1838.

"I know thy works. Behold, I have set before thee an open door, and no man can shut it. For thou hast a little strength, and hast kept My Word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. iii. 8, 9.

And this is every thing the church in this place could need. "I beseech you," says the apostle, "by the gentleness of Christ." And again—"I beseech you by the meekness of Christ." This is a prominent feature in the person and cha-

racter of our Divine Lord as a teacher. We have briefly considered the attribute of His holiness, and have also discoursed on the character of the Redeemer's truth. I hope some were affected by it ; but if we were not by the gentleness of Jesus,

it would almost burn us up. It is true, our Lord, while He was a teacher, denounced His heaviest woes against some; but they were creatures of pride and hypocrisy. It is true, His heaviest denunciations were hurled against them; but they were superlative hypocrites, and had a covering over of abominable iniquity. It is true, He cursed a fig tree, but that was not private property; that fig tree was barren, and He blasted it; but that was to convey an awful lesson by a striking figure. But amidst all this, He comes to "the heavy laden," to the weak and the tempted. Hark! "He will not break the bruised reed, nor quench the smoking flax;" He will not, "until He brings forth judgment unto victory." He had announced His holiness and truth, His greatness and His grandeur; but how He comes down to the church here! "Thou hast a little strength, and hast kept My Word, and hast not denied My name." "I have seen thy conflict with liars of an awful cast: I know and have seen thy sufferings." "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Behold, (as if He had said,) I will come to overturn them, and to bless My own flock. Such are the words of our text. We now call your attention to them—

I. As expressive of the tender regards of Christ.

II. We consider what He has done for His church. And—

III. The promise.

God be with and bless us. I hope with this aspiration I began the study of this book. Every thing hangs on this, in our getting into the truth.

I. Now then, my dear hearers, let us consider our Lord's tender compassion.

You see I do not follow the exact order of the passage, but throw the subject into this tangible shape, for our better recollection of it. "Thou hast a little strength." This is, I think, a kind, condescending sort of soothing expression to this church. How much depends on the strength we possess, and the use we make of it; of the talent God gives us, and the use we put it to! I wish this was most deeply impressed on our hearts. Now what is the nature of the strength itself? I gather this was more than

mortal, more than human. I do so from the following reasons. In the most trying and perilous circumstances this church of our Lord Jesus Christ had neither given up His truth, nor apostatized from His name. "Thou hast kept My truth, and hast not denied My name." I know of no strength of mere nature sufficient to serve the Lord aright. Our British bard (Cowper) was just of the same opinion; but we are not to pin our faith to mere human testimony. But with all the faculties we possess, if a man be left to mere natural strength, where is he—where is he? Awful is his state; and if left to himself, where will he run? "Thou hast a little strength." A little strength is better than none. I don't like the creed of those, who say, Never mind the *quantity* if we have the *quality*. I trust you will ever contend for the quantity and the quality too. "Thou hast a little strength." This shows us, I think, that Christ does not despise the day of small things. Don't let me expound this to comfort those whose soul's religion is at a low ebb. Still, dear hearers, wherever grace is, it lives amidst all oppositions. 'Tis well for us that Dr. Watts's words are true;

"Nature decays, but grace must live."

Consider the use they made of this strength. All that comes from God leads to God again. "Thou hast not denied My name." You and I, perhaps, form very diminutive ideas of the character of this, if we know not the position in which they stood, and the circumstances in which they were placed. They were placed in the most trying circumstances; but they retained the truth; they gave not up the truth of God. Oh! to be numbered with the flock of Christ. "I have given unto them Thy Word (as if Christ had said), and they have kept it." And what is it to keep the Word of Christ? Is it to hold a consistent creed in the head merely? Far from it. A man may have consistent knowledge in his head, and yet be wrong at heart; he may have a consistent creed, and yet have a bad practice. "Thou hast not denied My name." Good Lord, who that takes hold of that name can deny it? Peter denied his Lord; but you know my sentiments on that subject. He denied his personal acquaintance with that holy name, but he never denied His Godhead or mission. What a mercy, to be enabled to hold fast the name of

Christ—to hold fast Christ Himself, His ordinances and institutions—to be found practically regarding His authority! It is a pleasant sight, to see a man in society who maintains his steady hold of Christ. You see, that amidst all the allurements and amidst all the frowns with which this people were surrounded, they stood eminent; and they did so in the Redeemer's eyes: "Thou hast not denied My name." It is a great thing, to be preserved from departing from truth, or denying the name of Christ. Perhaps some of us have been silent, when we should have spoken. Every external departure from Christ, is in a sense denying His name.

II. Observe, secondly, what our Lord had done for this church. "Behold, I have set before thee an open door, and no man can shut it." "Pray for us," said the apostle, "that the Word of the Lord may have free course and be glorified." And the apostle rejoiced, that God had opened a door to the Gentiles, and opened the door of faith; they could now go into towns and villages, preaching the kingdom of Christ. The Lord had opened a door for the dissemination of His own Word; and says in the words of our text—"I have set before thee an open door." True, there are some painful things present themselves. The great lamp of truth shines not now, where it did a great many years ago. Yet I do consider, that a great work is now going on in the earth. Again; Christ has not only set open a door for the dissemination of His own truth, but oh! dear hearers, what an interesting avenue is that which the Redeemer has made from man to God, and from God to man! Pray, had not sin shut the door to the enjoyment of paradise? Sin shut the door of your access to God. There is now an open door for God to exercise His own mercy; for man to go to God, that he may enjoy the benefits of the Redeemer's mediation. Now look at this door; the channel for the honourable exercise of Divine mercy, with all its harmony with infinite justice. And when the Redeemer says, "Behold, I have set before thee an open door," I cannot think how any man, alive to the subject, can help saying, "What a precious Christ!" Blessed be God, He has opened a way to eternal life. Oh! how this invites the sinner to Christ!—does it not? "An open door—an open door!" Approach—enter—you are welcome to come in. Jesus has said, "I am the way, the truth, and the life."

III. But we are to dwell this morning upon the Redeemer's promise. And we shall see, that He exercises an uncontrolled power over the worlds of mind and of matter. "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie. Behold, I will make them to come and worship before thy feet, and thou shalt know that I have loved thee."

Men and brethren, perhaps it is absolutely necessary we should have some recourse to the history of the Church of God. At the destruction of Jerusalem, as many of the Jews as could, fled in all directions, and the question with them seemed to be, where they could still obtain a subsistence; and nothing seemed more inviting to them than the fertile country of Minor Asia. There they went; and in the different parts where they settled, they formed themselves into sections and built a synagogue, maintaining as far as circumstances would admit, the Jewish worship in their dispersed state. To this I should suppose Christ referred in our text; "Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Let us look a little farther; "Behold, I will make them of the synagogue of Satan which say they are Jews," &c. "They say they are Jews;" but inspiration charges them with a lie. In what sense could they say they were Jews and not be so? Not, I should suppose, as the natural seed of Abraham—"He is not a Jew" in the nobler sense of the word, who calls himself so, "neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." It was a prevailing wretched maxim with the Jews, they looked upon themselves as belonging to the Church of God, and none else. They are spoken of as saying, "The temple of the Lord, the temple of the Lord are we." And probably *these* Jews had the same views, if they did not use the same language. Well, says the Redeemer, I know it. "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie." In fact they belong to the devil, they are "of the synagogue of Satan." Such is the language of our Lord himself. "Behold, I will make them to come and worship

before thy feet, and to know that I have loved thee." You may be aware, there were Jews in those days who became converted. I do not mean they became regenerated. Men may become converted, and not be regenerated. Men may be led from system to system, and not be inwardly changed. This ought to make us look about, and examine ourselves, and inquire seriously, "Am I born of the Spirit?" There have been such, who have "professed to know Christ, but in works have denied Him," and who in fact have become hostile to Him. This had not been the case, we presume, if they had been made new creatures in Christ Jesus. We have frequently said, that wherever Christ has a church, Satan will have a synagogue. He had one here. What was it, my hearers, that brought upon the Jews the final outpouring of God's wrath and judgment upon their city and temple? Was it not for their iniquities, and their crucifying the Lord of glory? But their hearts were not changed by the overthrowing of their city, nor by their dispersion; neither the cruelty of the Roman army, nor the lenity of Titus their general, had any good effect upon them. So deceitful and desperately wicked is the human heart, that nothing short of the grace of God can change it. This could be carried out in its ramifications and extent, had we time. You do not wonder, my hearers, that those who boasted that they were Jews and were not, but did lie—you do not wonder that they should oppose the Christians, and persecute those who are born after the Spirit. They did. And if you only read the Acts of the apostles, you will find that in many places where the apostles went they met with continual opposition when they came in contact with the Jews. I hope I shall not be considered as expressing anything hard and bigotted when I say, the Church of God has met with its greatest sufferings from that quarter, where they hold themselves as having the exclusive prerogative of being called "the Church." Look at the Church of Rome. Perhaps the Church of God has suffered more from false professors, than from the world; whether we refer to Papal influence or Protestant Popery. That section of the professed Church of Christ, whether among establishments or dissenters, cannot be said to exercise the holy disposition of the great Author of Christianity,

where a persecuting spirit is maintained towards the followers of the Redeemer. And probably the reasons why some have not practically opposed the disciples of Christ is, they have neither the power nor opportunity. Oh! dear hearers, passing over this, let us consider our Lord's *promise* to this people. "Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." There must be some astonishing alteration here, for these men to be convinced; and at length to arrive at correct ideas with regard to the Church of God, and to make the acknowledgment. Only admire the power of the Redeemer's grace. He can chain the lion down, or change the lion into the lamb. And this seems to carry conviction into the enemy's camp, and that conviction followed up with concessions honourable to Divine grace. Let us look at this a little farther; look at the operations of Divine grace upon individuals and communities. When a change of heart takes place, how altered are the feelings to what they once were! The believers in Christ were aforesaid as the filth and obscuring of all things; but God has given them to see that they are "the precious sons of Zion, comparable to fine gold." Our Lord says, "I will make them come and worship before thy feet." As we have said, there is very much in this book borrowed from figures of a sublime character. And these, as in the language before us, serve to show the high respect and love that shall be felt and manifested towards the Church of Christ. You may read a quotation in the sixtieth chapter of Isaiah, and the fifteenth verse—"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, the joy of many generations, if needful. You recollect, when Joseph's brethren came, they bowed themselves before him. It is said of Christ, "His enemies shall lick the dust." This is highly figurative of the respect which shall be shown, and we hope more than respect, for the Church of God. Our text says, "I will make them to come

and worship before thy feet." Here inspiration has left us; not left us in the dark, nor do I for the world charge inspiration with imperfection. We dare not make use of the term in regard to religious worship, only as it has its bearing upon the Church of God, as we have heretofore stated.

"And I will make them to know that I have loved thee." My dear hearers, this is every thing. There is not a Christian here, but would consider this attainment as superior to every other attainment; namely, a complete satisfaction to his own soul of his personal interest in the love of God. Others come to acknowledge it; but I do not see how they could acknowledge it, only by its effects. There should be such a visible demonstration, that they shall be constrained to say they were the objects of Divine love. The change must be great to produce this. I am free to acknowledge, that in carrying out this promise in its ramifications my mind rolled over ages to come, to a day when some of the greatest enemies of the cross of Christ shall become converted to God, and all shall know the Lord.

In closing, my hearers, here is a church of our Lord Jesus Christ and in it the root of the matter—"a little strength," some good thing toward the Lord God of Israel. Believing soul, bless Him who has imparted to you "a little strength" and cry to him for more. I want you to

examine yourselves, to see whether your strength is of a right character. How does it operate? what is its tendency? Does it lead you to maintain the truth of God, and the authority of Christ, and lead you to practical godliness.

Here is a people holding the truth in trying times, steadfastly adhering to Christ amidst all that was calculated to draw away the heart from Him. So true is the Redeemer's account, "My sheep hear My voice, and I know them and they follow Me." All internal godliness is practical in its tendency. Will you consider, the Redeemer's eye is upon you? He sees what and where you are.

Sinner, think of Jesus Christ, the door of mercy, the door of hope, the door of heaven; and the Saviour invites you to come, and says, "Him that cometh unto Me, I will in no wise cast out." If you walk according to godliness and follow the commands of Christ, you have the Redeemer's approbation; and the tried soul shall one day or other be led to see, that all God's dealings were in strictest harmony with His holy and righteous will. Christ has the end all before Him; oh! yes, He has. And recollect, "Those who sow in tears shall reap in joy;" and the Church of God shall rise superior to every thing here. O Jehovah Jesus, oh! come, Thou long expected Jesus, in Thy reign; hasten it in Thine own time. Amen.

ELEGY ON THE DEATH OF THE REV. JOHN WILLIAMS, MISSIONARY:

WHO WAS MASSACRED AT THE ISLAND OF ERROMANGA, ONE OF THE NEW HEBRIDES,
NOVEMBER 20, 1839.

'Tis not the news of victory I bring,
'Tis not the joyous notes of mirth I sing;
But 'tis a melancholy tale I tell,
And 'tis a mournful theme on which I dwell.
I sing of that beloved man of God—
Williams, who now hath sealed with his blood
His firm attachment to the Gospel plan,
His love to Jesus and his love to man,
Oh! with what zeal and courage did he go
To tell poor heathens of the way from woe,
And oh! what light hath he diffused around
Where Gospel light and truth was never found!

Unlike the sainted *Simson*, who desir'd
To see the infant Jesus, and inspir'd
By God's own Spirit, to the temple came
In "good old age," and spake of Jesu's fame:
But *Williams*, who as ardently implor'd
To see the heathen nations serve the Lord,

By brutish hands was slain just in his prime,
Ere he had realised his wish sublime.

But, ah! tho' he is dead, he still will speak
By his example; humble, pious, meek;
And, as in days of yore, his blood will be
The seed to raise a numerous progeny.

Farewell, then, *Williams*! Now thy work is done,

Thy race is o'er, thy victory is won;
And though, great God, we do our loss deplore,

"Thy will be done!" We want, we ask no more,

Oh! may his mantle now encircle all;
Oh! may his spirit now upon us fall;
A missionary spirit, Lord, impart;
Come, warm, and cheer, and animate each heart.

Mile End.

JAMES W. YOUNG.

Review of Books.

CHRISTIANITY AGAINST COERCION ; or, Compulsory Churches Unscriptural and Antichristian. A Lecture delivered on Wednesday, March 25, 1840, in Freemasons' Hall. By **GEORGE REDFORD. D.D. LL.D.** pp. 47.

Ward and Co., Paternoster Row.

TWO LECTURES ON THE CONNEXION BETWEEN CHURCH AND STATE. In reply to the Rev. Hugh M'Neile. Delivered at the Hanover Square Rooms. By the Rev. **JOHN BURNET.** pp. 64.

Dinnis, Paternoster Row.

RIGHTEOUSNESS EXALTETH A NATION. A Lecture on Church Extension (partly in reply to Mr. M'Neile), delivered in the Weigh House Chapel, London, on Friday Evening, April 24, 1840. By **T. BINNEY.** pp. 40.

Jackson & Walford, St. Paul's Church Yard.

In our April Number (ante p. 141) we laid before our readers the substance of Mr. M'Neile's argument in behalf of the English National Church Establishment. The only answers to that argument, hitherto submitted to the public, are the three pamphlets, which we have just enumerated. We propose now to look into them, so far as they constitute a reply to Mr. M'Neile's Lectures, the order of which (for convenience' sake) we shall follow. We do not intend to add a great deal in the way of comment; our first and chief object is, to place the replies parallel with the Lectures, to which they are addressed.

Mr. M'Neile's first Lecture was devoted to an examination of the term *The Church*; and he argued, that it was used in Scripture in four senses, there being—the Church mystical, the Church visible, the Church local, and the Church collective. The Church visible, he said, consisted formerly of all the circumcised, now of all the baptised—the “good and bad” as it is said in the parable of the supper, and in other parables; and of the Church thus considered, the Jewish nation was a type.

To this view of the Church visible Mr. Burnet addresses himself at some length. He states that the word “Church” is never used in the Bible to designate a baptised nation or a baptised mass of men; “Mr. M'Neile

hasily inferred from the commission to baptise, that all the baptised must necessarily be by that rite a Church,” whereas, “baptism is not a ground of admission to Church membership.” True, baptism came in the room of circumcision; but “it is not proved, that circumcision, when extended to the Jewish nation, placed it in the same position as Abraham's family; when nationality was intended to be connected with religion, more than circumcision was imposed, and the Deity descended on Sinai and laid the basis of nationality.” And next, as to the parables; after observing that the introductory phrase “the kingdom of God” might be well translated “the reign of God,” Mr. Burnet says—

“Our worthy friend says of the tares and wheat which grew up together to the harvest, that they are the Church, ‘and must not be separated till God Himself come forth to make the separation.’ Now as to the declaration, still unproved, that this parable represents the Church, we go with the great Author of the parable, we take His own interpretation of it. Does He say, as Mr. M'Neile will have it, ‘This is the church?’ No; He says, ‘The field is the world.’ Here again our friend is directly at issue with the Scriptures, and the great Lord of the Scriptures. And what is the winding-up of the parable? Not, the Head of the Church shall come forward to purify the Church; by no means. Or to make a separation between the wheat and tares in the Church; by no means. He sends forth His angels to gather the whole human race—Church and no Church. He separates the wheat from the tares. He lays up the wheat in His own garner, and binds up the tares in bundles to be burnt; including not the false professors of the Church only, but all the world that have not accepted the Gospel. This parable, therefore, is not our friend's type of the Church, but the outline of God's administration of the affairs of the world; beginning with the publication of the Gospel, and ending with the day of judgment—that great day, when the doom of every man—not every profes-

sor merely, but the doom of every man is to be decided, and when that decision is to be followed up by the application of the parable of the wheat and the tares. Let us hear no more then of the 'tares and wheat' as professors of the Church. The tares and the wheat are the race of men. The field is the world in which that race has grown up. This description of the parable accords not with that of our worthy friend; but as he had adopted the theory of Hooker, in regarding the inhabitants of a kingdom, and the members of a Church, or baptised nation, as he called it, as the same, he must admit then that he had before him a mass of wheat and tares, but he kept it out of view that they were the world and not the Church. Then our friend speaks of the net being thrown into the sea for fish, when both bad and good were taken; that is just another case of the same kind. It is the form of the administration of God's moral economy under the revelation of the Gospel of Christ, that is intended to be set forth; and the good fish and the bad, must be placed on the same ground with the wheat and the tares, including the world. The world was the field; and give me leave to add, the world was the sea; and under both cases we have the same doctrine, which is also illustrated by the invitation to the feast. Individuals may come in to the feast or may refuse to come in; but those who refuse, and those who come in under hypocrisy, are considered at last on the same ground by the Lord of the feast. We have not a Church in this case before us. But I am aware our friend will say, and he did say, that there were bad members in the Church of Corinth and other churches. True, but we are not come here to identify facts of ecclesiastical history, with what the Author of the Church intended should be the fact in the state of His churches. Are we to say that every mischief we can discover in the Church, as recorded in Scripture, including the deeds of the Nicolaitans, was intended to continue till the last day? The reason why such individuals were in the Church, was, that the Church was lax in its discipline, and below the apostolic standard, as national churches are; and therefore it was, and therefore only, that those persons were among the fellowship, and it was their duty to expel them. And what

does the apostle say in writing to that very Church? He selects one case, and calls on them to put away from among them that wicked person, who still professed regard to their principle—who still professed to be a Christian; and I am not sure whether looking to the result of the case as stated in the second epistle to the Corinthians, we are not bound to say, he was a Christian; 'put away from among you,' was the language of the apostle—'put away from among you that wicked person;' and he called on them when they came together, to denounce that individual, and dismiss him from their fellowship. But the apostle lays down on that occasion a general rule, while he gives directions in a particular case. He says, 'What have I to do with them that are without,' namely, the world at large? 'do not you judge them that are within?' So that he exhorts them to maintain the purity of their fellowship; he does not say, that in churches, as in the world, tares and wheat were to grow together, but he directs them to judge the parties, and put the wicked person away. He does not tell them to permit the tares and wheat to grow up together, as Mr. M'Neile says ought to be the case, and is the case in national churches. We find the apostle asserting it to be the duty of the Church to pluck up the tares. Why, then should the Redeemer say, 'Do it not, lest ye pluck up the wheat also?' He means, that in the general administration of God's government, He would not bring on the world desolating vengeance to destroy its wickedness, because otherwise the wheat must be seriously damaged; and that is a good reason why God does not inflict vengeance; that He is not willing that any should perish, but that all should come to repentance: and so He preserves the world because of the salt that is in it, and so He will preserve it till the day, when the Church and the world shall be separated as the wheat from the tares."

Finally here, with regard to the Jewish Church as a type:—

"Now, what is the antitype our friend selects for the purpose of making it accord with the Jewish Church as a type? The Jewish Church was national, we have always granted, and he insists that the antitype must be national also, and that the antitype is not one great Church,

but national churches taken separately. Where does he find this? The type is not broken up anywhere, and described as representing so many antitypes. Or, if he should tell me that the antitype of the Jewish Church was the great general body of baptised nations, then he has lost his nationality, and the Jewish Church then becomes the type of the visible Church generally. But, if he returns again to his nationality, and will have it that the Jewish Church was the type of national Christianity, and not of general Christianity, we ask again, What part of Scripture is quoted in which this is stated? None whatever.

"But do the apostles say nothing of the ancient economy, and its typical character? They do. The apostle, looking back to the ancient Church, says concerning its appendages, that those things were a shadow of the good things to come, not the very image; so says Paul in his epistle to the Hebrews. But our friend is bound to insist that the type was the very image of the thing. That is the strength of his case. His argument is lost if the Jewish church was not the very image of the thing, and did not carry along with it the idea of strict nationality. We find, then, the two not alike—the type and the antitype: the one shadowing forth the other, and not actually identified with the other—the one not strictly the exact pattern of the other; for the apostle says the type was the shadow of the good things to come, and not the very image of the thing; as if he had anticipated this very description of it, so much insisted on by our friend, with the intention of denying it.

"But our friend tells us further that this Church was really a type of the national churches of modern times because it had then good and bad in it as these churches have now. Then the Jewish Church was a type of things good and bad; but the apostle says it was 'a shadow of good things to come.' Here again our friend is directly at issue with the apostle. Mr. M'Neile labours to prove that the good things and the bad of the old economy were intended to typify the good things and the bad of the new economy; but the apostle Paul, in the passage to which I have referred, says the old economy was intended to be a shadow of the good things only. I

think, therefore, the question of types may be regarded as settled."

And he then shows that to make a type there must not be merely resemblance, but pre-ordained connexion, revealed by Scripture.

This closes Mr. Burnet's view of the subjects discussed in Mr. M'Neile's first Lecture.

Mr. Binney's lecture is very much devoted to this part of the question; his argument being that the extension of the English National Church Establishment would not be the extension of a scriptural church, because a church consisting of all the baptised "bad and good," and allowing itself to be ruled by the secular power, is not after the sacred pattern. The general course of his argument is sufficiently disclosed in a letter inserted in our May Number ante p. 203; but we will presently furnish an extract from it.

On this part of the discussion, we must make room for two passages in Dr. Redford's Lecture—almost all that we shall have to take from it. The first is addressed to Mr. M'Neile's imagined case of a letter addressed "To the angel of the church of London," as one *was* addressed "To the angel of the Church of Ephesus."

"Mr. M'Neile said, that the dissenters' theory was, that 'the elders who came from Ephesus to meet Paul at Miletus were the independent pastors of so many independent congregations,' or words to that effect. Now, I beg leave to say, that the dissenters' theory of the case is not exactly so, but that the whole body of believers at Ephesus formed only one church in that city, though they had several bishops, and perhaps many deacons, evangelists, and teachers, and that all the office-bearers were included in the term *elders*. Paul is said to have sent and called the *elders of the church*. But our theory shall be set aside, that we may examine that of the reverend gentleman, which seems to be, that these *several* congregations, perhaps *many*, had only one episcopal head, with the inferior clergy under him. But, alas! for our worthy friend's theory, it will not stand the test of Scripture. If the lecturer had taken the trouble to consult his Greek Testament, he would have discovered that there were unequivocally *more bishops than one* at Ephesus. St. Paul, in addressing them on that very

occasion, says, 'Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you bishops,' (Acts xx. 28.) There were evidently several, perhaps many, bishops at Ephesus; and yet, according to Mr. M'Neile's theory, there could not possibly have been more than one episcopal superintendent over all the clergy, even if Ephesus had been as populous as London, and the congregations of Christians as numerous. Now, according to Mr. M'Neile's own theological puzzle, constructed to please churchmen and confound dissenters, I desire to know, and I wish Mr. M'Neile to tell us, to which of these many bishops at Ephesus that epistle Paul did actually send thither was delivered?"

Our other extract follows:—

"But again, that reverend gentleman threw great scorn and ridicule upon the dissenting notion of the independency of every separate congregation of Christians in the apostolic and primitive age. Will he allow me to say, that all the learned authorities I have ever been able to consult upon this question are unequivocally against him—and for us? First, there is Gibbon, who cannot be suspected of partiality to our religious views, or of any intention to confirm them. At chap. xv. sec. 5, of the 'Rise and Fall' &c., he says, 'The societies which were instituted in the cities of the Roman empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution.' Next, Milner reluctantly admits the fact which he could not deny, but which he appears very unwilling to discuss fully. Then a higher authority than both these, at least with Mr. M'Neile, because he is a bishop, and a living bishop, is found in Dr. John Kay, Bishop of Lincoln, who says, 'The passages already alleged, prove that in Tertullian's estimation all the apostolic churches were independent of each other, and equal in rank and authority.' Eccles. Hist. of 2nd and 3rd Centuries. Mosheim's opinion is equally strong, as it appears in his Ecclesiastical History, Cent. 1, part 2, chap. 2, sec. 14. 'The churches in those early times were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own rulers and its own laws. For though the churches founded by the apostles had this particular de-

ference shown them, that they were consulted in difficult and doubtful cases, yet they had no judicial authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing, on the contrary, is more evident than the perfect equality that reigned among the primitive churches; nor does there even appear in this first century the smallest trace of that association of provincial churches, from which councils and metropolitans derive their origin. It was only in the second century that the custom of holding councils commenced in Greece, from whence it soon spread through the other provinces.'

"But he wrote, besides his 'Ecclesiastical History,' a work in Latin, entitled, 'On the Affairs of the Christians before Constantine the Great.' I will cite from it but one short passage. The section is entitled, '*Omnes Ecclesiæ primæ Etatis Independentes.*'

"All the churches of the first century, although closely connected by the bond of faith and love, and most ready mutually to perform every duty to one another, possessed nevertheless the right of jurisdiction, and governed themselves without foreign assistance or any external authority. Nowhere, either in the Scripture or in other records, is any thing to be found from which it can be understood that some churches depended on the command and will of other churches which were greater and more renowned; on the contrary, many things everywhere occur, which make it most evident that they all had the same authority, and were entirely similar and equal to one another. By no proof, Divine or human, can it be (I say not, demonstrated, but) so much as rendered probable, that in the first age many churches entered into such an association with one another as was afterwards formed among the churches of almost every province, that they should meet by their bishops, at fixed seasons, and make common laws and settle whatever questions and controversies of a religious nature might happen to arise. At length, in the second century, vestiges, some clearer, some more obscure, may be traced of that kind of association which produced councils, from which it seems to be manifest that it was invented after the time of the apostles, and that what is said about councils of the first century, and

the divine right of councils, rests merely on the custom and opinion of later times; that is, on the most uncertain foundations.

"I shall only add the authority of the great German historian, Neander, who has left no one any room to doubt that what Mosheim had stated was most rigidly exact, or even scarcely equalled the full and universal independency of the Christian churches in the earliest age."

Mr. M'Neile's second and third Lectures, as well as his fifth and sixth, escape without much observation, by reason of the nature of the topics then under consideration. The rest of the argument is addressed to the fourth of his Lectures; and as we shall have to go into this at some length, we will here break off until next month; concluding for the present with some sentences of Mr. Binney's, penned in his usual lively (though often too sarcastic) tone:—

"Flagrant, however, as this representation of Mr. M'Neile's is, the absurdity becomes perfectly atrocious, when we connect with it the account he gives of the *services prepared for this mixed multitude*. 'They are constructed,' he says, (p. 76) *for true Christian believers!* and the prayers offered in them are treated as prayers of faith, that is, prayers *answered*; according to that saying of the Lord—'Whatsoever ye shall ask in prayer, believing, ye shall receive.' On this principle, if regeneration be prayed for, the person is stated to have become regenerate;—if pardon be asked, he is pronounced absolved;—and in the same way, 'prayers for the Holy Ghost upon the candidate for the priesthood, *to replenish him with the truth of God's doctrine*, being offered in faith AND ANSWERED, he is addressed as under that Divine guidance and teaching, which will cause his word and doctrine to be conformable to the mind of God as stated by the apostles, and therefore binding and loosing upon earth, as it is bound and loosed in heaven!' When we consider what that Church is composed of, by Mr. M'Neile's own showing, the services of which 'are all constructed for true Christians,' and the prayers of which are all regarded as 'offered in faith,' and instantly 'answered;' when we consider what the majority of those are who surround the

font—to say nothing of those who officiate at it—it is difficult to say, in the picture presented by Mr. M'Neile, *which* of the following things predominate—the imposition attempted upon the people, or the impiety committed towards God.

"Both are there. A promiscuous population are made to believe that they have a 'right' to partake of the ordinances of Christ's Church, and the prayers of this multitude are offered to heaven as 'prayers of faith,' and God and man are alike addressed as if they were 'answered.' The prayers of a Church, I am well aware, must always be supposed to be those of 'true Christians;' and a *visible* Church can never be free from a mixture of the prophane; but this is no reason for going to the extreme on both sides—constituting all, without exception, members of the Church, and then treating what is thus constituted as if it were the purest of spiritual fraternities! Either of these extremes, by whomsoever attempted, is in itself bad; when they are combined, the result is disastrous. For the product of their union to be held up, not only as a Church, but as *the* Church, is what cannot be listened to, especially from some men, without giving rise, really, to something like indignation.

"Mr. M'Neile, I suppose, would reply, that the people previous to any legislation about them, are all Christians, because they are baptized—that they have thus the spiritual qualifications for Church privileges, and have it from the Church—and that acts of Parliament, in conferring a legal claim, only confer a right to require at a specified place, and from a specified person, what they are otherwise ecclesiastically entitled to. I should then ask if Mr. M'Neile never heard of sin *after* baptism? and whether the *character* of Christians may not be such, *although* baptized, as *spiritually* to debar them from access to the altar? and whether it be not the proper business of a Church, as such, to look into these matters, and to execute respecting them 'the law of Christ,' whatever may have been given of local rights by the law of the land? I ask these questions; and what is the reply? You have already had it—had it from Mr. M'Neile. He not only acknowledges the utter neglect of spiritual discipline in his own Church,

but graphically describes the asylum she offers to those who experience the discipline of others. Like an Absalom or a Cataline, among Christian communities, she stands ready to welcome to her confidence 'every one that is in distress, or that is in debt, or discontented,'—whoever is ill at ease beneath the salutary operations of law and government. She opens her bosom to all that come to her—it may be to the filth and feculence purged away from other societies—for 'any' among Dissenters 'on painful experience of their attempted discipline, may leave the chapel and find themselves invested with a right equal to any of their neighbours, to a seat in the parish church, and a place at the parish font, and access to the parish communion-table!' 'Invested with a right equal to any of their neighbours' to spiritual privileges; *not*, you observe, on the ground of any spiritual qualifications whatever, but fleeing, it may be, from those that had detected and would have reproved their want of them? And *this* is a Church!

"Some, I know, would put the matter differently—differently I mean from Mr. McNeile. Instead of exposing the shamelessness of the establishment, they would either refer to the directions of the 'rubric' which gives clergyman power to prevent the abuse of sacred ordinances by the prophane, and thus oppose the theory of the Church to her practice; or they would profess greatly to lament that practice, and to wish that godly discipline could be restored, as the church herself does every Ash Wednesday. To either or both of which it is enough to reply, that when secular men have settled by law, their own and others 'parochial rights'—when acts of Parliament have conferred upon the people 'claims' which they can urge at the parish Church, it is idle to suppose that rubrics will be either submitted to or enforced, or that in such circumstances, 'godly discipline' ever *can* be restored. The clergy, in fact, are taught annually to acknowledge this in the service referred to. The church is herself conscious of her criminality—confesses she does nothing—and until something can be done, (any approach to which, however, she never makes, and gives no intimation that she either intends or dares to attempt it)—but until something *can* be done, or to use her own

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words, 'until primitive godly discipline may be restored again, *which is much to be wished*,' she directs that her children shall once a year assemble to weep with her as the Hebrew maids assembled to weep with the daughter of Jephthah."

THE TYPES UNVEILED; or, the Gospel picked out of the legal ceremonies; whereby we may compare the substance with the shadow. By THOMAS WORDEN, Minister. Abridged and corrected from the second Edition. pp. 269. cl. bds.

Religious Tract Society.

"THE Gospel according to Leviticus" was a favourite theme of Mr. Romaine; and full indeed of the Gospel are the books that contain the ceremonial law. Delivered from the obligation to observe and obey it, let us never turn away from the instruction it brings us. It contains the statutes of Almighty God; who, as He doth nothing, so saith nothing, in vain. In this volume these temporary laws of His are all collected and arranged; and the permanent evangelical truth, which they severally teach, is brought clearly out and applied to the uses of Christian experience. The book evidently comes from a man, who was accustomed to "deep searchings of heart," acquainted with the windings of Christian experience; and at every turn the Gospel, shadowed forth and illustrated in the law, is seen to be "the present help" whereby the wisdom of God meets all the inventions of him, who lieth in wait to deceive. There is indeed a valuable compendium here, upon the subject discussed; and it may be useful to very many, who pass over too lightly the less prominent provisions of the Mosaic economy.

PAPAL PERSECUTION IN FRANCE; or, Memoirs of Marolles and Le Fevre, two French Protestants, who were sentenced to the galleys, and died in dungeons at Marseilles. pp. 72.

Religious Tract Society.

WE have in this little volume an interesting narrative of the "faith and patience" of two of the saints of the Most High God, who were among the number that perished in the bitter persecutions for conscience' sake, which disgrace the history of France two hundred years since. Condemned to the slow execution of the galleys, they remained constant to their Lord through

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all trial, denying to the last the heresies of Popery and adhering to the "faith once delivered to the saints." The narrative is full and very graphic; and the introductory remarks present an accurate and useful outline of the history of religious persecution in France up to the seventeenth century. We are very willing to refer to the biographies of such men as these. It makes us sure that the Author and Finisher of our faith will sustain and comfort, in every depth of distress, those who are constant to Him, whether the trial have much of outward show or whether the warfare be within and silent and unseen.

THE CONNEXION OF SCRIPTURE HISTORY MADE PLAIN FOR THE YOUNG; by an abridgement of it, compiled for the most parts in the words of Holy Writ. Or, A Short History of the World, from the Word of God. By the Rev. HENRY WALTER, B.D., Rector of Hasilbury Bryan. pp. 84.

Religious Tract Society.

THE second title of this book exactly describes it; it is a short history of the world, and it is presented in the very language of the Bible, with the addition of a few words necessary to connect the selected texts. The difficulty of course would be in the selection; and we should not have supposed it possible to present in so small a compass a complete view of the subject in this manner. It is here done, however. The narrative runs on smoothly and naturally; and we are convinced, that much pains must have been bestowed upon it. This is an exceedingly useful book for children, and will serve to fix in their minds a clear view of the order of events in Scripture history—a matter on which many people (for want of having had such a view presented to them in early life) have grown up children still.

THE MISSIONARY'S DAUGHTER; or, Memoir of Dorothy Sophia Brown, who died at Sidiya, in Asam. pp. 64.

Religious Tract Society.

An affecting Memoir of a child, placed in trying circumstances, with no little Christian companions, but surrounded with heathen children: yet by God's grace, blessing parental care, brought to the Saviour and preserved in the midst of abounding iniquity. Taken hence

with the suddenness, which so much characterises death in some climates of the globe, she left full testimony, only in her seventh year, that she was taken home to heaven. This simple narrative thus concludes:—

"And where, my youthful readers, do you think that little child is now? While her flesh decays and mingles with the dust, as year after year rolls on, where is she, the immortal being, that commenced existence in that frail tenement? She that wept and prayed, and longed for heaven, whither has she gone? Her home is in the blessed world above. She has gone up to behold the face of Jesus, whom she loved, and to dwell in His presence for ever. She has gone to be with little Samuel Kilpin, and William Hurd, and Nathan Dickerman, and Mary Lothrop, and John Mead, and the whole congregation of infant saints. She has gone to sing with the bright angels. She will mourn and weep no more. She will sicken and die no more. She will sin no more, nor ever grieve her blessed Lord again. Henceforth she shines, a pure and spotless spirit, loving and beloved by all the holy inhabitants of heaven.

"Oh! is not hers a happy lot? Do you, my young friend, who are now reading this book, desire to be like her, and to go where she has gone; Do you wish to forsake sin, love God and be holy like the angels? Then cry unto Jesus, and He will help; come unto Him, and He will give you rest; but remember, that if you would find Him, you must seek Him early, and call upon Him now while it is not too late."

THE PICTORIAL HISTORY OF PALESTINE.

By the Editor of the Pictorial Bible. Parts I to X.

Knight and Co., Ludgate Hill.

All those who are acquainted (and there are few who are not) with the Pictorial Bible, will rejoice that the Editor of that interesting and important work has undertaken the present; which may be looked upon as a supplement to the former, and which will contain many illustrations, both pictorial and verbal, of which the limits of that work did not permit the introduction. There is a fascination which surrounds the Holy Land, where patriarchs and prophets, in long and illustrious succession, lived and laboured, and where Christianity itself was cradled. This interest attaches partly to the land itself, and partly to its Jewish inhabitants; and

in the present work, both these branches will be fully followed out; including the history of Palestine before the Jews entered it, and the history of the Jews after their expulsion. The natural features of the country (its physical geography as it is called,) have hitherto been but very partially made known to us; but the desideratum will be completely supplied in the present work. A portion of almost every number, in fact, is devoted to the *physical* history of Palestine, while the remainder is taken up with its *general* history. We consider this arrangement a judicious one; as it prevents the weariness which would result from too long a succession of geographical and statistical details.

The *physical* history is divided into chapters; in the sixth of which the present ten parts leave us. The first treats of "Sources of Information;" the second, of "Mountains;" the third, of "Geology and Mineralogy;" the fourth, of "Volcanic Indications, and Earthquakes;" the fifth, of "Vallies, Plains, and Deserts;" and the sixth, of "Lakes and Rivers." The *general* history is divided into books and chapters; and the following are the subjects of those in the parts before us:—Book I; The Patriarchs. Chapter I; The First Inhabitants of Palestine. Chapter II; Abraham. Chapter 3; Abraham and Isaac. Chapter 4; Jacob. Book 2; The Hebrews in Egypt and the Wilderness. Chapter 1; Joseph. Chapter 2; The Bondage. Chapter 3; The Deliverance. Chapter 4; Sinai. Chapter 5; The Law. Chapter 6; The Wandering. Book III; Joshua and the Judges. Chapter 1; The Conquest. Chapter 2; From Joshua to Gideon. Chapter 3; From Gideon to Samson. Chapter 4; Eli and Samuel. Book IV; The Kingdom. Chapter 1; Saul.

The pictorial illustrations of this work are numerous and excellent. They comprise scenery, manners, occupations,

dresses, buildings, &c. Fancy is not allowed to have any place; unless it may have crept into "Jephthah's Return;" which is executed in a particularly beautiful manner. It may dispute the palm of superiority with "An Egyptian Vintage," and "The Wandering in the Wilderness;" and all three are worthy to be placed by the side of the exquisite engravings in Mr. Lane's "Arabian Nights."

THE VOLUNTARY SYSTEM; a Prize Essay, in Reply to the Lectures of Dr. Chalmers on Church Establishments. By Joseph Angus, M.A.

Jackson and Walford.

THIS essay took its origin from the circumstance of a prize having been offered by the Protestant Society for the Protection of Religious Liberty, for the best Essay in defence of the Voluntary Principle, in reply to the Lectures of Dr. Chalmers on Church Establishments. Another prize was offered; but the Essay which obtained it has not been published. The one before us is a well written dissertation on the general subject, though it cannot be regarded much in the light of a reply to Dr. Chalmers, as the allusions to the latter, except in the last chapter, have very much of an incidental character; being generally, indeed, in the form of notes. In the last chapter, however, our author states and replies to the theories of Hooker, Inglis, Gladstone, Warburton, Paley, Coleridge and Chalmers. The work has more of a logical form than any other recent one on the subject; the syllogism being sometimes introduced with happy effect. The volume is a very handsome one; but we should recommend a cheap edition for wider circulation; as in the case of the other treatises which have lately appeared on this controversy; those by Chalmers, Wardlaw, Hinton, M'Neile, Redford, Burnet and Binney.

Religious Intelligence.

THE COURT.

On the 5th of July her Majesty did not attend Divine service; and on the 19th and 26th in the afternoon only. On the 12th the Queen attended Morning service; the sermon was preached by the Rev. Mr. Capel, from 1 John ii. 17.

On the 13th of July her Majesty sent a message to both Houses of Parliament, recommending them, in "the uncertainty of human life," to "provide for the exercise of the royal authority in a contingency which may hereafter occur." A bill is in progress (without

opposition) accordingly, providing that if the Queen shall die leaving issue under eighteen, Prince Albert shall (until the infant shall be eighteen) in its name and under the title of Regent exercise the royal power; he first taking the oath of abjuration, and the oath to maintain and preserve the settlement of the Protestant religion as established by law, and his power ceasing if he shall marry a person professing the Roman Catholic religion, or if he shall cease to reside in or absent himself from the United Kingdom.

PARLIAMENT.

On the 30th of June Sir ROBERT INGLIS moved an address to her Majesty, pledging the House of Commons to provide funds for "further and full means of religious worship and instruction in the Established Church." MR. BAINES opposed the motion, insisting that it was unjust so to tax Dissenters, and that there was already accommodation enough for all who were willing to attend at Church. MR. O'CONNELL insisted, that if not, the members of the Church of England were rich enough to supply the deficiency themselves. Lord JOHN RUSSELL thought any new tax of the kind would irritate the Church's enemies, and revive hostility that was now subsiding; a better arrangement as to Church property might also furnish a fund for the object in question, or a tax upon the clergy having a certain amount of income, and these things should be tried first. The House divided:—

For the motion . . .	149
Against it . . .	163

Majority against the motion 17

On the 14th of July Mr. HUME moved an address, recommending that the British Museum and National Gallery be open to the public on Sundays after Divine service; insisting that it would keep the people from the public-houses. Lord JOHN RUSSELL observed, that exhibitions always filled the public houses; and it would be sanctioning by vote of the House the desecration of the Sabbath. The House divided:—

For the motion . . .	44
Against it . . .	82

Majority against the motion 38

On the 24th of July the annual vote of £30,000 towards education passed the House of Commons without opposition; it being arranged, that the inspectors of schools connected with the National Society or the Church of England be appointed only with the concurrence of (and be dismissable by) the Archbishop of the province, by whom also their instructions as regards religious instruction are to be framed, and to whom a copy of their report is to be sent, and also to the Bishop.

CHURCH OF ENGLAND.

BISHOP OF ST. DAVID'S.—Dr. Jenkinson, who was selected to this see in 1825, died on the 7th of July, in his 59th year. The Rev. Connop Thirlwall has been appointed his successor.

COUNTESS OF HUNTINGDON'S CONNEXION.

THE COUNTESS'S CHAPEL, AT BASINGSTOKE.—This place of worship having been closed for extensive improvements and repairs, was re-opened on Thursday, June 25, when two sermons were preached; that in the morning by the Rev. J. Harris, D.D., and that in the evening by the Rev. J. Styles, D.D., of Brixton. On each occasion the chapel was attended with a numerous and respectable assembly. Between the services more than eighty of the friends dined together in the school-rooms belonging to the Independent Chapel, after which the chair was taken by Thomas Challis, Esq., of London, and the company addressed by the Rev. Messrs. Curwen, Harris, Wills, and Styles. On the following Sunday two sermons were preached by the Rev. S. A. Davies, of Enfield. The subscriptions amounted to £104.

CHESHUNT COLLEGE.—The Anniversary of this Institution was held at the College on Thursday, July 9. The attendance was very large, every part of the chapel being filled, and a much larger number than the chapel will hold being seated under an awning in the chapel-yard. To enable the congregation outside to hear, the side windows of the chapel were removed, and a temporary pulpit was erected by the side of one of the window recesses. The service commenced at ten o'clock. The Liturgy of the Church of England was read by the Rev. Mr. WILLIAMS, of Chester; after which, the Rev. JAMES SHERMAN, of Surrey Chapel, offered extemporary

prayer. Two of the students, Mr. TURNER and Mr. SHIRLEY, then read short essays. The subject of the first was, "She grounds of Christ's humiliation;" of the second, "The objects of Christ's exaltation." The sermon was preached by the Rev. JAMES PARSONS, of York.

Mr. PARSONS's text was from Isaiah xi. 6—9. He affirmed the application of the prophecy to be, to the administration of the Messiah under the Gospel; and then considered it as indicating two great facts:—

I. THAT THE GOSPEL OF THE LORD JESUS IS TO BE DIFFUSED THROUGHOUT THE WORLD. "The earth shall be full of the knowledge," &c.

Under this head were noticed—

1. *The method by which the diffusion of the Gospel is urged and accomplished:—*

Comprehending—Providential operations on the state and relations of human society; the proclamation of evangelical truth; and the agency of the Holy Spirit.

2. *The peculiar attestations by which the diffusion of the Gospel is sealed.* For in addition to ordinary announcements, are to be prominently remembered—

The connection of the Gospel with the eternal purpose of God the Father; the merit of the atoning sacrifice, from which the value of the Gospel is derived; and the nature and design of the dominion, to which the Author of the Gospel was, by virtue of His atoning sacrifice, exalted.

II. THAT THE DIFFUSION OF THE GOSPEL OF THE LORD JESUS THROUGHOUT THE WORLD WILL PRODUCE A STATE OF UNEXAMPLED AND DELIGHTFUL FELICITY. "The wolf shall dwell with the lamb," &c., 6—8. These terms were considered as figurative, denoting an operation in mankind corresponding with and fulfilling the design of the Gospel. And it was observed—

1. *That this state of felicity will be founded on a transformation of human character.*

2. *That this state of felicity will present expanded and emphatic manifestations.* These manifestations were viewed as relating to—

Families; national communities; corruption; oppression; war; and the Church of Christ.

3. *That this state of felicity will be displayed for special and momentous reasons; namely,*

To vindicate the moral government of God; to glorify the scheme of mediation; and to afford a type and an illustration of heaven.

In conclusion, it was observed—How important is a personal embrace of the Gospel! For the unconverted—*many stripes*. How important is a personal exertion to diffuse the Gospel!

Mr. PARSONS concluded by an address to students and to Christians in general.

At two o'clock the company sat down to dinner under a very large and beautiful tent, provided by Mr. Terry, who also supplied the dinner. Sir Culling Eardley Smith presided.

The cloth being removed,

The CHAIRMAN said, he felt himself to be in a difficult position, as he learned that it had been customary at anniversaries of the College to propose toasts. Now he had subscribed to the tee-total pledge, which of course was incompatible with the drinking of toasts. But he felt that the first subject to be referred to at the present time was the welfare of her Majesty the Queen, a sovereign who was pledged to maintain civil and religious liberty, and under whose sway that inestimable blessing was so richly enjoyed. He was sure that all would unite with him in praying, "that God would vouchsafe his blessing to Queen Victoria."

The Rev. JOHN BLACKBURN was then called upon by the Chairman. The Rev. Gentleman said he was not a tee-totaller. He was not in bondage, and on that subject he had very recently been preaching; he had to propose to them, "The health of Prince Albert and the rest of the Royal Family"—and he was sure there were none present not prepared to unite with him in best wishes for that illustrious Prince. Some mean and creeping spirits had said, that the Prince and his family were poor. He would ask, what had brought poverty upon his house? Was it not the firm maintenance by his ancestors of those very doctrines which were held by Lady Huntingdon? This would endear him to the hearts of all the friends to true Protestant principles. When he saw him the other day at Court, standing beside his young and lovely consort, he could not but recognise the hand of God in raising to that elevated position a member of a house which had been robbed of empire for its faithful adherence to the doctrines of the Reformation.

The Rev. Dr. HARRIS then proceeded, to read the Report. The Report stated that the session commenced with fourteen students, which number was subsequently increased to eighteen, by the admission of Mr. W. F. Sharp; of Mr. F. W. Richardson, of Brighton; Mr. F. Wheeler, of Brading; and Mr. W. Young, of Edinburgh. Four of the senior students have just taken their departure; Mr. Wilkinson, of the London Missionary Society, who was ordained last month to the service of God in Jamaica; Mr. Balfour, who has recently gone to supply the vacant pulpit of St. Mark's Chapel, at Preston, in Lancashire; Mr. Turner, a missionary student, who just now addressed you, and who has since left to arrange for his speedy departure, in company with Mr. Nisbet, another Missionary student, for the work of the Lord in the South Seas. In the classics, the course of reading under the superintendence of Dr. Bibliablosky, has related chiefly to the Latin of Quintilian, the Greek of Xenophon, and the Epistle to the Hebrews. In the logical and mathematical department, under the efficient superintendence of the Rev. Joseph Sortain, B.A., in addition to attendance and examination on his lectures, the second year class has completed a course of reading in statistics and dynamics in the mathematic, and in inductive and deductive logic in the logical department. Of the first year class, one division has finished six, and the other three books of Euclid, combining therewith arithmetic and algebra. They have also engaged in an elementary investigation of the logical systems of Aristotle and Bacon. The whole of the students have submitted themes to the tutor upon prescribed subjects. Since the last anniversary, the students have been publicly examined in the following branches of theological study; ecclesiastical history, as far as to the close of the third century; Biblical criticism, in its relation to an enlightened belief in Divine revelation, its design and object, with an account of some of the most important versions and editions of the sacred text; the New Testament dialect; systematic theology; the Hebrew Psalter; and the Greek Testament. In continuation, the junior class has since completed its first brief course of theological reading and written analysis, and its weekly examination in "Porter's Homiletics." The second

class, members of which, owing to their advanced acquaintance with the classics prior to their admission, have been enabled to rank with some who had been admitted a year earlier, has been occupied, in common with the junior class, in a course of theological reading and analysis, and of lectures on preaching and public worship; besides which, this class has commenced the study and reading of the Hebrew language. The senior class has read for weekly examination in "Jahn's Hebrew Commonwealth," has attended carefully to the grammar of the Hebrew language, and has translated a considerable portion of the Book of Genesis. The second and senior classes have read together critically in the Greek of the New Testament two days every alternate week. An outline of a theological lecture has been filled up by them weekly, and submitted to the friendly criticism of the class; and occasional discourses have been prepared as usual for the private revision of the tutor. The trustees have much satisfaction in reporting the continued exertions of the students in village preaching, in the distribution of tracts supplied by grants from the Religious Tract Society, in the occasional visitation of the ignorant and the afflicted, and in aiding the funds of the College Association in behalf of the London Missionary Society. The direct benefit of these early efforts is not small; the indirect is still greater; inasmuch as they powerfully tend under the Divine blessing, to enlarge the views and hallow the sympathies of the students, and to train them to those habits of Christian activity, so indispensably and auspiciously required by the churches of our day in those who are to be their examples and spiritual guides. During the past year applications have been received from several destitute churches, to supply them with pastors. But while the trustees advert to this fact with pleasure, as showing the extent to which the churches of Christ are looking to this Institution for a proportion of their future ministers, they deeply regret that, owing to the limitation of their means, so many of those applications should have been made in vain. Nor can their regret be supposed to be at all diminished at finding that the limitation in question arises from no deficiency of young men of piety and ability desirous of obtaining admission into this Institution—for within a few

months, applications have been made by eighteen candidates, only four of whom can be admitted. Nothing in the order of means appears to be wanting to meet the exigency, but an increase of that Christian liberality, sanctified by prayer, in which the Institution originated.

After the Report had been read,

The CHAIRMAN said, he could not dismiss the subject to which he was about to refer, so rapidly as he had done the former. He was tolerably acquainted with the course of study pursued at the University of Oxford, having himself been educated there; and he would say, that the instruction afforded at Cheshunt was, generally, fully equal to that imparted at Oxford, whilst in some branches—he would instance logic and moral philosophy—it was superior. The essays read by the students that morning had been to him a delightful treat, exhibiting, as they did, not, indeed, sanctified mediocrity—although that was to be respected; but sanctified intelligence. He could not, on the present occasion, fail to remember, that one of the objects contemplated by Lady Huntingdon in her benevolent plans, was the formation of a system of active itinerancy for carrying the Gospel into all parts of the country—and in the name of that country—in the name of that county in which they were assembled, where there was so much spiritual darkness and death—for the sake of perishing men, he would call upon the meeting to copy the example of Lady Huntingdon, by active and persevering itinerant labours. He trusted he should be forgiven, if he referred to one or two topics, upon which his judgment and his feelings compelled him to speak. To the tutors of the College much praise was due for their able and industrious discharge of the duties of their office. Great credit was also due to his friend on his right, the Treasurer, for his efforts, not only generally to promote the prosperity of the Institution, but also for his endeavours to introduce and to maintain a high standard of education. Nor could he forget the obligations under which they were placed to the trustees. It was with much pleasure that he proposed to them, "Prosperity to Cheshunt College, and to all kindred Institutions." (Loud cheers.)

The Rev. JOHN JONES then proposed the thanks of the company to the Rev. James Parsons for his sermon that morning. Sincerely did he wish that his strength were greater. His desire was, to use the language of Scripture, that "his health may prosper."

The Rev. Dr. HARRIS had heard a question proposed in the grounds by one of the company respecting animalculæ and the nature and objects of the microscope; and it had suggested to him the thought, that it could not but be desirable that a microscopic observation should be made of moral motive. We wanted not merely "the Voluntary principle," but Evangelical Voluntary motive. After some further remarks upon this subject, the Rev. gentleman referred to the comparative want of earnestness and untiring zeal in those who held the office of the ministry. With their work to perform, and their motives to action, they should resemble the angel "flying through the midst of heaven, having the everlasting Gospel in his hand." He then adverted to the objects contemplated in the establishment of the College, to the usefulness of many of the ministers it had sent out, and among them the late Rev E. Parsons of Leeds, and concluded by an eulogy on his son, the Rev. James Parsons, and the expression of a hope that the students of the College would follow his example.

Thanks having been unanimously voted,

The Rev. JAMES PARSONS acknowledged the compliment. He hoped the circumstance of his being present to-day would be considered as some proof of the interest he took in the success of the College. He had not been there since 1826; and when he looked back upon occurrences since then, solemn feelings came over him, and he could not but be grateful for what God had done for him. Fondly attached, as he was, to his own denomination, he yet felt particularly interested for Cheshunt College, because it was designed to aid in the extension of the church—the extension of the church in an evangelical, not a political sense. The Rev. gentleman then exhorted each to labour in his own sphere for the extension of that church, especially by itinerant labours. With regard to what had been said respecting his health, he said, it was not the state of his health,

but his pastoral duties, which prevented his preaching in London this year. He was fond of that line which was often quoted by Whitefield—

“Man is immortal till his work is done.”

Mr. CHALLIS said, he was delighted with the speeches that had been made that day, because they were practical—and, certainly, no better practical illustration of what a preacher and a pastor ought to be could be given than was afforded in the person and labours of Mr. James Parsons. The movement which that rev. gent. was engaged in carrying on for the evangelisation of the city of York, and of the surrounding country, would, he doubted not, be supported by the prayers of all present. He (Mr. C.) referred to this subject in passing, but the business upon which they were then assembled had reference to Cheshunt College. He was its treasurer, and, therefore, he must speak to them about finances. He was happy to say, that Mr. Remington Mills, although unable to be with them, had sent a cheque for £10 10s.; Dr. Collyer had also sent them £10, Mr. Flanders had contributed £50; Mr. W. J. Taylor, £50; another friend, £50.—(A voice, “That’s the Treasurer”). He was not desirous of lowering the hallowed tone of the meeting by reference to money, but if, as a friend who had preceded him had said, it was necessary to observe moral motives with a microscopic eye, he must be allowed to say, that the Institution could not prosper, unless the greatest attention were paid to its pecuniary resources. But he would say no more upon that subject, but would refer to that which had been dwelt upon by preceding speakers. Certainly, in his judgment, no subject of Christian enterprise had been so much neglected as that of the Christian ministry. And yet what subject could be so important? There were thousands in heaven to attest its momentous consequences, and thousands on earth too. How many present owed their religious impressions to a preached Gospel! For himself, he could say, that he never sufficiently felt the unutterable importance of institutions for training men for the work of the ministry, until he became connected with Cheshunt College. After some further observations, Mr. C. ex-

pressed his satisfaction at seeing Sir Culling in the chair—“A post,” said Mr. C., “which I have so much better filled”—(Laughter)—I beg pardon—I meant to say, which he has so much better filled than I ever did. But as my error has excited your good humour, I hope the contributions to the Institution this day will prove its genuineness.”

Dr STROUD proposed an expression of thanks to Dr. Harris and Mr. Sortain as tutors of the College.

The Rev. Mr. SORTAIN returned thanks, and urged the want of books for the library, especially of recent and improved editions.

The Rev. J. BLACKBURN proposed the health of the treasurer and trustees. In the course of his observations Mr. B. suggested the desirableness of a conference being held between the Herts Congregational Union and the Christian Instruction Society, to devise means for carrying the Gospel into all parts of the county.

The Rev. Mr. LUCY, of Bristol, said that two members of his church were now in the College. He thought he was only expressing the feelings of all the ministers with whom he was acquainted, when he said that they were perfectly satisfied with all the changes that had taken place in the College. It was true there had been suspicions, but they were removed. And he was happy to know there was now in the Connexion as great an attachment to the great truths of Christianity as there had ever been. The connexion had lost none of its *Whitefieldism*.

The TREASURER then read a list of subscriptions and donations made that day, which amounted to about £360.

After a vote of thanks to the Chair had been passed, and the Chairman had acknowledged it,

The Rev. J. SHERMAN said his brother Blackburn had said he (Mr. B.) was not in bondage. He must be allowed to say, that he rejoiced that he (Mr. S.) had been enabled to break through the old and stupid custom of washing down sentiments by draughts of intoxicating liquors. He had thus become a free man. After the remarks that had been made at the expense of the tee-totalers, he felt himself bound to say thus much.

The meeting broke up at about six o’clock.

THE EVANGELICAL REGISTER.



DECEMBER, 1840.

THE OMISSIONS OF SCRIPTURE.

ST. JOHN closes his Gospel with a somewhat remarkable passage: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." There can be no controversy, that the evangelist here employs language, which is not to be taken in a literal sense; but there can be as little, that he describes the recorded acts and words of Jesus, as bearing but a small proportion to His actual deeds and discourses. The simple fact that far more was omitted than related by the evangelists—this it is, that every one must see to be the assertion.

Now this being so, it strikes us at first sight as singular, that three of the Gospels should be so much alike. Matthew and Mark and Luke record for the most part the same transactions, and (though with greater exceptions) the same discourses. But why should there have been any repetition, when the sum of the things related must in any case be less than the sum of the things omitted? We cannot doubt, that it was with some wise design that the Holy Spirit so guided the pens of the sacred writers. Nor is it difficult to discover reasons for it. It must be evident, that there is a weight in the testimony of three witnesses, which is scarcely ever given to the testimony of one; but that is only where they witness in great part to the same facts. "In the mouth of two or three witnesses," says St. Paul, "shall every word be established." And it is worth observing, that when the things related are the same, there are variations in the mode of relating them; one dwells on one incident, and one on another; one omits a sentence, which another inserts. Now there is what we may call a great naturalness in this. You will never obtain precisely the same description from different observers, unless they have combined together. Yet this evidence of truth must have been wholly wanting, had the evangelists related only different occurrences.

We have been incidentally led to this remark; but our present object lies rather with what has been omitted in the sacred text. And from this silence of Scripture, we think we may draw one or two important lessons.

We are well assured, that there could not have been one single day of our Saviour's life, in which there was not much occurring, which was important to be preserved. Yet the Gospels are almost silent concerning the first thirty years of his

sojourn upon earth. They pass almost entirely over the seasons of childhood and of youth. But who does not wish to trace the growth of this "Second Man, the Lord from heaven?" Who burns not to know in what degree and at what periods the majesty of heaven shone out? We read but of one incident, disclosing a surprising display of miraculous wisdom; and when we learn that "He went down with His parents and was subject unto them," we long to follow Him, and trace the history of a Child, who, though He was "like unto us," had a mother who knew in Him the Son of the Highest. And even taking the Gospels as a history of the last three years of our Saviour's mortal pilgrimage, there is little told of His private life; very much of which we should deeply love to know. If we read that He passed a whole night in prayer to God, we are not told what were His petitions; we have but the briefest notices of the subject matter of His communings with God. So it has "seemed good in the sight" of the only Wise; and can we gather no instruction from the circumstance?

Now we are bound to believe, that enough has been transmitted to us for every purpose of faith and of practice. This is the first inference, that we would draw from the statement of St. John: Scripture must be sufficient, without the aid of tradition, because the Holy Ghost guided the evangelists in their selection of the acts and discourses of our Lord. You have only to concede the inspiration, and you concede also the sufficiency of Scripture; part was taken, and the rest left, under the direction of the Spirit of God. We know that the Romish Church claims at least equal authority for the traditions, as for the Gospels and Epistles; and insists that from the former as well as from the latter must be learnt the doctrines and duties of Christianity. But it is on the Bible, and the Bible alone, that Protestantism takes its stand; our fundamental principle is, that God has made a revelation of Himself and of His will, and that He has left no deficiencies in that revelation. We refuse to stir a step on the authority of additions to it. The writers of the Gospel had before them a vast assemblage of facts, which might have been recorded; and why were they not written, if *intended* to be conveyed? Oh! if I do but stand by St. John as he concludes his Gospel, I learn at once to reject all tradition. He writes last; he writes to supply all deficiencies, and to add all that the Holy Spirit would add to the record of the other three evangelists; and since it is the Spirit of God, who has guided him in his selection, I feel that it is the Spirit of God, who has withheld from me that which is omitted. And thus there is virtually a great sameness between the manner in which St. John concludes his Gospel and the manner in which he concludes his Revelation; between the passage with which we commenced these remarks, and that text—"If any man shall add unto these things, God shall add unto him the plagues that are written in this Book."

We go on to a second inference from the fact, that only a small portion of Christ's actions have been recorded by the evangelists: it must be supposed from this, that the miracles recorded form only a specimen of those, which the Saviour was continually performing. Wonderful fact! I read of miracle after miracle; the deaf hear, the blind receive sight, the lame walk, the lepers are cleansed, the incurable are healed, the dying live, the dead arise; but what a supplement is here—"There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written!" It gives one a fearful glimpse of the extent of the incredulity of the Jews. Indeed it is altogether an overwhelming thought, that the thousandth part of the miracles of Jesus have not been told. There might be mistake or deception in one or two miracles; but a life of miracle—there could be no mistake and no deception in that.

But let us turn our attention to another consideration: is there no reason to believe that our good has been consulted in these omissions? We have allowed, for example, that we should have been gratified to hear of the young days of our Saviour; but would it have been for our profit? We strongly doubt it. Is it not possible, that there might have been a diminution of that awful mysteriousness, which surrounds (and ought to surround) a being so utterly incomprehensible? As it is, we almost lose sight of Him, from the time when He lay a babe in the manger, till He bursts on us at the marriage of Cana to change water into wine.

We see Him in His infancy, to assure us that He was born like ourselves—"man, of the substance of His mother;" but we see but a glance, and we nothing doubt that the closer knowledge would have had for us its snares and its dangers. In fact He is thus always presented as a Being, whom we feel that even with our beclouded apprehension of things Divine we can love as a man and worship as a God.

And even in regard to the prayers of our Saviour, there is great reason to think that we are benefited by the omission. We have no right to suppose that the prayers of Christ would have been models for our own. Born without taint of sin, uniting the Divine nature with the human, engaged in a work for others and not for Himself, His petitions must have had an awful peculiarity. Had we known them, we should in all probability have been unwisely curious in prying into the connection between the Divine and the human nature of Christ. There is that, which our eye is yet too weak to gaze upon uninjured, or clearly to discern; and we suppose it to be in mercy, that Jesus "withdraws into a mountain apart," when He would pass all the night in prayer to God.

Nor let us confound omission with loss. We have to pass into another state, where the record, which would have been too large for this inconsiderable globe, may be spread before us without abbreviation. There may I know how the holy child Jesus moved and acted in the household at Nazareth; there may I learn what were those prayers and supplications, which He "offered up with strong crying and tears, and was heard in that He feared;" there may I hear the mysterious doings of those forty days and forty nights, when He was tempted of the devil; there may I listen to that wondrous commentary, which caused the hearts of the disciples to "burn within them, as they walked to Emmaus," when He "expounded to them in all the Scriptures the things concerning Himself." There the Bible may be enlarged proportionably to my dilated capacities; and all that has been kept back because I am too contracted for the investigation, may be given to my knowledge. Oh! there is something, that comes home to me mighty with the images of immortality, when I think that the Bible which I now have is but the first page of that which I am to receive. It makes me elastic. It tells me, that it contains but a fragment of things Divinely done and things Divinely said, that a fallen race might regain its lost immortality. Let others regret that the record is so short; be it mine, to receive with gratitude all that has been told, and expect with gladness all that has been withheld. Yes, the omissions of Scripture are a sermon to me, full of power, full of beauty, on my own destinies if I can but "attain to the resurrection of the dead." When I have listened to Jesus as He discourses on the mysteries of the kingdom of heaven, and looked on as his path is to be tracked by the line of glorious miracle, oh! I am persuaded that He came down to redeem me; but I can never so realise the portion which He purchased for me, as when I read, that "there are also many other things which Jesus did, the which if they should be written every one, even the world itself could not contain the books that should be written."

It may be worth while, before closing this paper, to notice the terms which St. John here employs: "I suppose that even the world itself could not contain the books that should be written." We have said, that this is not to be understood in a literal sense; but we think it conveys truth of great importance. We understand it as referring rather to the world's moral capacity. Had all that Christ did and said been written, the Bible would have been too large for the mind's grasp. And it is thus suggested to us, that there may have been especial wisdom displayed in determining the size of the Bible. As much has been given as the world could "contain;" and had the quantity written been at all commensurate with the material, the world would have been entirely overcharged. The Bible is not too large for the man of least leisure; and yet so large, that it cannot be exhausted by a whole life of study. It cannot be said of it, that its ponderousness deters men from its perusal; and yet it may be said of it, that whoever begins it, will never reach its close. Its chapters are libraries; its sentences, volumes. And what is this, but DEITY in the Bible—making it like the bush at Horeb, which went burning on, yet was not consumed? The beautiful truth is, that though men have written commentaries upon the Bible, the inspired Volume still remains (we might

almost say) unexplored, and its mines of intelligence solicit as much as ever the searchings of the student. The contents of it seem to grow with being examined; so that in place of exhausting, we multiply the material by reflection and meditation. Oh! that were a new character *indeed* in creation, who should need a larger Bible; who could say that there remained nothing for him to examine in Scripture. A larger Bible! which of us will dare to say, that he has so exhausted a single chapter, that he can be confident there is in it nothing more of information, nothing more of exhortation, nothing more of consolation, than he has gathered from it? Who will say, for example, of the sermon on the mount, that he has extracted all the lessons which it was designed to convey, and has no need to re-peruse it except for the purpose of refreshing his memory? Aye, and it is so with Christ's actions. Are we never struck, in reading the record of His miracles, with some circumstance that had hitherto escaped our observation? No, no; there is as much in the Bible, as the world can "contain;" and the world will not have finished the Bible, when the concerns of humanity are wound up, and time dies in eternity.

And with all this, the Bible is a little book. Commentaries are large; but the Bible is a little book. Men of business, if not profound theologians, may at least be well versed in the revelation God has made of Himself. It is a mercy, that the Bible is not larger; we are deprived of the most specious excuse for neglecting it.

The Bible is a little book. But if any will neglect its contents, lo! at the last it will rise, as the "little cloud" from the sea, "like a man's hand," which the prophet's servant saw; and it will spread, till the heavens shall be dark, and the rains shall descend, and the floods shall bear him away, and he shall be overwhelmed in eternal ruin.

THE LIFE AND TIMES OF THE LATE COUNTESS OF HUNTINGDON.

(Concluded from page 61.)

WITH our concluding number for the present year, we resume and close our extracts from these volumes. Passing by (from want of space) the exhibition of Mr. Whitefield and the Countess as slave holders (vol. 2. pp. 264—266)—her Ladyship's interview with George III (vol. 2. pp. 281—285)—her account of the death of Howell Harris (vol. 2. pp. 290, 291)—some particulars of the origin and opening of Surrey Chapel and Sion Chapel (vol. 2. pp. 316—324)—and of Kingswood and Bristol Tabernacles (vol. 2. pp. 357—367, and 378—380)—a short account of Cheshunt College (vol. 2. pp. 520—530)—Lady Huntingdon's settlement of her chapels as death approached, and recommendation of rules for the Societies in the Connexion (vol. 2. pp. 489—496)—to some or all of which topics we may hereafter advert as distinct subjects—we finish this series of extracts with the record of the Countess's own departure from earth to her holy rest:—

"A short time before her last confinement, one of the clergymen whom she honoured with her confidence, spending a day with her as he passed through London, she spoke of herself in a strain so remarkably affecting, that he could not but mention it afterwards.

"The subject of the conversation was the cause of Christ, which she always had so deeply at heart; and that led to the state of her own mind and expectations.

"Her expressions were to this effect; but more forcible than these feeble traces of them:—

" 'I see myself a poor worm.'

" 'Drawing near Him, what hope could I entertain, if I did not know the efficacy of His blood, and turned as a prisoner of hope to this strong-hold?'

“How little could any thing of mine give a moment's rest to a departing soul?—so much sin and self-mixing with the best, and always so short of what we owe!”

“‘Tis well for us that He can pity and pardon; and we have confidence that He will do so.”

“I confess, my dear friend, I have no hope but that which inspired the dying malefactor at the side of my Lord; and I must be saved in the same way, as freely, as fully, or not at all.”

“The friend said, ‘Madam, I cordially join you, and feel with you, that though our lives may be devoted to the work of Jesus, and our deaths the consequence of the service, it is not to these sacrifices we should look for comfort in a dying hour.’ She replied, ‘No, verily;—and enlarging on the idea of the mixture of infirmity and corruption which tarnished all our best meant services, she added—

“That a sinner could only rest satisfactorily on one foundation, and would find nothing in the best works of his best day, that he could dare produce before God for its own sake—sufficiently blessed and secure, if he could but cry, God be merciful to me a sinner, and let me be found accepted in the Beloved, and complete in Him.”

“To these, in the course of a long conversation, were added many like words of truth and grace.

“To a paper of importance, written a few months before her last illness, were subjoined these words:—

“—And as I have always lived the poor unworthy pensioner of the infinite bounty of my Lord God and Saviour, Jesus Christ, so I do hereby declare, that all my present peace, and my future hope of glory, either in whole or in part, depend wholly, fully, and finally, upon His alone merits, committing my soul into His arms unreservedly, as a subject of His sole mercy to all eternity.”

“When the blood-vessel broke, which was the commencement of her illness in November, she said to Lady Ann Erskine, on being asked how she did, ‘I am well; all is well—well for ever. I see, wherever I turn my eyes, whether I live or die, nothing but victory.’

“Towards the close, she, with great emphasis, repeated often, ‘The coming of the Lord draweth nigh. Oh! Lady Ann, the coming of the Lord draweth nigh!’ Adding, ‘The thought fills my soul with joy unspeakable, whether I shall see His glory more abundantly appear, or whether it be an intimation of my own departure to Him.’

“At another time—‘All the little ruffles and difficulties which surround me, and all the pains I am exercised with in this poor body, through mercy affect not the settled peace and joy of my soul.’

“A day or two before her last illness, just as she had come from her room to her elbow-chair, she broke out in these memorable words:—

“‘The Lord hath been present with my spirit this morning in a remarkable manner: what He means to convey to my mind I know not; it may be my approaching departure; my soul is filled with glory; I am as in the element of heaven itself.’

“They who knew how constantly her conversation was in heaven, will conclude, that those who were around her might fill volumes, instead of pages, with her energetic expressions; but she forbade it, as well as the publication of her papers and correspondence.

“Weakened by complicated disorders, and enfeebled by age, when about a week preceding her departure she was confined on the bed of languishing, it could not but afford surprise to all around her, that the vigour of her mind was unabated, and her intellects as clear as at any period of her life. The same earnest concern for the work of God and the advancement of the kingdom of his dear Son, abroad and at home, occupied all her thoughts.

“Anxious that an attempt to send the Gospel to Otaheite, in the South Seas, should succeed, to a friend engaged in that labour of love, who was sitting by her bed-side, she began to express her earnest desire that it might be accomplished. He with difficulty prevailed on her to drop the subject, lest talking earnestly might interrupt the rest which was desirable for her; assuring her that every means would be pursued to effect so desirable an event; ‘and to-morrow,’ said he, ‘your Ladyship shall hear what can be done.’ And when the next day difficulties were

raised, and the two persons who had engaged to go as Missionaries demurred, unless they could be ordained in the Established Church, which was refused; then she said on being informed of it, 'We shall find others, I doubt not;' and gave immediate orders to her Secretary Mr. Best, to write the following note to the person engaged in the pursuit:—

"Sir—Lady Ann has mentioned to my Lady what has passed respecting the young men. She very much approves of what has been done, and what you have determined; and desires me to say, 'Assure him of my affectionate regard; and tell him, it is impossible for me to express my love and honour for his love and faithfulness.' Two letters are gone by her order to Mr. Lewis and another student, to come up immediately, if they remain in the same disposition they once expressed. I remain, &c. G. BEST.

"So warmly was her heart interested in this work to her very last moment!

"About an hour only before her death, she said to Lady Ann Erskine, who watched her with assiduous attention, and for many nights and days never quitted her room. 'Is Charles's letter come?' (she had sent for him to supply her chapel in Spafelds, when Mr. Jones of Langan returned home.) On being answered, 'It is;' she said, 'It must be opened, to see if he comes.' When Lady Ann said, 'I will go and open it'—she added, 'To know if he comes, that's the point.' So anxiously were the cares of her work impressed upon her dying heart; and often she had added, when speaking of the people in her Connexion, as her children, 'I feel for their souls.'

"During the whole of her illness, her pains never made her impatient, but she seemed more concerned about those who attended her, than about herself. She said, tenderly, to Lady Ann Erskine and Miss Scutt, whose long, faithful, and tender attachment to her is well known, 'I fear I shall be the death of you both (alluding to their constant watching with her); it will be but a few days more.'

"She appeared, during the tedious nights and days of pain and sickness, engaged in prayer, and animated with thankfulness for the unutterable mercies which she had experienced; saying, 'I am encircled in the arms of love and mercy:' and at another time, 'I long to be at home: oh! I long to be at home.' A little before she died, she said repeatedly, 'I shall go to my Father this night;' and shortly after, 'Can He forget to be gracious? Is there any end of His loving-kindness?'

"Dr. Lettsom had visited her between four and five. Shortly after, her strength failed, and she appeared departing: Alarmed, they summoned up a friend, who was waiting anxiously below; he took her hand—it was bedewed with sweat—he applied his fingers to the pulse—it had ceased to beat—and that instant she breathed her last sigh, as he leaned over her, and fell asleep in Jesus:

"Almost her last words were, '*My work is done; I have nothing to do but to go to my Father.*' Thus the 'vital spark quitted its mortal frame,' to join those, 'who have come out of great tribulation, having washed their robes, and made them white in the blood of the Lamb.' Her Ladyship died at her house, in Spafelds, London, next door to the chapel, June 17th, 1791, in the *eighty-fourth* year of her age, and was interred in the family vault at Ashby-de-la-Zouch, Lincolnshire."

STATISTICAL TABLE.

COMPARATIVE ANNUAL MORTALITY IN EUROPEAN CAPITALS:—
There die in London every year—

In London	I in 44
In Geneva	1 in 43
In Paris	1 in 36
In Madrid	1 in 35
In Brussels	1 in 29
In Naples	1 in 28
In Amsterdam	1 in 25
In Rome	1 in 24
In Vienna	1 in 22

* Rev. Thomas Charles, of Bala.

ON THE HUMAN BRAIN, IN HEALTH AND DISEASE.

"I think it is impossible to look at a skull without emotions of a solemn character; for, although itself insensible, it is capable of reading us a very serious and salutary lesson. 'He, being dead, yet speaketh,' and says to us, with more than living eloquence, 'Prepare!' But there is another lesson which it teaches. That deserted tenement was once inhabited by an immortal guest; that guest has departed, but not for ever. It will one day return, to depart no more. It is here that revelation steps in and penetrates the deepest abyss of the grave, and lights up the darkest recesses of the charnel-house. It puts a tongue and a voice into that fleshless mouth; and we hear it exclaim, in triumphant accents, 'I shall rise again!'"

The foregoing passage is taken from Dr. Rogers's Lectures on the Brain in Health and Disease, recently delivered at the Surrey Chapel Institution. The lecturer first considered the structure of the brain and skull; and the differences between those of man and those of brutes. The following extract gives a condensed view of this department of the subject:—

"That important organ, the brain, is of a soft consistence, and is therefore lodged in a bony case, admirably adapted, by its globular form, to resist external injury. This bony case (the skull) has, in its under surface, several small openings, for the transmission of nerves and blood vessels; and one large opening, through which passes the spinal marrow; which is continued through the whole length of the spine; giving off nerves, at each side, to the various organs of the body. In the adult state, the skull is firmly compacted; but it is still capable of being separated into several distinct bones. The inside of the skull is very irregular in shape; there being various depressions and elevations. There are also incomplete partitions, of strong membrane, which prevent the different parts of the brain from pressing on each other. In appearance, the human brain resembles that of the lower animals. According to the most modern view, it is a membrane, which is folded up for the convenience of being packed into its bony case; and the manner in which this is contrived, so as to fill up every vacuity, is worthy of our admiration. This folding gives rise to the appearance of ridges on the surface of the brain; which ridges are called 'convolutions.'"

Having thus considered the *structure* of the brain, Dr. Rogers went on to notice its *functions*, motific, sensific, and intellectual:—

"The functions of the brain are threefold; for it ministers to motion, to sensation, and to intellect. The two first it accomplishes through the medium of nerves; which are either sent directly from its substance, through various small openings in the skull, or indirectly, through the medium of the spinal marrow; the anterior part of which ministers to motion, and the posterior to sensation. It is chiefly, however, as the organ of the mind, that we are now to consider the brain; and it is the anterior part of it, which is supposed to minister to that function. Man exceeds all the brute creation in the relative size of this part of the brain; and in ascending the animal series, the magnitude of this part, when compared with the rest of the brain, is found to be proportioned to the intellectual powers of the animal. In the ape, elephant and dog, for instance, it is very large; while in the sheep it is very small. The ape, the elephant, and the dog, are, as is well known, remarkable for sagacity; while the sheep is proverbial for silliness."

From the brain in *health*, the Lecturer passes on to the brain in *disease*; observing that the latter was capable of a twofold division; according as it affected the influence of the brain on the body, or deranged its functions as the organ of the mind.

He restricted his attention to the latter division, as comprehending the only diseases interesting to a non-professional audience. He then entered into the rich field opened by mental derangement to the philanthropist as well as the physician; and remarked on the difficulty of defining insanity, and of drawing the boundary-line between eccentricity and madness. Of this the following anecdote, condensed from Dr. Abercrombie, furnishes a good exemplification:—

"A clergyman in Scotland, after showing various extravagancies of conduct, was

brought before a jury, in order to have it decided whether he was capable of managing his own affairs, or whether he should be placed under the care of trustees. One of the acts of extravagance alleged against him was, that he had burned his library. When asked by the jury, what account he could give of this part of his conduct, he replied in the following terms:—"In the early part of my life, I had imbibed a liking for a most unprofitable study—controversial divinity. On reviewing my library, I found great part of it to consist of books of this description; and I was so anxious that my family should not be led to follow the same pursuit, that I determined to burn the whole." Another strange act was that of digging up and destroying a fine orchard; but he pleaded that digging was good for his health, and that he preferred a garden to an orchard. He gave answers equally plausible to questions which were put to him respecting other parts of his conduct; and the result was, that the jury found no sufficient ground for declaring him insane. Time, however, soon left no doubt on the subject; for a fortnight afterwards, that man was a raging maniac. This anecdote proves the incorrectness of the position which is sometimes laid down—that an insane person reasons correctly upon incorrect premises; for here the premises were sound and consistent; namely, the clergyman's opinion of the unprofitable nature of controversial divinity, and his desire that his family should not prosecute it. His insanity consisted in the rapid and partial view which he took of the means necessary for accomplishing his object—those of burning his own library. Had he sold his library, or that part of it which consisted of controversial divinity, the measure would have been in correct relation to the object he had in view; or if we suppose, that in going over his library, he had met with some books of an immoral tendency, to have burnt these, in order to prevent their falling into the hands of any individual, would have been the act of a wise and a virtuous man; but to burn his whole library, in order to prevent his family from studying controversial divinity, was the suggestion of insanity; entirely distorting the true relation of things; and carrying an impression, in itself correct, into consequences which it in no degree warranted."

Having given this example of incorrect reasoning on correct premises, the Lecturer gave others of correct reasoning on incorrect premises. The metamorphoses of madmen, who fancied themselves teapots and glass bottles, afforded an amusing passage; as did also the "sayings and doings" of the dead, in their own imagination. The rest of the lecture was taken up with that species of insanity, in which the mental aberration was confined to one point; while on other subjects the individual is perfectly sane. In some cases, this one point was unfounded hatred: in others, unfounded jealousy. One person fancied that he corresponded with a princess in cherry juice; and another with ladies and gentlemen in the planet Saturn.

In the second lecture, Dr. Rogers proceeded to the consideration of some of the other phenomena of this interesting mental state; and thus concluded the whole:

"It has been well observed, by a writer on this subject,* that insanity, like Janus, has two faces, a melancholy and a ludicrous one. You have had glimpses of both; and while you have sympathised with what is sad, you have been amused with what was amusing. I have endeavoured, indeed, to keep the cheerful face towards you as much as possible; because no good could have resulted to the sufferers from making you suffer along with them, and because your own mental health requires that your hours of relaxation should not be harassed with *unavailing* distresses. But there is an hour—the hour of sacred retirement, when your sympathy will *not* be unavailing; and when you shall have exchanged this scene of pleasurable excitement for that 'quiet chamber where the Christian sleeps,' remember them that are in mental bonds, as bound with them;† and intercede for them with Him, who has power to break those bonds, and let the prisoners go free. Here you can do nothing; but there you can influence that Almighty energy, which directs the minutest affairs of the little globe of the world. Waste not your energies in unavailing grief, but reserve them for the time when they may prove effectual in the relief of our afflicted brethren. Forget their sorrows in your cheerful moments; remember them in your prayers!"

* The Author of "Passages from the Diary of a late Physician."

† Hebrews xiii. 2.

his subject, the prince and the peasant, the man of science and the most illiterate, the rich and the poor—all, all are "grass," and must moulder together in the grave.

"Our days are as the grass,
Or like the morning flower;
If one sharp blast sweep o'er the field,
It withers in an hour."

2. The nature of our mental endowments. All the ornaments of nature and of art are "as the flower of the field." Therefore, "let not the wise man glory in his might; let not the rich man glory in his riches;" for all these often "take to themselves wings and fly away."

We look on the systems of our ancestors, and view them as the rude productions of early speculation; others, in ages to come, will view even our most elevated schemes, and form the same opinion of us; proving the declaration of the inspired penman—"Whether it be knowledge, it shall vanish away." Whatever the pencil of the painter has portrayed, whatever the chisel of the sculptor has wrought, whatever the skill of the architect has reared, whatever of these which are considered valuable, are destined to be destroyed. "All flesh is as grass, and the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away."

3. The objects of our personal possession are as "grass." All the honours of pedigree, all fleshly descent, with its fairest fruits, may well be compared to the "flower of the field." Those worthless things—fame and popularity also, have in a moment faded, and left their victims to pine away in ignominy and contempt. Fortune and luxury, wealth and grandeur, eminence and prosperity, have passed from nation to nation, from city to city, from family to family, from man to man; and the glory thereof has been "as the flower of the field." What folly, then, in those whose whole time and talents are engrossed in the acquirement of this world's vanities, and who neglect the salvation of that soul, which in a few days is to be either in heaven's eternal glory, or in hell's eternal torments! "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."

II. The perpetuity of God's Word.

Though our friends die, and leave us in this vale of tears, the Friend of sinners still lives; the blessed Bible still remains; and notwithstanding the opposition, both of infidelity and persecution, "the Word of the Lord endureth for ever." The doctrines, the precepts, the promises, and the threatenings of His Word, endure for ever.

1. The doctrines of His Word endure for ever. The doctrines of the cross, like their immutable Author, remain unchangeable. The existence of God; the universality of His Divine government; the doctrine of the Trinity; the perfections of Jehovah; the Godhead of Christ; the personality of the Holy Spirit; the creation; the primeval glory of our first parents; the fall of man; the incarnation of Christ, and glorious redemption by Him; the unsullied nature of the Divine holiness; the inflexibility of the Divine justice; the rigid demands of God's holy law, and our state of condemnation, both from original sin, and actual transgression; the Divine authenticity, inspiration and perfection of the Holy Scriptures; the infinity and efficacy of Christ's atoning blood, and the purity of the Holy Spirit's sanctifying grace—are doctrines that must endure for ever.

We may mention, and we can at this time only enumerate, the doctrines of predestination; election; perseverance; effectual calling; regeneration; justification; sanctification; adoption; the eternal glorification of the saints; the everlasting condemnation of the wicked; and the solemnities of death and judgment. These, my friends, are truths which endure for ever.

2. The precepts of God's Word endure for ever. While it is "by grace we are saved, through faith, and that not of ourselves, it is the gift of God"—it is also by the "washing of regeneration, and the sanctification of the Spirit." Grace must have the pre-eminence in the sinner's salvation; yet, an experimental acquaintance with the doctrines of the cross, will teach men to "deny ungodliness and worldly lusts, and to live soberly and righteously and godly, in this present evil world." In the Bible we have a precept, suited to every character, and to every condition; to the king and to the people; the master and the servant; the husband and the wife; the parent and the child. Indeed, there is no situation in life

that can be mentioned, but we find in God's Word a rule to direct our conduct. Yes, in the church and in the world, we are commanded "to do unto others, as we would wish them to do unto us." The soul, under the influence of Divine grace, will be anxious to adorn the doctrines of God his Saviour, by a life and conduct consistent with the Gospel. Our blessed Lord has left us this command—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

3. The promises of His Word endure for ever. Human promises are liable to be broken, either from a change of purpose, or the occurrence of some event which was before unknown. But this principle can in no case be applied to the promises of God. No; these "are all yea and amen in Christ Jesus;" they are all ratified with blood, even the blood of the covenant; they are the promises of a God of infinite wisdom, all adapted to the situation of His people, plentifully distributed through the sacred Scriptures, are performed independent of human merit, and no uncertainty attends their fulfilment. Blessed be God, no good thing has ever failed, of all that He hath promised. "The Word of the Lord endureth for ever." "He is not a man that He should lie, nor the son of man that He should repent. Hath He said and will He not do it? hath He spoken, and shall it not come to pass?"

4. The Word of His threatenings endures for ever. While there is every encouragement to the pious youth, there is every warning to the profligate and unconcerned. Oh! how many a youth is growing up into this life, ripening for destruction, rending the heart of his tender parents, and turning a deaf ear to all their reproofs and admonitions! Hear the voice of providence, that has now assembled you in this house of prayer; and listen to that Word "which endureth for ever." Yes, a holy, righteous and just God hath said that, "the wicked shall be turned into hell, with all the nations that forget God." Also, "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without a remedy." "Rejoice, O young man in thy youth;" take thy fill of pleasure; follow the desire of thy heart; but a day of retribution is at hand, when, "for all these things, God will bring thee to judgment." "Not one jot or tittle of His

Word shall fail, until all be fulfilled." "The Word of the Lord endureth for ever; and this is the Word, which by the Gospel is preached unto you."

III. The distinguished privilege of a preached Gospel.

"Life and immortality are brought to light by the Gospel." This Gospel is "good news from a far country." It clearly describes the ruined condition of man, and reveals his glorious recovery by Christ Jesus our Lord. How deplorable the situation of that nation, that country, that city, that town, that village, that family, yea, even that individual, destitute of a knowledge of the Gospel! We are highly favoured in this our native land; unto us is this Word sent.

"Here streams of heavenly mercy flow,
And word of sweet salvation sound."

Here the young are instructed in the Word of God, and the watchmen stand upon the walls of Zion. We have line upon line, and precept upon precept; while many are sitting in darkness; and in the shadow of death, upon us hath the true light shined. Our responsibility must therefore be great. "The Gospel is a savour of life unto life, or of death unto death." Many of you, my young friends, have been privileged with pious parents, some of whom are now in glory; "the days of their mourning are ended, and God has wiped away all tears from their eyes;" whilst others, have their parents still living, to grieve over your folly, and weep over your misconduct. You have attended this sacred temple, some have been trained in the Sabbath school, and often have been warned to "flee from the wrath to come;" but alas! the Word has not profited you. Ye are still in your sins, and are "living without God and without hope in the world." Oh! reflect upon your condition; and turn unto the Lord, before it be too late. "Seek the Lord while He may be found, call upon Him while He is near." By prayer and penitence, turn unto the Lord with full purpose of heart, before death separate you for ever from the presence of God, and you lift up your eyes in hell, being in torment.

You who have felt the power of the Gospel, and have a good hope through grace, happy is your situation. What is more lovely than a pious youth? The evils from which you have been preserved demand your gratitude; the blessed pri-

privileges you now enjoy, and the hopes of happiness in reserve are powerful motives to influence you, in the strength of the Lord, afresh to devote yourselves unreservedly to the service of Him, whose you are, and whom you serve. "Watch and pray, lest ye enter into temptation." So that when death, the last enemy, comes, you may be prepared for the final conflict, and be taken up for ever to mingle with the vast multitude which no man can number, before the throne of God and the Lamb; "and so shall you be for ever with the Lord."

You will expect to hear something respecting our young friend, Louisa Cook, whose death has directed our minds to the subject of our present meditation. She was born at Nottingham on the fifteenth of September, 1821; when she was about five years of age, she removed with her parents to Ashbourne, in Derbyshire, and was sent to the Sion Chapel Sunday School, where she continued for many years, and was regular in her attendance, kind and dutiful to her teachers, and attentive to the instructions she received; she was fond of contributing to the school box, in aid of the London Missionary Society; she was a dutiful and affectionate child to her parents; but it was not until her last affliction, that she evinced marks of decided piety. Having taken cold early in the year 1839, she suffered severely from its effects for several months, until about April, when her case was pronounced to be consumption. On my first visiting her, she was anxiously inquiring after the way of salvation. Now she found the advantage of Sunday School instruction; the blessed truths that were then impressed upon her mind were brought to her recollection, and from feeling her state as a guilty sinner she was eventually brought to believe in Christ for salvation. She was

anxious for the salvation of others, and would address her companions and school-fellows in an impressive manner. She bore her affliction with exemplary patience, and enjoyed much of the Saviour's presence. The following of her expressions will show the state of her mind during her affliction, and in her last conflict with the king of terrors. On being asked, whether she would wish to recover, she replied, that she desired to be resigned to the Lord's will, but she wished rather "to depart and to be with Jesus, which is far better." She delighted in many of the hymns she had learnt at school, and would sing when her strength permitted—"When I can read my title clear," &c.—"The Gospel brings tidings," &c. To a young friend she said, "Oh! how vain is the world! how the young are led astray by its pretended charms! I love my Jesus, better than all the gold and silver, and pleasure of this world. Come, Lord Jesus, come quickly. I am not afraid to die. Why are Thy chariot wheels so long in tarrying?" To her mother, she said, "Mother, I am a great sinner, but Christ is a great Saviour, and He has saved me through His precious blood." A friend speaking to her of Christ as a rock, she said, "He is a sure foundation, and I find Him so now." On the day of her death, she talked most affectionately to her dear parents and a neighbour, exhorting them to seek the salvation of their souls. When her medical gentleman told her he could do no more for her, she thanked him for all his kind attention, and said, "I am not afraid to die; I have a good Physician—Jesus is my Physician." Her last words were, Victory, victory;" and she sweetly fell asleep in Jesus, October 3, 1839, aged seventeen years. "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

HEZEKIAH'S SICKNESS AND RECOVERY.

A SERMON, BY THE REV. WILLIAM JAY.

PREACHED AT ARGYLE CHAPEL, BATH, ON SUNDAY MORNING, DEC. 22, 1839.

"Behold, for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back."—Isaiah xxxviii. 17.

My brethren, the more religion is impartially examined, the more will it be found to be a reasonable service. The doctrines of religion meet our perplexi-

ties; the promises of religion meet our wants and woes; the exercises of religion arise out of our relations and circumstances. "A son honoureth his father,

and a servant his master ; if I, then, be a Father," says God, "where is My honour ? if I be a Master, where is my fear ?" As our Governor, He demands our submission ; as our Friend, our confidence ; as our Benefactor, our gratitude. There are evils, which He alone can remove ; there are blessings, which He alone can impart. We enter Him when every other refuge fails us ; and we hang upon Him when every other dependence gives way. We "call upon Him in the day of trouble," and He delivers us, and we glorify Him. And thus all that we mean by the name of *devotion*, is at once the dictate of nature, the voice of conscience, and therequisition of Scripture.

"The writing of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness. I said in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living : I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life. He will cut me off with pining sickness ; from day even to night wilt Thou make an end of me. I reckoned till morning, that, as a lion, so will He break all my bones : from day even to night wilt Thou make an end of me. Like a crane or a swallow, so did I chatter : I did mourn as a dove : mine eyes fail with looking upward. O Lord, I am oppressed ; undertake for me. What shall I say ? He hath both spoken unto me, and Himself hath done it : I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit : so wilt Thou recover me, and make me to live. Behold, for peace I had great bitterness : but Thou hast in love to my soul delivered it from the pit of corruption ; for Thou hast cast all my sins behind Thy back."

Hope disappointed, affliction relieved, iniquity pardoned—these are the three subjects which come under our review this evening. Hope disappointed—this is the first : "For peace I had great bitterness." Affliction relieved—this is the second : "Thou hast in love to my soul delivered it from the pit of corruption." Iniquity pardoned—this is the third : "Thou hast cast all my sins behind Thy back."

I. HOPE DISAPPOINTED.

"Behold, for peace I had great bitterness." Now Hezekiah had just been delivered from the invasion of Sennacherib ; who, with an immense army, marched, scattering desolation through the villages and towns he passed, till he encamped insolently before Jerusalem. But, said the Lord, "By the way that he came, by the same shall he return ; and shall not come into this city, saith the Lord. For I will defend this city to save it for Mine own sake, and for My servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand ; and when they rose early in the morning, behold, they were all dead corpses. So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh." Who can imagine the satisfaction of Hezekiah's mind, upon obtaining such a marvellous deliverance as this ? We ought always to value God's mercy ; but our successes and indulgences frequently for the time make impressions which are injurious. They cause us to forget our present condition ; they cause us to forge the admonition, "Let not him that putteth on his harness boast himself like him that putteth it off ;" they make us forget that other dangers and difficulties may be yet in reserve and awaiting us. So it was here. Hezekiah promised himself a continuance of peace and triumph ; but lo ! before the enemy could scarcely have reached their own country, he was seized with a distemper, which embittered all his comforts, and threatened his life. When can a man say—"Now my heart is at rest ; now all my storms have expended their fury ; and nothing now remains but sunshine and cloudless skies ?" Ah ! vain hope ! the clouds return after the rain ; deep calleth unto deep ; and one evil messenger may be the harbinger of another. Thus we read in Micah, "The inhabitants of Maroth waited carefully for good, but evil came down from the Lord unto the gate of Jerusalem." Thus David says, "In my prosperity I said, I shall never be moved ; Lord, by Thy favour Thou hast made my mountain to stand strong ; Thou didst hide Thy face, and I was troubled." And Job, surveying his possessions and his prospects, said, "I shall die in my nest, and multiply my days as the sand : " but how was it ? "I was not in safety, neither had I rest, neither was I quiet : yet trouble came." And—First ; nothing is more precarious than

health. "Our strength is not the strength of stones; nor our bones, brass." Who can tell what a day may bring forth—what accidents may strike us—what diseases may invade? The seeds of dissolution, now invisibly lodged in the frame, may, ripened by external influences, soon be matured, and "bring forth fruit unto death." I have known marriage rites soon followed by funeral solemnities. A man has commenced a journey, and he has been turned back in order to die at home, or has expired upon the road. The little Shunammite went out into the field to his father, and cried, "My father, my father! my head, my head!"—and he was conveyed home, and died before the evening on the lap of his mother.

This reminds us of another source of disappointment. "Children are the heritage of the Lord, and the fruit of the womb is His reward." It is said, that "Eve conceived and bare Cain, and said, I have gotten a man from the Lord." Cain signifies *Possession*; and many have supposed, that Eve imagined, upon the birth of Cain, that she now had the promised Messiah; and the words might be rendered, 'I have begotten the Man, the Lord.' If this were the case, we see how unanswerable were the event to fond maternal expectation; for what had she gotten? Only a murderer. When children are born, who can tell what they will prove? They may be successful in their pursuits; they may be unfortunate in their connections; they may be impaired in reason; they may be cripples for life; they may be victims of disease. Here is Rachel holding up their little robes which are to be used no more, "weeping for her children, and refusing to be comforted, because they are not." The father looked for an engaging and entertaining companion; but the cares and expenses of ten or fourteen years terminate in the dust, while he, bleeding at the heart, exclaims, "Thou destroyest the hope of man." Here is a child becoming vicious, the companion of fools, and travelling the downward path. "Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away: for he shall return no more, nor see his native country."

Friendship is another source of confidence, and therefore of disappointment. Is it the Scripture alone, that has said to you more than once, "Cease from man, whose breath is in his nostrils; for wherein

is he to be accounted of?" Sometimes the hope of nearly all his connections is removed; and the man, stripped and peeled, looks round upon dreariness, and asks, 'What do I hear, and what do I feel?' "Lover and friend Thou hast put far from me, and mine acquaintance into darkness."

Behold also *insincerity* and *perfidiousness*. There are some, who, as friends, are rotten at the very core: they flatter only to deceive and to betray. Hear the language of David: "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." So, where there is no treachery, there may be *weakness*. Thus it was with Job's friends. "My brethren have dealt deceitfully as a brook; and as the stream of brooks they pass away; which are brackish by reason of the ice, and wherein the snow is hid. What time they wax warm, they vanish; when it is hot, they are consumed away out of their place." Thus it was with Paul, too, when he was going to Rome, to appear before Nero. Many of his friends came down as far as Appii Forum and the Three Taverns, in order to meet him, and escort him unto the metropolis of the world. But, says he, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion."

Wealth is another source and subject of disappointment. Many who were once surrounded with affluence, are now living in want, or depending on alms. I think I recently mentioned, that Orton has observed, that a friend having some money left him to distribute in the way of charity, he was applied to, in the course of one year, for assistance, by thirty-four individuals who had once rode in their own carriages. A female who was at once the granddaughter of the Lord Chancellor Clarendon, and the niece of the Queen of England, is said to have died in a workhouse. Where is the lad here, who has not read of Belisarius, the conqueror, and the poor blind beggar for bread?

What can be so uncertain as human popularity? Why, it hangs on the wavering breath of the multitude, and it trembles before every blast of disrespect or falsehood; and, for the bellowings of to-day, "Hosannah!"—are heard to-morrow from the same lips, "Away with him! away with him!" Where is the man who has not had, in some instances and respects, reason to say, "Behold, for peace I have had great bitterness."

Let us make two reflections before we proceed.

The first is, *Take care and be sober-minded.* This is the way to escape disappointment: not to allow your hopes to be raised too high. You, young people, this peculiarly regards you. You are now in the age of inexperience; you are now in your sanguine age. Beware; look not for more from any of those things in your passage through life, than they are able to afford; and judge of their ability by the testimony of Scripture, by history, and by the confession of wise and good men who have gone before you. If, after this warning, you will go forward into the world, dreaming that it is a paradise, something will soon awaken you; and the thorns and the briars, the reptiles and the beasts of prey, will soon convince you that you are in a desert, and that the "wilderness hath shut you in."

The other is, *Make the Lord your trust.* He will not, He cannot, disappoint you. If creatures are "broken cisterns," He is "the Fountain of living waters;" if they are "broken reeds," He is "the Rock of Ages." "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever."

Let us proceed from the disappointment of hope, to—

II. THE RELIEF OF AFFLICTION. "Thou hast in love to my soul delivered it from the pit of corruption."

Now observe here, first, his *danger*. It was "the pit of corruption." That means the grave; where you will by and bye "say to corruption, Thou art my father; and to the worm, Thou art my mother and my sister." He was "sick,"

"nigh unto death," and on the very verge of immortality. Now see how unimportant the distinctions of the world are. You would do well to consider a man in the condition of Hezekiah. He was a great king, and he had been very successful: but disorder arrests him, lays him by. One day he is on the throne, another on the bed of languishing; one day an object of envy, another of pity. No human greatness can secure a man from the ordinary infirmities of nature, or the common calamities of human life. The guards may surround his palace and keep off beggars, but they cannot keep off the king of terrors. In his glory, men may flatter, and say, "Ye are gods;" but sooner or later the truth will come out—"They shall die like men;" and "when he dieth, he taketh nothing away with him; his glory shall not descend after him."

But you will observe, again, his *restoration from this perilous state*. He was "delivered;" that is, recovered. He speaks of it as a privilege; and he ought to have spoken of it as a privilege. When the apostle is giving the Corinthians an inventory of the Christian's treasures, among other things he says, "Life is yours;" and it is an inestimable blessing, and capable of infinite improvement. The Christian, with regard to his own personal enjoyment, indeed, may say, "It is better to depart and to be with Christ;" but to abide in the flesh is more useful. Life is not only attended with the only opportunity of securing the salvation of the soul, (and how important is it in this view!—"the accepted time," "the day of salvation!")—but also as a season, and the only season of usefulness. You must exercise candour towards those who differ from you, and you must forgive those who have offended you, *now*, or you will never be able to do it. This is the only opportunity you will have to teach poor children to read their Bibles; the only opportunity to disseminate the Scriptures, and to call men to repentance. There is one privilege, therefore, which the saints on earth have over the glorified in heaven; and this is, an opportunity to do good. And I am fully persuaded, that any of those glorified beings there, if it were the will of God, now that their benevolence is completed, would readily come down again here, and pass years in this vale of tears, in order to glorify their Saviour, and serve their generation according to the will of God. What, then,

are *you* doing? Are *you* seizing these opportunities?

You will observe, also, that he acknowledges the *Author* of his deliverance: "*Thou* hast, in love to my soul, delivered it from the pit of corruption." It is always the *Lord's* doing; He killeth, and He maketh alive; He bringeth down to the grave, and He raiseth up. Now note here, Hezekiah was recovered by the application of prescribed and proper means; for "*Isaiah* had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover:" but this only shows God's order in working. God chooses to use means in *His* agency, and therefore *we* must use means too. But what ever means we employ, we must rely for their success entirely upon Him; for "*without Him we can do nothing.*"

But, my brethren, you will observe, that he not only ascribes the deliverance to God, but he views it as *springing from His favour*. Observe how he expresses himself here: "*Thou* hast, *in love to my soul,*" done it. Our temporal mercies never taste so sweet, as when we taste the love of God in them. God sometimes *denies* His people in *love*. They know not what to ask as they ought; and therefore when they implore things which would be injurious to them, His kindness leads him to refuse their desires. And as He sometimes denies in love, so He sometimes *grants in wrath*. The Israelites, dissatisfied with His own government, said, "*We will have a king:*" and "*He gave them a king in His anger,* and took Him away in His wrath." Discontented with the bread which came down from heaven, they said, "*We will have flesh.*" "*You shall have it,*" says God; and "*He gave them their heart's desire,* and sent leanness into their souls."

But when does God give in *love* to our souls? I answer, When you not only pray for the thing, but pray subject to God's pleasure with regard to it; when you desire it, not merely, or principally, for your ease, or gratification, or distinction, as a creature, but for your spiritual good, and for the glory of God. You may also judge whether a thing is given in love to you from God by the effects. If, for instance, now, upon your recovery from sickness, your health and strength lead you away from God into the world again, you may be assured that they are a curse, and not a blessing. On the other hand, if they have not only re-

moved pain, but enlarged your circle of usefulness; if you have repaired with eagerness to His house, to praise Him there with fresh appetite; and if you have made a new surrender of yourselves to Him, determined by His grace to "*walk before the Lord in the land of the living,*" and to "*show forth all His praise;*" you may be fully satisfied that He has done it in love to your souls: "*He has, in love to my soul, delivered it from the pit of corruption.*"

But there is another thing to be observed, namely,

III. THE PARDON OF HIS INIQUITY.

"*For Thou hast cast all my sins behind Thy back.*" Some consider this "*for,*" as the reason of God; and explain the words thus: "*Thou* hast in love to my soul delivered it from the pit of corruption, *for*" or because "*Thou* hast cast all my sins behind my back;" saying, that if the affliction was a correction for sin, the forgiveness of the sin would remove it; withdrawing the cause, the effect would cease. Now it is true, that the Lord does chastise His people for sin; He has promised to do it; "*If they forsake My law and walk not in My commandments, I will visit their transgressions with a rod and their iniquities with stripes;*" but properly speaking, this is never done in the way of punishment. However severe the afflictions of the Christian, a believer in Christ, may be, there is nothing penal in them: their Saviour "*has redeemed them from the curse of the law,*" having been made a curse for them. They are therefore pardoned when He does chasten them, pardoned before He chastises them, and chastised because they are pardoned. Therefore this word "*for*" is not mentioned here as a reason for the pardon, but as an addition to it: as the learned Bishop Lowth renders it—"Thou hast in love to my soul delivered me from the pit of corruption, *and* Thou hast cast all my sins behind Thy back."

Observe the manner in which he speaks of this pardon. He expresses it metaphorically: "*Thou* hast cast all my sins behind Thy back." What a man throws behind his back is out of his sight, and he regards it no more; "*Out of sight,*" we say, "*out of mind.*" But how does this apply to God? Nothing can ever be properly out of His sight or out of His knowledge. No; but the meaning is, that their sins will no more appear before Him to provoke His anger, or to call forth any

condemnation from Him. The grand thing with regard to your safety and happiness is, not what you do with your sins, but what God does with them. It is not whether you forget them, but whether God remembers them. It is not whether you choose to cast them behind your back, and think no more of them; but whether God has cast them behind His back, so that, if sought for, they shall not be found. It is so with the Christian: "as far as the east is from the west, so far hath He removed their transgressions from them."

Then observe *the extensiveness and measure of the blessing*; for it is pardon. "Thou hast cast all my sins behind Thy back," however numerous and however enhanced. "Though your sins were as scarlet," says He, "they shall be white as snow; though they were red like crimson, they shall be as wool;" for "He will abundantly pardon." If one sin only remains unforgiven, it would be enough to ruin the soul for ever. But this is not the case. Oh! "who is a Rock like our God?" Oh! we may well exclaim, "Who is a God like unto Thee, that pardoneth iniquity, transgression and sin?" We have all through life been provoking His Divine majesty; and He might have said to the sinner, "I have been evermore doing thee good, and thou hast been constantly transgressing My commands, trampling on My authority, defying My power, abusing My goodness, and insulting My truth; and I could plead against thee with My great power: how righteously could I destroy such a guilty creature, and how easily could I destroy such a feeble soul! But I am the Lord God, merciful and gracious; here is the golden sceptre; I stretch it forth: touch it and live. I will be merciful to thy unrighteousness; and thy sins and iniquities will I remember no more."

Lastly, here is *the knowledge of the privilege*. He speaks without any hesitation: "Thou hast cast all my sins behind Thy back." There is a difference, you know, between the reality and the manifestation of the thing. There are persons whose pardon God hath sealed, who write very bitter things against themselves. They have not as yet "the full assurance of faith." Perhaps to try them. Nevertheless, in the mean time they are sustained by hope in His mercy; and if they seek it in His own way, He will in due time, "appear to their joy," and they shall "not be ashamed." If they "wait on the Lord, and keep His ways," He will "exalt them to inherit the land." If they throw themselves at

His feet, He will take them into His bosom. If with Peter they cry, "Lord, save, or I perish," they will be able by and bye to say with Thomas, "My Lord, and my God!"

In conclusion; let me beseech you to *seek after this inestimable blessing*. "Blessed is the man," says David, "whose iniquities are forgiven, and whose sins are covered." There are few of you, I dare say, who have not known the pleasure of being reconciled to a beloved connection whom you had offended, and on whom you depended in some considerable degree for your welfare. But oh! to be "reconciled to God by the blood of His Son!" to have the breach made up between heaven and earth! to be able to say, "O Lord, Thou wast angry with me, but Thine anger is turned away from me, and Thou comfortest me!" What is everything else without this? What, if you have been recovered from the grave, is your deliverance; compared with deliverance from hell? And what would your going down to "the pit of corruption" be, compared with your going down to the pit of damnation? What would it be, to have the body healed and the soul condemned? But if you are recovered, your recovery is not a pardon but a reprieve only. Hezekiah had fifteen years added to his span; but these would soon pass away. You may not have such a number added to your day: but Divine grace, if it does not preserve you from the grave so long, will prepare you for it, and be with you in passing through the valley of the shadow of death: and then—"O death, I will be thy plagues: O grave, I will be thy destruction."

Let me ask you, whether you are the subjects, like Hezekiah, of both temporal and spiritual blessings? If you are, if you have health of body, and your soul is in health too; if you enjoy civil freedom, and are made by the Son free indeed; if you are blessed with the blessings of the upper and of the nether springs, surely it becomes you to take your thanksgiving from the language of David, and to say, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." And "by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

THE FRUITS OF THE SPIRIT.
BY THE REV. T. APPLEGATE.

LECTURE VII.—FAITHFULNESS.

“The fruit of the Spirit is faith.”—Galatians v. 22.

FAITH is the ground or confidence of things hoped for, and the conviction of things not seen. It is credit given to a declaration or promise, on the authority of the person who makes it. When our Lord said to the nobleman of Capernaum, “Thy son liveth;” “the man believed the word that Jesus had spoken unto him, and went his way,” confident that he should find his son alive and well. When Jesus said to the blind man, “Go, wash in the pool of Siloam,” he had faith, that the means prescribed would be efficacious, and went his way, therefore, and washed, and came seeing. The term, faith, is used in the same sense in common language. Inquiring the road to a certain place, I am told, that the right-hand path is the safest and easiest: on the faith of that information, that is, giving credit to my informant, I take the road recommended. A well-known impostor assures me, that by following his directions and paying him a good remuneration for his advice, I shall enjoy a long and prosperous life: I have no faith in such assurances, I give no credit to such declarations, I pay no regard to them. It is exactly thus with the Christian. When he begins his spiritual journey, he is told that the heavens are covered with blackness, threatening storm and tempest; that the road he proposes to go is dreary and rugged, infested with powerful enemies; that the world on which he turns his back is replete with the most exquisite charms and luxuriant enjoyments, and that should he be so infatuated as to forsake it and persist in his course, he will lose all the happiness of the present life, and receive as the reward of his rashness, sufferings and trials of the severest kinds. To this he replies—“I admit that the way is narrow, and that in travelling it, many difficulties must be surmounted, many privations endured, many self-denials exercised, and that it is through much tribulation I must enter the kingdom; but I believe it is the way of life:—

“The way the holy prophets went,
The road that leads from banishment;”

I believe, the grace of Christ will be sufficient for me, and that His strength will be perfect in my weakness; I believe, that the possession of pardon, peace of conscience and the earnest of the Spirit are infinitely more valuable than any thing I shall lose by the cross of Christ; I believe, that in every conflict I shall come off “more than conqueror through Him that loved me,” and that when I arrive at home, “the Lamb, that is in the midst of the throne will feed me, and lead me to living fountains of waters,” and my heavenly Father “wipe away all tears from my eyes.” In the exercise of such faith I must gird up the loins of my mind, and “press toward the mark for the prize of my high calling of God in Christ Jesus.”

The testimony of God, thus received and accredited, introduces us to an acquaintance with things not seen, and subjects which fall not under our immediate observation. “We walk by faith, not by sight.” Faith is the eye of the mind. It beholds Christ in the beauty of His perfections, the dignity of His person, the splendour of His throne, the riches of His dominion, and esteems Him the “chief among ten thousand and altogether lovely.” It views Him as the Mediator of the New Covenant, exalted far above all heavens, and filling the most important offices for the benefit of His body, the church. It is the hand, by which we embrace Him, and “receive from His fullness, and grace for grace;” the source of our justification; the principle by which we stand, and walk and live; “for the life we now live in the flesh, we live by faith on the Son of God, who loved us and gave Himself for us.”

Considerable care is requisite to distinguish it from presumption, which is confidence without sufficient warrant. The children of Israel, when they travelled through the channel of the Red Sea, believed the Divine promise, that they should be conducted safely. The Egyptians had no such promise given them; they had no such declaration to credit; it was therefore not faith on their part,

but presumption—the very height of presumption, that led them to venture in pursuit of the Israelites so utterly regardless of the result.

Faith signifies confidence, dependence, trust; simple reliance on the mediation of Jesus. Christ was preached to the Jews and Gentiles as the object of their trust. "In His name shall the Gentiles trust."

The word, faith, in Scripture has several acceptations. The system of Christianity is called "*the faith*." Felix sent for Paul and heard him concerning *the faith*. The same apostle prayed for the Philippians, that they "might stand fast in one spirit, with one mind, striving together for the faith of the Gospel." It is sometimes used for the truth and faithfulness of God. In the third chapter of the epistle to the Romans, we have a supposed argument between Paul and an unconverted Jew, on Jehovah's faithfulness to the Jewish nation; in which the question is asked, "For what if some did not believe? shall their unbelief make the *faith* of God without effect?" It frequently means fidelity in the performance of promises. Faithfulness is evidently its meaning in the passage before us. It is used in conjunction with other moral and relative virtues, and refers to the operation rather than to the principle of faith. Our translators, very properly, render the same word fidelity, in Titus ii. 10. "Exhort servants to be obedient to their masters, and to please them in all things; not answering again; not purloining; but showing all good *fidelity*."

This subject brings before our notice an excellent grace, an extensive field and an important duty.

I. *An excellent grace.* It comprises sincerity of heart, truth in the language and integrity of life.

1st. *Sincerity of heart.* The heart is the seat of godliness. "With the heart man believeth unto righteousness." "A good man out of the good treasure of his heart bringeth forth good things." "A good tree bringeth forth good fruit." Good affections produce good actions; purity of principle, piety of practice. Actions and professions may attract the esteem of your fellow-men; but God looks at the heart—"searches the heart and tries the reins of the children of men." His demand to each of the fallen sons of Adam is, "My son, give Me thine

heart." He alone has the most reasonable claim to it. He constituted it with all its wondrous affections, aspirations and desires. He made it for Himself, to be His temple here below, His dwelling-place for ever. Can it be hard then to give Him His own? to 'give Him that' which will make us happy? to give Him that wounded heart, which the world has ten thousand times betrayed and disappointment has seared? to give it to Him, who will never forsake it, who will heal all its diseases, soothe its sorrows, assuage its anxieties and fill it with joy and peace in believing?

If a father said to his child, "My child, give me thine heart," would it seem an unfair, an unreasonable, an irksome, a repulsive, an abhorrent request? Yet almost everything is given to God in preference to the heart. Pilgrimages and penances are encountered; the most costly ceremonies are celebrated; long prayers and fastings are kept up: the external worship of God is regularly attended to, and self-righteous attempts perpetually practised. The spirit of the Pharisee and hypocrite lives in the breasts of thousands. It is a spirit in harmony with the pride of our apostate nature, and which places that in the *form*, which can alone be found in the *power* of godliness:

"Their lifted eyes salute the skies,
Their bended knees the ground,
But God abhors the sacrifice,
Where not the heart is found."

"The sacrifice of God is a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Till the heart is given, nothing is given; no duty is discharged aright, no service is performed from right principles, no sacrifice is acceptable.

"Nothing but truth before His throne,
With honour can appear;
The painted hypocrites are known,
Through the disguise they wear."

The hypocrite is the most guilty and detestable of all the characters that take refuge within the precincts of the sanctuary. He is an impostor of the blackest description. He endeavours to persuade you that he is a child of God; but he is a child of the devil. His profession assumes all that is lovely and attractive; but he is inwardly full of pollution and rottenness. To the eye of man there may be something about him that strike and interests; but to the eye of God he is infinitely abominable. He is a whited wall—a painted sepulchre: his cry will not be heard when

trouble cometh. He is double-minded, and double-tongued.

Fellow-sinners, let me caution you against so serious an evil. Let me call upon you to consider consequences. Will it soften your dying pillow, will it lighten the gloom of death, will it throw one pleasing scene around your last recollection, to remember that you have been a deceiver—that you have professed to be what you never were—that there was no heart work in your religion—no love to God—no union to Christ—no attachment to holiness? “Be not deceived; God is not mocked.” If your children were to return the love you have manifested to them, by every outward show of regard, by a continual readiness to consult your wishes, by a scrupulous compliance with all your intimations and requests—and if you had the power of looking into the secret recesses of their breast, and saw with transparent accuracy, that there was not one spark of love, not a particle of sincerity—that the whole was hollow pretence, the result of interest, or custom, or fear, or of some still more sordid or mercenary motive—I ask, would all this show of affection satisfy you? No; your hearts would spurn the thought; and you would consider the very nicety of obedience an hypocrisy infinitely the more odious, while it puts on them ask of love that was never felt. Dear friends, can it be otherwise with your God? Can He refrain from being indignant? Can He behold, without the most dreadful abhorrence, such ceremonious and unnatural cant? Examine your religion, and see how much of it is for man, and how much remains for the God of love. All that you would lay aside, if you had no one to deal with but the Divine Being, is irreligion and hypocrisy.

Men and brethren, let us be faithful to one another, and faithful to our consciences. To what purpose is the bare formal recitation of your prayers? To what purpose are all your alms? To what purpose are all your attendances on the means of grace? To what purpose would you give your goods to feed the poor, and your bodies to be burned? If you have not love, it profiteth nothing. Destitute of this, there can be no more devotion in your religious exercises, than in the sounding of a bell. If you engage in the worship of the Lord, you must give Him your heart. You must hate vain thoughts,

and endeavour to serve Him with the unleavened bread of sincerity and truth. You must belong to the circumcision, worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

2. Truth in the language. This requirement is binding on us, both as men and as Christians. “Wherefore, putting away lying, speak every man truth with his neighbour.” To lie, is an attempt to deceive; either directly or indirectly. It is possible to do this by silence, as well as by expression; by tones of voice, looks, and gestures. That which is stated, may be in substance true; but the manner of expressing it, the significant nods, the sneers, the looks, the tones of utterance, the omission and the drawbacks connected with it, put upon it quite a different construction. The whole of the facts may possibly be related; yet they are so apportioned, so placed and so coloured, that while you cannot charge the individual with having omitted any thing necessary, or uttered any thing false, he has so contrived to arrange the various parts, as to produce what he intended—a wrong impression. He may indulge in nothing but the language of praise, but it is satire, and praise of the most fatal kind. The modulation of speech and emphasis, are such as to inspire suspicion. If it be said, for example, that such a man has the character of being pious, another replies, ‘Yes, he has the *character* of being so,’ and by the mere emphasis upon the word “character,” he will at once tell you that he believes it to be a reputation altogether unmerited.

Falsehoods are committed, when we lay an undue stress upon arguments—when we attach a greater weight to them than we believe they really merit. All controversy is full of this; full of attempts to deceive. But we have no more right to deceive men by a show of arguments, than by false statements: or to keep back a material argument, than a material fact. There are indeed occasions, when it may be well to withhold for a time a part of the truth. Our Saviour said to His disciples, “I have many things to say unto you; but ye cannot bear them now.” The apostle Paul told the Corinthians, that hitherto he had “fed them with milk and not with meat, because they were not able to bear it; neither then were they able.” But the portion of truth kept back,

was in perfect consistency with that which was communicated; nor was the one essential to the comprehension of the other. There was no insincerity on the part of the teachers; they openly said, We have declared only a part—we have more to say, but must reserve it until you have well digested the lessons, which have already been conveyed.

Falsehoods are extensively propagated in mercenary engagements. An individual promises that certain services shall be performed in a certain manner by a given time, while at the moment of making such a promise, he has not the least intention of fulfilling it. Some go so far as to lay deliberate schemes of deception, and have no hesitation in publishing their exploits; yea, of boasting unblushingly of their success in defrauding the innocent and unwary. The sin is so prevalent, that persons most observant in other respects appear to have come to the conclusion, that it is utterly useless to attempt any system of punishment for false statements in pecuniary transactions between man and man. It is readily taken for granted, that when men go into matters of buying and selling, all sorts of falsehoods will be told; and that it is in vain to look to the law for the redress of injuries resulting from misplaced confidence. The guilt of lying, however, is not less heinous in the sight of God because it is common. The express command of heaven is, "Defraud not:" "Ye shall not deal falsely, neither lie one to another." Every lie is placed among the treasure of His wrath, which, when full, will burst with resistless fury upon the sinner's head.

Falsehoods are fostered by flattery. There is something in this species of deception peculiarly despicable. To compliment persons whom we do not esteem, that we may receive their applause—to ascribe to them excellencies which they do not possess, or exaggerate those that belong to them, making them more considerable than they really are—to act so, for the purpose of securing favour or personal advantage, is to be influenced by the basest motives; it is to attack human nature in its weakest part.

Through levity and loquacity freedoms of speech are indulged in, far from being consistent with the requirements of truth. I have heard persons talk—yes, and professors of religion, too—in a manner which has led me to fear that they have

drawn more from imagination than from memory, and contracted guilt with almost every sentence. They love to hear themselves talk, and wish to do so with effect; and are pleased with interesting others, and obtaining their notice. As "life and death are in the power of the tongue," and as "he that hath a perverse tongue falleth into mischief," the resolution of the psalmist, if adopted and exemplified, would exert a most salutary effect, by laying it under due restraint; "I will take heed to my ways, that I sin not with my tongue."

3. *Integrity of life.* "What doth the Lord require of thee, but to do justly, to love mercy, and walk humbly with thy God?" The Christian, who lives much under the unction of the Holy Spirit, has one golden rule, by which to regulate his course; "Whatsoever ye would that men should do to you, do ye even so to them." He walks uprightly and works righteousness. Uprightly; according to rule—the rule of God's Word. Uprightly with God; exercising devotedness to His service; "worshipping Him in spirit and in truth;" acquiescing with cheerfulness in all His decisions, and following Him fully. Uprightly with himself; not suffering himself to be deceived by a false hope; not crying "Peace, peace," when there is no peace; but proving, watching, comparing and examining his heart. Uprightly with the world; showing candour, openness, and honesty in all his transactions. Searching out his duty diligently; performing it uniformly; and "labouring to have a conscience void of offence, both toward God and toward man."

II. *An extensive field.* It would be difficult to survey more than a small portion of it, within the narrow limits allotted to us. We can only fix our eye upon a few spots which rise above the general surface. We begin with—

1. *Ministerial duties.* It is required of stewards, that they be found faithful; that they "declare the whole counsel of God," and keep nothing back that may be profitable to the people. Some preach nothing but doctrines and nice distinctions; these are only a part of God's counsel. Others perpetually dwell on duties; these are only a part of His counsel. And others, are always declaring Christian experience; this is only a part of His counsel. He, who declares *all* the

counsel of God, sweetly unites doctrines, duties, and experience. He says all that God has bidden him, whether pleasing or painful; levels the arrows of conviction at the sinner's conscience; pours the light of Divine truth upon his mind; directs him to Christ crucified, and declares there is salvation in no other. He views himself, as standing before the face of his Master, to whom he must render an account. His hearers are perishing, he labours for their salvation, and travails in birth until Christ is formed in them. To every unreconciled and rebellious transgressor, he says, 'Come with me, O guilty man, into the presence of our Maker; we must debate the matter there. You refuse to submit to Him. He claims your obedience; you determine to withhold it. He requires your subjection; you refuse to yield. Come then, and before Him, who hath sent me, let me charge you with your sin, and reason with you against it. While He is the witness of my fidelity, let me deal faithfully with you. While He listens to my importunity, let me beseech you "to be reconciled." If you persist in your hostile course—if reckless of eternal consequences, you refuse the offered clemency, and will die as you live, an enemy to God, at least let me be clear; I will not be chargeable with your destruction, and God Himself shall be my witness, that you perish through no fault of mine.'

The fact that a major part of his audience have listened for a series of years to the preaching of the truth, and that it has produced no effect upon them, except to harden them, operates with an overwhelming oppressiveness upon his spirits, and compels him, knowing the terrors of the Lord, to neglect no means to persuade men. 'Oh!' he exclaims, 'and must their souls be lost after all my preaching and my prayers? Must I accuse them before the bar of God? Lord, let me hide myself from this congregation! Let me enter within the veil, and intercede again for them. Let me once more supplicate Thy especial blessing to rest upon them.'

"Great God, Thy sovereign aid impart,
To give Thy Word success;
Write Thy salvation on each heart,
And make them learn Thy grace."

2. Pious conversation. All our social intercourse with each other should be sought for, as furnishing opportunities to do good; to teach our friends and neigh-

bours to know the Lord. False delicacy often deters us from speaking for Christ and His cause. Who has not been silent, when he ought to have been valiant; or reserved, when he ought to have been candid? A word fitly spoken, how good is it! It fixes as "a nail in a sure place." If you heard sinners crying after you in the streets—'Oh! sir, have pity on us, and afford us your advice; we are afraid of the everlasting wrath of God; we know we must shortly leave this world, and are afraid lest we should be miserable in the next; as you 'ever pitied poor wretches, pity us, lest we should be tormented in the flames of hell; if you have the hearts of men, pity us'—could you, I ask, surrounded with such entreaties, help bursting forth into tears of compassion? Could you regard them otherwise than as objects of tender commiseration? Could you spare any earnestness of persuasion, or urgency of impassioned feelings, to bring them to God? Now endeavour to picture yourself in such a situation, and act accordingly.

It is probable, there are some, that encircle your festive board, that bow around your family altar, and that cling to your arms, whose souls are dying—dying without hope, and in danger of encountering for ever the awful horrors and agonies of the second death. The idea is startling, and ought to lacerate our bosoms till they bleed. Oh! how can you endure the thought of your dear relation perishing in the flames of hell? Is it not maddening to think of parting at death, to meet in judgment, and then take a long, last farewell at the tribunal of Jehovah? Allow me, with the view of bringing home the reflection of that day, to introduce an anecdote illustrative of the point in hand. "I lately dreamed," said a good man, "that the day of judgment was come. I saw the Judge on His great white throne, and all nations were gathered before Him. I and my wife were on the right hand, but I could not see my children. I said, 'I cannot bear this, I must go and seek them.' I went to the left hand of the Judge, and there found them all, standing in the utmost despair. As soon as they saw me, they caught hold of me and cried, 'Oh! father, we will never part.' I said, 'My dear children, I am come to try, if possible, to get you out of this awful situation.' So I took them all with me; but when we were come near

the Judge, I thought He cast an angry look, and said, 'What do thy children with thee now? They would not take thy warnings when on earth, and they shall not share thy happiness in heaven. Depart, ye cursed.' At these words, I awoke in agony and horror." The recital of this dream was rendered useful in the conversion of several of the children.

3. *Religious visitation.* The habitations of the sick poor are generally accessible to the Christian visitor; and while they present ample scope for the exercise of those holy and benevolent sympathies, which religion inspires, they furnish opportunities for that fidelity, without which it cannot be expected that our visits will be rendered savingly useful. The destitute and the bereaved must be told of Him, who is the Father of the fatherless, and the Judge and the Husband of the widow. They must be told of the "Pearl of great price," and of the "inheritance incorruptible, undefiled, and that fadeth not away." They must be told of Him, who is "able to save to the uttermost all that come unto God by Him."

There is hardly a case, in which it is more difficult to be faithful, than when standing by the bed of him, who is dying without an interest in Christ. His body is reduced to the weakness of infancy; his mind is lulled into tranquillity by hope of recovery or erroneous notions of religion; his soul is on the verge of eternity, without any covering in which to appear before God; his weeping relatives are bending over him, anxious to keep him quiet and easy; and to follow the dictates of conscience, by telling him his true state in such circumstances, would be regarded as the very essence of cruelty. "Let the dying man alone," say they, "that he may depart in peace. Make no mention of danger, and he will die like a lamb." Yes, and "in hell he will lift up his eyes, being in torments."

III. *An important duty.* Faithfulness is vastly important in all the concerns of life.

1. *It is important, as it gives uniformity to the Christian character.* Real religion consists in three things—right belief, right feeling, and right action. They are all absolutely essential. Without such an harmonious combination, the Christian shines not with his true lustre and beauty. The Church has often erred in severing what ought to be united; such as principle

and practice, faith and works; at one time insisting almost exclusively on right belief, at another time on right feeling, at another on right action. If you are about to give up either, you lop off one of the essential branches of Christianity; you disturb the balance, you break the harmony of character. If you were to take your right arm and bandage it up, and keep it still, it would soon become weak and deformed; you would lose the beauty of good proportion, and the pleasure of exercise. It is just so, when you tie up one of the Christian graces; the beauty of symmetry is destroyed, and happiness forfeited. Oh! pray for the spirit of Jesus; who, while He sat on the well, said, "My meat and My drink is to do the will of Him that sent Me." "Reprove, rebuke, exhort, with all long-suffering and doctrine."

2. *It is important to be faithful, as it enhances our peace.* Men may blacken our character, and lay to our charge things which we know not; but our witness is in heaven, and our record is on high. The friends of Job mistook his case, and reproved him for hypocrisy; but he replied; "God forbid that I should justify you; till I die, I will not remove my integrity from me. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live." The apostles of our Lord were most cruelly slandered and persecuted; their names were held up to ridicule, their words and actions perverted, their good deeds turned into crime, their persons bound in chains, and they were accounted "the filth and offscouring of all things." But mark their language: "Our rejoicing is this, the testimony of our consciences, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." Every faithful Christian derives joy from the same source. He rejoices here with joy unspeakable, and is longing for the time when the Saviour shall address him, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Does this anticipation animate your breasts?

Dearly beloved friends, "examine yourselves, whether ye be in the faith; prove your own selves." "Know ye not that Jesus Christ is in you, except ye bereprobates?" We are all liable to be deceived; and especially to be deceived concerning ourselves; and

among all the evils under the sun, nothing is more to be deprecated than self-deception. How pitiable, to be led on blindly to destruction, soothing conscience with the cry of Peace, peace! while delusions strong as hell are binding us fast! And how is this to be prevented, but by self-examination? How does the mariner know but that the next hour he may drive his bark against some hidden rock, if he neglect to throw out his line, examine his charts and make his observations? How does the traveller know, who journeys in a solitary path, amidst the darkness of night and pits and precipices, but the next moment he may dash himself to pieces, if he omit to ponder the path of his feet?

And how can we tell, but that we may be engulfed in perdition the very next hour, if we do not appeal to God "to search and know our hearts, to try and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting?" It is profitable to enter the region within, and to know the worst, even if it give us pain. Gifts, talents and attainments are nothing without sincerity; our hearts must be right with God, faith must be unfeigned, and love without dissimulation.

"Oh I for a strong and lasting faith,
To credit what the Almighty saith;
To embrace the message of His Son,
And call the joys of heaven our own."

ON THE DECREES OF GOD.

A SERMON, BY THE REV F. PERKINS.

PREACHED IN LADY GLENORCHY'S CHAPEL, MATLOCK BATH; ON THE ARTICLES OF THE CHURCH OF CHRIST, WORSHIPPING IN THAT PLACE.

"In whom also we have obtained an inheritance; being predestinated according to the purpose of Him, who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ."—Ephesians i. 11, 12.

FROM considering the being, perfections, and mysterious existence of God in Three Persons, we proceed to the purposes or decrees of God; being called to attend to this subject by the third article of this Christian Church; which article is—"That the decrees of God are His eternal purpose, according to the counsel of His own will, whereby, for His own glory, He hath fore-ordained whatsoever cometh to pass." The transition is natural; it is perfectly consonant with reason, after substantiating the fact that there is but one living and true God, and that there are three Persons in the Godhead—the Father, the Son, and the Holy Ghost—that these three are one God—the same in substance, equal in power and glory—before we consider the works of God themselves, to inquire, whether His works in creation, providence and grace are performed in conformity to some plan or not; and if they are wrought in harmony with some plan, determinate purpose, or decree, to

ascertain the properties, search out the objects, trace the origin, and discover the design of the plan itself. Our text speaks of a plan, and calls it the "purpose of Him, who worketh all things after the counsel of His own will."

I. We shall, as discoverers, endeavour to see whether the works of God in creation and providence are accomplished in conformity to any plan or purpose. We assert nothing here; but proceed to ascertain, from the character of God, the nature of His works, and the disclosures of His Word, whether there is not a plan or purpose, agreeably to which the works of creation were accomplished and the scenes of providence transpire.

1. We inquire whether it is possible for such a plan to exist. Nothing is impossible, that does not involve a contradiction. It is impossible, for a man, in the same sense, to be dead and alive at the same time. In different senses, a man may be dead and alive at the same

* These articles have appeared in the *Evangelical Register* for August 1840.

time; a man may enjoy natural life, and yet be spiritually dead. And doubtless, many at this hour perform the functions of animal life—they eat and drink and sleep and rise—who are “dead in trespasses and sins;” they are strangers to prayer, to communion with God, and union to Christ, who is our life. But although this is possible, it is not possible for a man in a natural sense, or in the same sense, to be dead and alive at the same time. Lazarus was alive, and he died; after this, he was raised from the dead. He existed in two states, but not at the same time; because that would involve contradiction.

That, then, is impossible, which involves a contradiction; that is possible, which does not involve a contradiction. That the wise, powerful, loving and holy God should act according to a plan devised and voluntarily adopted by Himself, involves no contradiction. It is, therefore, possible. And the possibility is so great, as to gain our assent, as soon as the idea of such a plan takes possession of our understandings. Indeed, the perfection of the Divine character, and the dependence of all beings and things on God for existence, and, when brought into existence, for continued support, seems to forbid the supposition of His acting without a preconceived plan or determined purpose. The universe, men and angels, are not like a house erected by a builder, which needs not his assistance to stand for a limited duration. No; the blending of things so opposite in nature as constitute the material world, their tendency to return to their original state, show that He upholds all things by the word of His power. And the experience of intelligent creatures satisfies them, that they live, move, and have their being in God, and of God.

The possibility of God acting by a pre-conceived plan of His own devising and choosing, was so great, as to cause Marcus Antonius, a heathen, to say, “That this should happen to thee, was foreordained from eternity.” And Curtius has these words; “Although they may attempt to elude the argument, who think that human affairs are directed and governed by chance, yet I maintain, that by an eternal appointment, and by the connection of secret causes long before ordained, every event has its own order, according to an immutable law.”

These heathens seem to have held on these points notions more consonant with truth, than some who profess to know the Gospel. They not only held it possible, but certain, that God “worked all things after the counsel of His own will.”

Having ascertained the possibility of such a plan, we—

2. Inquire whether it is probable or likely that such a plan is adopted. It appears likely that such a plan is adopted, from the fact, that men who are far inferior, not only to God, but to angels, are accustomed, when about to execute any important work, to devise the plan according to which it is to be accomplished before they commence it. We cannot suppose created beings to have more wisdom than their Creator; we might with more justice imagine the midnight taper gives more light than the noonday sun. Therefore as an architect devises the plan, according to which a building is to be constructed, before the foundation is laid; so the universal Architect, it may be inferred, adopted the plan of His own works from before the foundation of the world. The works of God in creation render it highly probable, that they were the result of a plan arranged by infinite Wisdom in harmony with benevolent Omnipotence. They present us with marks of wisdom, power and goodness. And these marks appear brighter and grow more numerous in our estimation, the longer and closer we scrutinise the universe. Withdrawing our attention from the structure of the human frame, of animals, of vegetables, and of the earth, and directing it only to the economy of our system in relation to man, we find proofs of the exertion of a wise and benevolent Omnipotence. Man wants light and heat. Light and heat are communicated from that radiant and majestic orb, which enlightens and cheers the world, through the medium of the atmosphere, which “by its reflecting power augments that heat which is the life of nature, and by its refracting power prolongs that splendour which is the beauty of creation.” Man wants rain, as well as warmth and sunshine. This is produced by the power of the heat of the sun on the waters of the sea, &c. It causes them to evaporate and ascend in an invisible or vapoury form, and exist in clouds suspended in the

higher regions of the air, which encompasses the globe on all sides and constitutes the atmosphere. The sun that causes the water in steam or vapour to ascend and assume the nature of clouds, rarifies and sets the air in motion and thereby purifies it; while the clouds are wafted over tracts of land, upon which they descend in showers to fertilise the earth, and render it fruitful. Man wants periods for repose and activity. These are produced by the daily motion of the earth. She, revolving on her centre, turns to the sun every portion of her surface in continual succession; and by the same act, turns part from the sun. That part which is turned towards the sun is enlightened, warmed, and beautified; it enjoys day, the season for action. That which is turned from the sun, is involved in the gloom or darkness produced by the earth's shadow; and it is night, the period for repose. Man wants the seasons, for the sowing, growth, ripening and in-gathering of the various fruits of the earth; and they are produced by our globe revolving yearly round the sun. Think of the power, which planted the sun in the firmament, which poised the earth on nothing, which whirls the earth round the centre, and carries her with all her inhabitants yearly round the sun; think of the power, which brought the whole into existence and order; think of the wisdom and goodness, that appear in the adaptation of the sun for the impartation of light and heat, and the generation of wind and rain to fertilise the earth and cause the seed cast by man into the bosom of the earth to germinate, grow, and produce abundantly; think of the wisdom, that produces day and night by the revolution of the earth on her own centre, and the seasons by her yearly journey round the sun; and you must perceive, that it is highly probable, that the Almighty formed a plan or purpose which should be the rule of His procedure.

We have only glanced at our own world; not at the system, of which we form but a small part; much less at the universe. Were we able, and had we opportunity to extend our remarks, the conclusion would be supported by a far greater amount of evidence. But if wisdom, power and goodness were exercised in the work of creation, according to a plan previously devised, how much

more in the upholding, support and government of all things!—the guidance of the starry worlds, the generation of the different orders of being and the preservation of their races!—the government of celestial intelligences, the restraint of evil beings, the guidance of man, the erection and annihilation of different kingdoms, the preparation for and introduction of the Saviour, the propagation of the Gospel, its establishment in the earth by the formation of Gospel churches, and the preparation of a body of men through its existence to be happy with and glorify God for ever! It is evident, that the probability is so great as to amount to moral certainty. And we feel convinced, before we search the Volume of revelation, that God works all things accordant with a plan previously devised and adopted or chosen. This plan is His foreknowledge; He knows what He has designed to do. And this plan is His decree; it is what He has determined or chosen to do. "Elect according to His foreknowledge."

3. Having ascertained the possibility and great probability of a decree or purpose existing, accordant with which all things are wrought in creation and providence, we now ask, is it certain, that there is such a plan? The character of God, and Word of God, demonstrate its reality or certainty.

The character of God, the perfections of His nature, and the dependence of all beings and things on Him for existence, and, when brought into existence, for continued support, forbid the idea of His acting without a preconceived plan or purpose.

It may be deduced from His knowledge. His knowledge is perfect; therefore infinite and unchangeable. Being infinite, it comprises all things, both present, past and future. Being perfect, it is exact; and allows neither of addition nor of diminution. That which is perfect includes all; so say the Scriptures. "All things are naked and open unto the eyes of Him, with whom we have to do"—(Heb. iv. 15). "Known unto God, are all His works from the beginning of the world"—(*απ' αιωνος*) from eternity. Nothing can start into existence of itself, or exist without His support. He knows all He intends to do; therefore all He will bring into being, and all He will sustain in existence

under all circumstances. His intention or determination is His knowledge. Therefore it is clear there must be some plan.

It may be argued from the almighty sovereignty of God. God is a sovereign or king. He is an almighty sovereign. This is admitted by many, who deny the existence of such a decree as we acknowledge. But the admission of the sovereign pleasure and almighty power of God, involves the existence of such a plan, because they show that nothing transpires in time, which is not according to His will. Those who admit the almighty power and sovereign pleasure of God, to be consistent, must admit of His decrees, which are a foreordination or predestination of all things; for if any thing comes to pass without the will of God, or contrary to the will of God, how is He the sovereign Being, that "does according to His will in the army of heaven and amongst the inhabitants of the earth," as it is declared He does in Daniel iv. 35? How can He be almighty? How can He work all things after the counsel of His own will, as our text asserts? We leave them to consider their inconsistency, and adopt the saying of the apostle as our own: "He worketh all things according to the counsel of His own will; for of Him and through Him and to Him are all things."

Having established the existence of the decrees of God, from the perfections of the Almighty, let us hear the testimony of His Word.

His Word abounds with terms by which they are designated; as His will, appointment, decree, purpose, foreordination, good pleasure, thought, counsel, foreknowledge.

They are called *His good pleasure*. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom"—(Luke xii. 32). The Gospel is revealed according to His will, called His good pleasure. Thus (Eph. i. 9).—"Having made known unto us the mystery of His will, according to His good pleasure." Graces are wrought in the heart, and desire excited in Christians, according to His good pleasure; and this is a motive to labouring for the bread of eternal life: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will

and to do of His good pleasure"—(Phil. ii. 12, 13).

They are called *His counsel*. They bear this name, to intimate the great wisdom there is in their arrangement. Thus—(Prov. xix. 21).—"There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." And Isaiah xli. 10—"My counsel shall stand, and I will do all my pleasure." And (Acts iv. 28.) the apostles acknowledged that their persecutors were combined together to do what God had determined to allow them to accomplish: "For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the children of Israel were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done."

They bear the name of *decree* in Psalm ii. 6.—where our Lord says, "I will declare the decree; the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee." (See also Isaiah x. 22; Jer. v. 22.)

They are called the *purpose of God*, to intimate that God is fully determined to execute it. (Romans ix. 11.) "The purpose of God according to election," that is, His determination, freely made by choice.

They are *thoughts of the Lord*. (Psalm xxxiii. 11).—"The counsel of the Lord standeth for ever, and the thoughts of His heart to all generations." And in Psalm xcii. 5., the Psalmist says, "O Lord, how great are Thy works! and Thy thoughts are very deep."

And are all called *His will*. "Who hath resisted His will"—(Rom. ix. 19)? "He doeth according to His will"—Dan. v. 35).

It is fully proved—1. That a decree is possible—2. Probable—3. Certain. We believe it; and were it necessary, might further *prove* it, from the predictions of the prophets, and their fulfilment in the Jews, Egyptians, the universal empire, the birth, life and death of Christ, and many other events. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets"—(Amos iii. 7).

That "the decrees of God are [His eternal purpose, according to the counsel of His own will, whereby for His

own glory He hath foreordained whatsoever cometh to pass," having been proved, we are—

II. To ascertain the properties of them.

1. They are called immanent or internal. They are purposes, which originated in and reside in God; but although in God, they relate to things outward. As they remain in God, they are one; as they relate to the objects contemplated, they are many. This distinction is observable in the language of inspiration; as they dwell in God, they are called the counsel of the Lord; as they relate to His works, the thoughts of His heart. (See Psalm xxxiii. 11.) That they are internal or immanent is clear from Eph. i. 9, which speaks of His good pleasure which He hath purposed in Himself. But it is worthy of notice, that they are made in Christ. Thus we read (2 Tim. i. 9), "that God hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

2. They are eternal. As God Himself is eternal, and they are in Him, and He is unchangeably the same, they are eternal too. In sweet harmony with this we read—(Eph. iii. 9, 10)—"That now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

His decrees are older than the earth; their antiquity is greater than the stars, and their duration longer than the angels. They are eternal. They relate to all creatures; they could not be reposed or made in any creature, and therefore they were made or purposed in Christ.

3. They are unchangeable. God is unchangeable—"The Father of lights, with whom is no variableness neither shadow of a turning"—(James i. 17). And if He change not, His will is the same. This is so clear and evident, that Balaam said, "God is not a man, that He should lie, or the son of man, that He should repent; hath He said and shall He not do it, or hath he spoken and shall He not make it good?" Ignorance and weakness, wickedness and instability are the causes of change in men, or reasons why they alter their determinations. And it is wise to alter,

if by an accession of knowledge, we see a change of conduct right. But none of these causes affect God. He is perfect in knowledge, irresistible in power, and changes not; therefore His purpose will stand; because the Lord changes not, and nothing can change Him. We read Heb. vi. 17, of the immutability of His counsel. In reference to His purpose, we may apply His language in reference to the destruction of Jerusalem, as recorded in Ezek. xxiv. 14—"I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent."

4. They are free and unconstrained. The freeness of their nature, the sovereignty of God in devising and adopting the plan by which He acts, is evident from His supremacy and independency, as well as the language of inspiration, which represents the universe as the result of His pleasure—(Rev. iv. 11). "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created." That the kingdom of heaven is the possession of believers, is the effect of His pleasure—(Luke xii. 32). "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." And we should at all times learn to say with the Redeemer, "Even so, Father, for so it seemed good in Thy sight." Did the Lord create? it was because it "seemed good in His sight." Determine on saving men when fallen, and to pass by angels, to elect some men and leave others? it was "because it seemed good in His sight." To delay the appearance of Christ for 4,000 years after the fall? it was "because it seemed good in His sight." The freeness, sovereignty, and absoluteness of His decrees are evident; for "He doeth according to His will in the army of heaven and amongst the inhabitants of the earth, and none can stay His hand or say unto Him, What doest Thou?"—(Daniel iv. 35).

5. His decrees are wise. God is wise; His understanding is infinite. He is the only wise God. His wisdom may not be so evident now, as it will be hereafter; but doubtless it arranged His purpose. Yet His judgments and decisions are a great deep; so deep, as to constrain the apostle Paul himself to exclaim, "Oh! the depth of the riches,

both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"—(Rom. xi. 33).

6. His decrees are just and holy. This is the natural result of His holiness. With such as make unrighteous decrees, God is displeased, and against them denounces evil. See Isa. x. 1, where he says, "Woe unto them that decree unrighteous decrees." His decisions are holy, because "He is righteous in all His ways, and holy in all His works." On which passage, Bishop Horne, in his beautiful and pious commentary on the Psalms, makes the following remark: "Thus, in all His dispensations towards His creatures, whether in nature or in grace, Jehovah is righteous, faithful and just." His judgments are not only a "great deep," (Ps. xxxvi. 6)—and far above out of sight, (Ps. x. 5)—so as to be unsearchable, (Rom. xi. 33); but they are righteous judgments. They are called righteous in no less than five different verses of the hundred and nineteenth psalm; and in three out of the five, reference seems to be made to the decrees of God.

7. Effectual or infallible. What the Lord hath decreed that He will do; for there is "none can stay His hand or say unto Him, What doest Thou?" The ages flow successively on, the generations come and go, Satan opposes, but all in vain; he cannot go beyond the length of his chain. "The heathen rage, and the people imagine a vain thing." He sits in the heavens calmly and tranquilly majestic; unmoved by their puny opposition, restrains their wrath, causes the remainder to praise Him, and in the course of His providence He has them in derision. Sooner might the sun be darkened, and the sea be turned to blood, than the purposes of Jehovah be frustrated and brought to nought. His language is "My purpose shall stand, and I will do all My pleasure"—(Isa. xlii. 10).

The purposes of men often fail of being accomplished; sometimes from want of power, at other times from want of foresight. But all things are unfolded to Jehovah, and stand uncovered to His view; and His power is resistless; therefore, what He designs, He does. And this causes the hearts of his children to rejoice. "He works all things

according to the good pleasure of His will, whether in heaven or on earth," in animate or in inanimate matter, among beings rational or irrational. An illustrious series of His operations are celebrated in Psalm cxxxv. 6. and following verses—"Whatsoever the Lord pleased, that did He in heaven and in earth, in the seas and all deep places. He causeth the vapours to ascend from the ends of the earth; He maketh the lightnings for the rain; He bringeth the wind out of His treasures: who smote the first-born of Egypt, both man and beast; who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh and all his servants; who smote great nations, and slew mighty kings, Sihon, king of the Amorites, and Og, king of Bashan, and all the kingdoms of Canaan, and gave their land for an heritage unto Israel His people. Thy name, O Lord, endureth for ever; and Thy memorial throughout all generations."

8. His decrees are connected with the means designed to produce the end predetermined. Indeed, the means and the end are both decreed, so that there is an inseparable dependence of the end on the means. It is decreed that men be saved through faith. "He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned"—(Mark xvi. 16). "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him"—(John iii. 36). Here faith, or believing, is the means connected with salvation; and unbelief with damnation. It may be objected to this, that these verses, although they contain important statements, do not refer directly to a choice; refer, then, to 2 Thess. ii. 13—"God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." Here is, first, the chosen end—salvation; and second, the chosen means—"through sanctification of the Spirit, and belief of the truth." There is a striking illustration of the dependence of the end on the means, in the preservation of Paul and those who were with him in the ship. God had decreed to save them all; yet the appropriate means must be used. The shipmen must not be allowed to leave the ship; for if they do, the rest will be lost

—(See Acts xxvii. 23, 24). "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought to Cæsar; and lo! God hath given thee all them that sail with thee." He knew from a celestial messenger, that the safety of all on board was decreed. "But when the shipmen were about to flee out of the ship, Paul said to the centurion and the soldiers, Except these men abide in the ship, ye cannot be saved." The end depends on the means. The means must be used. If salvation is decreed, it is connected with the means; we must repent, we must believe, we must bear the image of Christ. "We are predestinated to be conformed to His image"—(Rom. viii. 29).

Lastly. His decrees are secret determinations; a root, as it were, buried in the bosom of God, whence all His movements in creation and providence have branched forth. "Thy righteousness is like the great mountains;" fixed and permanent as the everlasting hills. "Thy judgments are a great deep;" vast and unfathomable as the ocean. Well might the apostle exclaim. "Oh! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments! and His ways past finding out." Since the decrees of the Lord are hidden counsels—His judgments as unfathomable as the ocean, and His ways past finding out—it follows that His decrees, counsel, judgments, good pleasure, or by whatever name they are known—the chosen and adopted plan by which our God regulates His proceedings—is no rule of conduct to us. We are to regard His revealed will, and leave to Him the accomplishment of His own purposes. This conclusion is accordant with Scripture; for we read, "The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children for ever"—(Deut. xxix. 29).

III. We proceed from the properties of the decree, to ascertain the objects to which it extends. Our text says, "All things." "He worketh all things after the counsel of His own will."

God works: He works with energy and irresistible power, in such a manner as none besides Him either has ability or right to work. He works all things,

All things done by Him in heaven and earth, in nature, providence, and grace—all things in time and in eternity—are wrought "after the counsel of His own will." That purpose, counsel, or determination, must extend of course to all things.

It extends to all things in the material world. The good pleasure of God is the sole cause of its existence. Why does the earth exist, clothed with verdure, enriched with treasure, and covered with inhabitants? Why do the heavens expand on every side, here presenting a dark and cloudy aspect, and there assuming a beautiful blue appearance, diversified by clouds of various tints and hues? Why does the radiant sun pour forth the golden ray? or moon reflect a silvery stream of light amid the twinkling starry host? Why does man exist in families and communities? Only because God pleases. "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created"—(Rev. iv. 11).

One may say—"I can imagine His decree extends to all His operations in providence, in reference to living and animated beings; that the period of birth and of death is known to God, that He presides over our persons, numbers the hairs of our heads, and regards the life of a sparrow; but I cannot think it refers to the material world." What saith the Scripture in reference to the heavens, the earth, the sea? In reference to the heavens, they say—"Praise Him, ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord; for He commanded, and they were created. He hath also stablished them for ever and ever: He hath made a decree which shall not pass"—(Ps. cxlviii. 4—6). Thus the origin, stability, and duration of the heavens are included in and secured by His decree. In reference to the earth, we are taught by the Word of God, that its origin, different states before and since the flood, its continuance, and final destruction by fire, are settled by this decree—(see 2 Pet. iii. 5—7). "For this they" (infidel scoffers) "willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the

water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, *by the same Word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men"—the day of the Lord, in the which "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up." What saith the Scripture in reference to the sea? That boisterous and ungovernable, as it appears, is managed according to His decree—(see Prov. viii. 29). "When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth." Jeremiah thus addresses the idolatrous house of Israel—"Fear ye not Me? saith the Lord: will ye not tremble at My presence, which have placed the sand for the bound of the sea by a *perpetual decree, that it cannot pass it?*"—(see Jer. v. 22.) These passages clearly prove that the sea itself is subject to the decree. There is a passage in Job, which proves that the bed of the sea was decreed. It appears in that sublimely majestic discourse, with which the Almighty addressed Job—(chap. xxxviii. 8—11). "Who," says Jehovah, "who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it *My decreed place*, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

Another may say—"I can imagine that the origin and existence of the material world is the result of a decree, according to which they are made; but now they are made, are we to imagine the productions of nature, and the phenomena of nature, are wrought by Him?"—"that He works, every moment, in every part of this vast whole, moves every atom, expands every leaf, finishes every blade of grass, erects every tree, conducts every particle of vapour, every drop of rain, every flake of snow, guides every ray of light, breathes in every wind, thunders in every storm, wings the lightning, pours the streams and rivers,

empties the volcano, heaves the ocean, and shakes the globe?" What saith the Scripture? "He giveth snow like wool: He scattereth the hoar frost like ashes: He casteth forth His ice like morsels: who can stand before His cold? He sendeth out His Word, and melteth them: He causeth His wind to blow, and the waters flow"—(Ps. cxlvii. 16—18). "Fire, and hail: snow, and vapours: stormy wind, fulfilling His Word"—(Ps. cxlviii. 8). "When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures"—(Jer. x. 13). "And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to get water: but they were not satisfied. Yet have ye not returned unto Me, saith the Lord"—(Amos iv. 7, 8). He thunders marvellously with His voice, and sends lightnings with rain.

Another may say, 'Surely if the material world, and the economy of nature, are objects to which His decree extends, man is not left to chance; the decree reaches to him. What saith the Scripture, first, as to the formation of man? "The great God that formed all things"—(Prov. xxvi. 10)—"now formeth the bodies of men." "Thus saith the Lord, thy Redeemer, and He that formed thee from the womb; I am the Lord, that maketh all things"—(Isa. xlv. 24). We may adopt the psalmist's language, and thus address Him "that formeth the spirit of man within him"—(Zech. xii. 1)—"The darkness and the light are both alike unto Thee. For Thou hast possessed my reins: Thou hast covered me in my mother's womb. I will praise Thee, for I am fearfully and wonderfully made: marvellous are Thy works, and that my soul knoweth right well"—(Ps. cxxxix. 12—14). Second, we inquire, what saith the Scripture as to the birth, the dwelling-place, duration of life, and death of man? To everything they declare, "there is a season, and a

time to every purpose under heaven ; a time to be born, and a time to die." He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"—(Acts xvii. 26). "Is there not an appointed time to man on the earth? are not his days also like the days of an hireling?"—(Job vii. 1). "Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass."

The decrees of God extend to the political as well as to the natural world. The peopling of the world—the destruction of nations—the rise, progress, and ruin of states, kingdoms and empires, even every petty state and kingdom, as well as the four great monarchies, is by the decree of the Most High. (Deut. xxxii. 8)—"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." (Dan. ii. 21)—"He changeth the times and the seasons : He removeth kings, and setteth up kings." (Dan. ii. 32—34)—Daniel, after reciting the dream of Nebuchadnezzar, said, "This is the dream : and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings ; for the God of heaven hath given thee a kingdom, power, and strength, and glory, and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given unto thine hand, and hath made thee ruler over them all. Thou art this head of gold, and after thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all things ; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes were part of iron and part of clay, so the kingdom shall

be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Here we see kingdom rising in prophecy after kingdom, which was but a revelation of a portion of His decree, an unveiling of His purpose. And as these kingdoms rose and declined in the prophetic roll, so did they afterwards on the theatre of human life, until the Babylonian, Medo-Persian, and Grecian empires gave place to the Roman, during the days of whose kings Christ came, to set up the kingdom of heaven.

The decrees of God extend not only to the natural and political, but the moral world. To sin and righteousness. A question may be asked—How does God's purpose, or decree, extend to things righteous—to things naturally and morally good? To which the following reply is given—Effectively ; for God is the Author and Efficient, who by His working in the hearts of men produces all that is morally or spiritually good. He works holy desires and inclinations, and implants graces in the hearts of His people, which discover themselves in their words and actions. "He works in us, to will and to do of His good pleasure"—(Phil. ii. 13).

Again ; it may be asked—How does the decree of God extend to things morally evil—that is, to things sinful? It is clear, He allowed the angels who fell, to sin ; and sustains them in life, although they continue to sin. It is clear, He allowed Adam to sin, and thereby make the human race sinners. And it is clear, that the sinful acts of men sometimes further and bring about His righteous purposes. It was pre-ordained, that Christ should die by crucifixion, not for his own sins, but the sins of others. See Acts ii. 23.—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The answer to

the question, How does the decree of God extend to things morally evil?—is, that it extends permissively and directive. That it extends permissively, is clear, from Acts xiv. 16; where Paul, speaking of God's conduct in relation to the ancient heathen world, says—"Who in times past suffered all nations to walk in their own ways." This permission, however, is something more than a bare inactive permission of evil; for it determines the event of the evil permitted, and overrules it to a good end, contrary to the nature of the act and the intent of the performer. The adversary of souls intended, by the crucifixion of Christ, the entire destruction of the Church of Christ; contrary to his expectation, her salvation is effected. He intended, by persecution, to deter men from becoming Christians, and to annihilate the Christian faith; but it is overruled to the extension of the Gospel, so that the blood of the martyrs became the seed of the church. The Scripture presents us, in the history of Joseph, with a suitable illustration. God saw the hatred which Joseph's brethren bore to him was great, that they would try to kill him; He allows his father to send him to them in a solitary place; He permits their hatred to exist—He does not destroy it, but restrains and overrules it. Reuben objects to his being slain, and he is, during his absence, sold as a slave to a company of merchants, going into Egypt. This was criminal, but it was allowed. In Egypt, he was sold to Potiphar; through the wickedness of Potiphar's wife he is cast into prison; there he interprets the dreams of Pharaoh's servants, and through that the dreams of Pharaoh himself. This procures his liberation and exaltation; makes him ruler in Egypt under Pharaoh; and he is instrumental in preserving the lives of the Egyptians and the lives of his father and brethren from death by famine. This was not the intention of his brethren; but God permitted and overruled their wickedness for this purpose. Joseph's brethren, after the death of their father Jacob, were fearful lest Joseph should punish them for their evil conduct, and sought forgiveness; upon which occasion Joseph said unto them—"Ye thought," or designed, "evil against me; but God meant it unto good"—(Gen. i. 20.)—"to bring to pass, as it is this day."

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The extent of the decrees might be further illustrated by reference to the origin of the Jews in the choice of Abraham—their descent into Egypt—deliverance by Moses—wanderings in the desert—settlement in Canaan under Joshua—their conduct under their judges and kings—their sins, captivities, restoration to Judea—the destruction of their city, temple, and commonwealth, and their final dispersion. All of which is foretold in the five books of Moses.

Not only to the natural, political, and moral world, but to the Church of Christ also the decrees extend. The Church of God in its different states, under the legal dispensation, when it was in bondage under the elements of the world, until the time appointed of the Father, whether under the patriarchal dispensation, or the Mosaic, when the place, time, and manner of worship were prescribed, whether it was performed in the tabernacle, in the wilderness, or the temple at Jerusalem—was an object of the Divine decrees. For Israel moved under Divine direction, set up the tabernacle according to the pattern exhibited to Moses. And in the days of Elijah, when the defection was general, the Lord had reserved a people; which shows us the decree extends not only to the visible, but the invisible church. (read Rom. xi. 2, &c.)—"Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved unto Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."

The church, under the New Testament dispensation, is an object of the purpose of God; as might be proved from various passages. But we shall regard her as the object of persecution. First, of Pagan rage. The persecution of the church, under the emperor, is limited to a period signified by ten days, or ten seasons—(see Rev. ii. 10). "Fear none of these things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give

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thee a crown of life." Second, of Popish cruelty; which is spoken of as existing for forty-two months, or 1,260 days; during which the witnesses shall prophesy, clothed in sackcloth—(Rev. xi. 2, 3). These 1,260 days, according to prophetic language, signify "a day for a year." During this period, the church "flees into the wilderness"—(Rev. xii. 14). But the world wonders after the beast and worships the beast. And we read, "There was given unto him"—that is, allowed by the decree—"a mouth speaking great things and blasphemies; and power was given unto him to continue forty-two months;" which is equal to 1,260 days, by prophetic computation 1,260 years. "And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in heaven. And it was given him"—that is, allowed by the decree—"to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations; and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world"—(Rev. xiii. 8). But these persecutions must end, and the glory of the church appear in the latter day; when Gospel light shall prevail—conversions be numerous—and the boundaries of the world be the limits of the church. These days are predicted; and the Lord says, "I, the Lord, will hasten it in His time"—(Isaiah lx. 22). "Thou shalt arise and have mercy upon Zion; for the time to favour, yea, the set time, is come."

The decrees extend beyond the bounds of time; and secure the glory, honour and immortality of the elect in eternal felicity. As a future lecture is on election, I stay not to illustrate the extent of God's decree in predestination, but close this part by referring to Christ, whose birth, life and death, are recorded in the Gospels. He was born of a virgin, as predicted by Isaiah; in Bethlehem, as foretold in Micah v. 2. To bring His parents to Bethlehem, He, who "works all things after the counsel of His own will," brought about a general taxation, which required every person to go to his own city. His mode of life and miracles were foretold by the ancient prophets. But it is to His death I direct your at-

tention. He is called "The Lamb slain from the foundation of the world"—(Rev. xiii. 8). "A Lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world; but was manifest in these last times for you, who by Him do believe in God"—(1 Peter i. 19, 20). He was not only predestinated to die, but the very hour was fore-ordained—(John vii. 30). "They sought to take Him; but no man laid hands upon Him, because His hour was not yet come." But when his hour was come, He was, in accordance with the purpose of "Him who worketh all things after the counsel of His own will," taken and crucified. Our Lord, speaking in the Psalms, (xli. 9,) said, "Yea, mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against me." And when in the flesh, He Himself applied it to Judas; in John xiii. 18, saying, "That the Scripture may be fulfilled, He that eateth bread with Me, hath lifted up his heel against Me." The price that should be paid for His blood, together with the application of the purchase money, was accurately foretold—(Zech. ix. 12, 13). The language is, "If ye think good, give me my price; and if not forbear. So they weighed for my price thirty pieces of silver." This Judas received. It was foretold that He should be scourged or beaten—"He was wounded for our transgressions; He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed"—(Isaiah liii. 5). This Pilate caused to be done, in order to prevent His death. He said, "I have found no cause of death in Him; I will therefore chastise Him and let Him go"—(Luke xxiii. 22). He was destined to be mocked, spit upon, and smitten. He says, "I gave My back to the smiters; and My cheeks to them that plucked off the hair. I hid not My face from shame and spitting." And we read—(Matt. xxvii. 26)—"And when he had scourged Jesus, he delivered Him to be crucified; then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers; and they stripped Him, and put on Him a scarlet robe; and when they had plaited a crown of thorns, they put it on His head, and a reed in His right hand; and they

bowed the knee before him, and mocked Him, saying, Hail, King of the Jews ! And they spit upon Him, and took the reed and smote Him on the head."

Thus every thing preceding His death was determined. Those things that were to accompany His death, were also ordained. He was to be nailed to a cross, (Psalm xxii. 16)—to be crucified with transgressors, (Isaiah liii. 12)—to be treated with indignity (Psalm xxii. 6). He says, "I am a worm, and no man; the reproach of men, and despised of the people. All they that see me, laugh me to scorn; they shoot out the lip, saying, He trusted on the Lord, that He would deliver him; let Him deliver him, seeing He delighted in Him." All which was fulfilled in the most exact manner—(Matt. xxvii. 41—43). He was to suffer under the hiding of His Father's face; and, when dying, he used the words of Psalm xxii. 1—"My God, My God! why hast Thou forsaken Me?" He was to have vinegar to drink—(Psalm lxix. 21)—and He would not resign His life until this was fulfilled. "And when He had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost"—(John xix. 30). As every thing preceding His death, and accompanying His death, was determined on before, so every thing subsequent to His death was unalterably fixed. A bone was not to be broken; yet He was to be pierced, and His clothes divided amongst the soldiers, as predetermined—(see Zech. xii. 10; Exod. xii. 46; Psalm xxii. 14)—all which was exactly fulfilled—(see John 19). The fulfilment of these predictions, so numerous and so unlikely, clearly demonstrates the overruling hand of God, and proves the truth of Peter's declaration—"Him being delivered by the predeterminate counsel of God, ye have taken, and by wicked hands have crucified and slain"—(Acts ii. 23)—and that whatever comes forth of God, was before all worlds hid in God.

IV. We consider the moving cause and great design of His "working all things after the counsel of His own will."

Our text informs us, that the moving cause is His own pleasure, or sovereign will. His counsel is "the counsel of His own will." God says, "I will do all My pleasure;" and "I will work, and who shall let (or hinder) it?" (Isaiah

xlili. 13). "He doeth according to His will, in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" The great Efficient of the universe is the Creator, who "fainteth not, neither is weary. He is wonderful in counsel, and excellent in working." The apostle prays for many spiritual blessings to be given unto the Church of the Ephesians, but according to the working of His mighty power—(Eph. i. 19.); speaks of his being a minister according to the gift of the grace of God, given unto Him by the effectual working of His power—(Eph. iii. 7). He laboured, "striving according to his working, which," says he, "worketh in me mightily"—(Col. i. 19).

God works; but He works because He pleases. He depends upon none, but all depend on Him; all worlds and all beings, from the mightiest angel that stands before the throne, to the meanest insect that moves upon the earth. None therefore may presume to dictate to, or direct Him. He works as sovereign in supreme and unrivalled majesty. "His works are perfect; for all His ways are judgment"—(Deut. xxxii. 4)—wrought with design and wise benevolence.

God works; but the great design of His working is the promotion of His own glory. "All Thy works praise Thee, and Thy saints shall bless Thee." "The heavens declare the glory of God, and the firmament sheweth His handy work." His grace is glorified in the salvation of the elect; His justice, in the judgments executed on the finally impenitent. "What," says Paul, "if God willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory; even us whom He hath called, not of the Jews only, but also of the Gentiles"—(Rom. ix. 22—24)? Our salvation is "according to the good pleasure of His will, to the praise of the glory of His grace"—(Eph. i. 6). "That in the ages to come He might show the exceeding riches of His grace, in His kindness towards us in Christ Jesus"—(Eph. ii. 7). Even now His wisdom is glorified. He restrains the wrath both of men and Satan, when at its height, and raging against

His church and people; represses it, and turns it to the praise of Himself: whose wisdom and power are glorified in the overruling and restraining of wickedness; whose justice is glorified in the punishing of wickedness, and whose grace is glorified in the salvation of the church.

In conclusion :—

1. Since God in equity governs intelligent beings, and in merciful sovereignty imparts favours to the unworthy, whilst He in love restrains and frustrates the plans of the wicked, or overrules them for the general good, let us cultivate feelings of confidence in, and submission to Him as our best friend. Surely we may say with Job, "He performeth the thing that is appointed for me;" and acknowledge with Nebuchadnezzar, when his pride was slain, and his understanding returned unto him, who by the guiding light of prophecy discerned in the darkness of futurity the rise and fall of empires according to the purpose of God, as made known through the visions interpreted by Daniel—surely we may acknowledge with him, "All the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?"—(Dan. iv. 35). And to advance further; knowing the Lord is the wise and unerring conductor of His people, that His providence is both good and gracious, we may pray as taught, "Thy will be done in earth as it is in heaven;" and copy the Saviour's submission, however dark and gloomy the nearer aspect of things, in saying, "Not my will, but Thine be done." Let us also learn—

2. To cultivate feelings of reverence and humility before God, who governs the angelic hosts of heaven, and regards the meanest of His creatures here below. How comprehensive the grasp of that Mind, which knows the cattle on the hills—the feathered tribes that are sheltered in the dark and gloomy forest—the beasts that prowling seek their prey by night—and man, in all his varieties of colour and of clime! Not only knows, but feeds, upholds, supports, and governs all! How infinitely comprehensive is God! who not only knows the inhabitants of this, but of all worlds—of this, but of all ages; and is guiding, ruling, and directing all events, to the bringing forth, on the largest scale, the full development of His own character; so that He shall be the object of adoration, confidence, and love, as well as the cause of holy sanctity, to grateful and intelligent creatures, discerning and estimating His infinite perfection, for ever and ever! "Oh! the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments! and His ways past finding out."

3. Let us learn to wait patiently for further light. We know but in part, and see but parts of His ways. A child cannot comprehend all his parent does—cannot see the use of learning to read and spell, and often wishes as well as thinks, it would be better to frolic the day away in mirthful sport; but when he grows older, and enters on the busy scenes of life, then he approves and applauds the wisdom and providential care of his parents. So we may not understand; nevertheless, we may cheerfully wait; because it is written, "What I do thou knowest not now, but thou shalt know hereafter."

THE TWENTY THIRD OF A COURSE OF LECTURES ON THE REVELATION OF ST. JOHN THE DIVINE.

BY THE REV. T. GOUGH, SEN.

DELIVERED AT WESTBURY LEIGH CHAPEL, ON LORD'S DAY MORNING, JUNE 10, 1836.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth"—Rev. iii. 14—16.

We are now arrived at the last of these seven letters to the Asiatic churches. I enter upon this, I candidly declare to you, with much sorrow of heart. Dear hearers, while we have the description of a fallen church, we have, too, a

striking exhibition of the present state of religion in many individuals. I know of no one I have more reason to suspect than my own heart; but with this sad personal observation, there is many a pang, and many a restless hour.

From the account we have of this church, probably it is the worst of all. There is not one excellence the Redeemer attaches to it. There were things in the other churches He applauded; and I have impressed this sentiment upon you, that the Redeemer condemns not by the lump. Where there is anything excellent, He will surely approve of it. Even in Sardis, that sink of moral pollution, there were some who had not defiled their garments; "and they shall walk with Me in white," said the dear Redeemer. In the preceding churches, we see much to applaud; but here, nothing. And while this is characteristic of the state of religion in some, my firm belief is, that this will be the general and awful state of the church, when our Lord shall come a second time, "to take vengeance on them who know not God, and obey not the Gospel of our Lord Jesus Christ." "When the Son of Man cometh, shall He find faith on the earth?" was one of the questions Christ Himself proposed." Among the signs of the times, of course this would be a very awful one. But here I am not about to dwell.

This church was situated near some of the other churches we have considered, and was on a line of road between Philadelphia and Ephesus; so that most likely a correspondence was carried on between them. It should appear, the apostle Paul visited Laodicea: and if you read the epistle to the Colossians, you will find a direct reference to the Church of Christ at Laodicea. See the 16th verse of the 4th chapter: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Look at the second chapter of that epistle, which begins, "For I would that ye knew what great conflict I have for you, and for them of Laodicea." Whether the apostle saw the declarations in our text beginning to be verified or not, is not for me to say; but having the care of all the churches upon him, he was anxious for their state. I have no intention to say much about this city. It was a very opulent; one and from the corrupting nature of things, it was very profligate; there is this general tendency.

By whom this church was planted I know not, nor when; I should suppose it fell in the line of the missionary tour

of the great apostle, that the Lord blessed the preaching of His Word, and that a church was formed under his ministry.

There might have been at first the commencement of an awful and gradual declension. But to this church the Redeemer sends, and says, "Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot." "Begin with the minister first; he is the medium both of addresses to Me, and of communication from Me to them. These things I will let you know are repulsive to Me, and I will reject you by every thing that shall loudly bespeak such a repulsive state of things."

If I were to indulge my own wishes, I should be longer in going through this epistle than any that have preceded it; the matter is so extensive. Let us, however, confine our remarks this morning, to the verses we have read. And—

I. I want you to listen to Him who speaks—to Him whose high and sacred character we are to begin with:

II. To the solemn charge exhibited, connected with a threatening, a threatening serious indeed.

I. Consider who it is that meets us in these words; "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God."

I beg my hearers to remember one thing here; the word "Amen" does not mean merely, So it ought to be; but it refers to a person. Listen, I pray you. God the Redeemer calls Himself "Amen." He is the faithful Prophet and Teacher of His church. God means that you should believe and embrace the message here; and upon what ground am I to believe and embrace it? Upon this double consideration:

1st. That He who delivers it is true; and—

2dly. As He who speaks is true, so the message itself is true.

These two things are not always to be met with in human character. I mean to say, a man may speak a thing that is true, when he himself is not an honest and faithful man; and we may see an exemplification of human frailty, in a man whose general character is good, but who under the influence of fear or ex-

citement of passion, or from some bribe, may say something not exactly correspondent with truth itself. But when we consider the Redeemer speaking, here you have it—*The faithful God*, the Amen, He who is truth itself, and what He says is true. Dear hearers, I do think this is the leading idea here, to induce you to listen and to embrace the truth. May God grant it may be a practical impression.

Now, then, we are upon the word "Amen." What a pleasing character is here! He who speaks is true and faithful. Every thing God the Redeemer says must be true, because it is impossible for God to lie. As He says in another place—"I that speak in righteousness, mighty to save." Then I would stand here in a solemn position, and say, every threatening proceeding from His lips is true. Every promise He speaks is true. I would make one quotation—"All the promises of God in Him are Yea, and in Him Amen."

Who is it speaks? "The Amen, the faithful and true Witness." Every faithful witness is a valuable character; and especially when he gives testimony against his own worldly interest. Christ is a witness; He bore testimony to His Father's grace, mercy, purpose and love; He bore testimony to His own character. When the apostle writes to Timothy, what reference he makes to the Son of God—"Who before Pontius Pilate witnessed a good confession!" Here the Lord Jesus is before you.

But we must hasten to a third thing, which you perceive belongs to Him. He is "the beginning of the creation of God." I think this term implies, that He who speaks is the first effective cause of all the creation of God; and in His Mediatorial character is Lord of all. He is said to be "before all things." Such is God the Redeemer. Jesus Christ, in the language of our text, is said to be "the beginning of the creation of God." He began it and He completed it. And here I request you will go with me to a quotation in the New Testament. There the apostle tells us in reference to Christ, "By Him were all things created, that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions or principalities or powers; all things were created by Him and for Him." Probably you may not think

we are quite right in our views of these expressions of "thrones," &c.; they are this, the different orders of created beings in the scale of creation. Well then, what do the Scriptures say? What says John? Such an expression was very familiar, I should imagine, to this holy evangelist—"Without Him was not any thing made that was made." We might trace the whole creation back to the Son of God. All created things had a commencement. An independent creature is an absurdity. Now if Christ is the Creator of all things, and Christ is the uncreated, then, O Thou precious Jesus, we hail Thee, with the Father and eternal Spirit, as "over all God blessed for ever."

11. But let us pass on to consider—

Secondly, the heavy charge exhibited and the threatening.

"I know thy works, that thou art neither cold nor hot."

You know, the Scriptures declare the Lord to be a God of knowledge, and by His actions are weighed. If this were properly felt, would things be as they often are? would thoughts pass in your mind without self-reproof? would there be things so often wrong in secret, and in society? I ask the sleepy soul in religion, if properly impressed would he be so easy? The knowledge of Christ penetrates to the thoughts and intents of the heart. "I know thy works, that thou art neither cold nor hot." Every child knows the import of this expression; that they are extremes; that cold and heat are contraries. As much as if He had said, 'Not quite dead, yet there is but little life. Thou art not the stone, which is cold in death; but where is the sounding of thy bowels? "Thou hast a name to live, but art comparatively dead." Perfect coldness is an emblem of spiritual death; and the word "heat" is expressive of the spiritual fervour of a soul devoted to God. Lukewarmness is the sickening thing expressed in the term, "Thou art neither cold nor hot."

May God Almighty give us grace well to consider this; I want a great deal of grace to discuss this subject with a proper frame of spirit. I am grieved with regard to some. Lukewarmness; not quite dead, but scarcely alive. Now this appears when there is very little of the exercise of the life and power of religion in the soul, when there is a shamefully easy state and an inactivity of the soul in

Divine things, and when, if the mere form is kept up, conscience is stupefied. I would ask this question—Is not that man, who is lively in secret things between God and his soul, lively about other things? If there be fire on the altar, it will burn and be seen and felt. How is religion in your souls? in your family? How in the social exercises of religious worship and in the church of God? Where is thy spiritual devotedness to God? Where the holy delight you take in religion? I am not talking about mere reveries of heated imaginations; but where is thy ardent concern for the cause of God? *What emotions have you, when Zion languisheth? What, when tidings reach you that God is at work?* And how does it affect you, when souls are dead under the Word? or when, on the contrary, souls are inquiring the way to Zion? *Who goes out of his path a few yards to seek a wandering soul? Who would sacrifice a portion of his worldly gain to assist the cause of God?* It is impossible to be calm, impossible to be dumb, if properly affected with such a subject as this; “I would thou wert cold or hot.” I would hope there is no one so far from correct idea, as to think God would applaud a dead and cold state. This I think is it—*Be decided.* It has long been a word with the people of Westbury Leigh, ‘Be something or nothing.’ *Be decided.* “How long halt ye between two opinions?” was the zealous appeal of the prophet; “if the Lord be God, serve Him.” *Be decided.* Do not worship God and serve the calves of Dan. There is no neutrality in religion.

You are now called to consider this threatening. When the Spirit of God inspired the Word, He did not consult the fastidious tastes of men; not at all. “To the pure all things are pure.” The threatening implies, that a lukewarm state in religion is highly repulsive to the Lord Jesus; and to be repulsive to Christ, is awful indeed, especially if while you wear His livery and profess His name. I ask if your everlasting all hang not upon Him; and if indeed it is the fact, that heaven and hell lie in His hands, and if those hands divide the vengeance or reward, I want to know how it is that we feel so little. Is it a matter of seriousness or not, to be repulsive to Christ? And pray what is the form of religion without the power? What would you think of a servant, who professes to serve

his lord, and sits down and sleeps under the business? And what if “the Lord of that servant should come in a day when he looketh not for him, and in an hour when he is not aware, and should cut him asunder”—cut him off from all pretext to Christ’s real church—“and appoint him his portion with hypocrites, where shall be weeping and gnashing of teeth?” What an awful sight will hell present of the associated spirits of false professors! Oh! dear hearers, we are on the truth of God; we have, if we are not mistaken with the language of the dear Redeemer, not only the idea of being repulsive to Christ, but of his rejection. “Because thou art neither cold nor hot,” I will come and express My utter dislike, and you shall know it. Oh! dear hearers, here is the threatening—the threatening of Him, who is true, with whose knowledge we set out. Now then, I charge it, I do hope most sincerely upon this people, to raise one of the most interesting and important questions you can raise, What is the real state of things in the sight of God, and what is the real state of things between God and your own soul? There may be a great deal of fiery zeal, where there is no holy love. Are we without the life and power of religion? in a state of indifference to our best interest, and destitute of a lively devotedness to God? If so, I have only one thing to do before I make a second remark; hear it. I have only to pronounce the “*Woe* to them that are at ease in Zion.” This woe stands connected with some of the heaviest woes God delivered on earth. I do beseech you, in the name of our Lord Jesus Christ, to be more concerned about your immortal souls. All real revival begins in dissatisfaction with our state in the sight of God. Let us utter the prayer—“O Lord, revive Thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy.” I really awoke with the words of Hart:—

“Lukewarm souls, the foe grows stronger.”

Seek the Divine influences of the Holy Spirit, and be found in the diligent use of the means of grace; and be earnest in prayer to God, that He would revive your souls. I do hope these lectures will not pass away, without some serious and sanctifying effect upon our hearts.

May God grant this for Christ’s sake. Amen.

Review of Books.

DISSERTATIONS ON SUBJECTS OF SCIENCE connected with NATURAL THEOLOGY. By HENRY LORD BROUGHAM, F.R.S., and member of the National Institute of France. 8vo., 2 vols.

C. Knight, and Co., Ludgate Street.

PALEY'S work on Natural Theology, edited and annotated by successors so illustrious as Lord Brougham and Sir Charles Bell, exhibits a combination of talents rarely equalled; and the result is a work not often surpassed in information and interest. Of this work the concluding portion is formed by the two volumes before us. They consist wholly of supplementary dissertations from the pen of the noble author; the number and diversity of whose acquirements, are equalled only by the ceaseless activity, with which his unrivalled powers are brought into exercise.

More than half of the first volume is taken up with four dialogues on instinct; detailing a vast number of interesting facts, illustrative of the intelligence displayed by various animals, and examining the theories by which it has been sought to account for them. The rest of the volume is occupied by notes on the Glow-worm, the Structure of the Cells of Bees, and Evidences of Design; together with an Appendix of Demonstrations, illustrating the mathematics of the subject.

The second volume opens with a dissertation on that *questio vexata* of theology—the origin of evil; we recommend its perusal to those, who wish to have a condensed view of, and an able commentary on, the different theories which have been brought forward. A subsequent note on the Resurrection of the Body, affords us an opportunity of quoting a passage, which will, no doubt, give much satisfaction to those reflecting minds, who may have been at a loss to understand how the body could be raised, when the particles, of which it was composed at death, subsequently passed into the composition of other bodies:—

“The Christian doctrine is, that matter shall be united with mind in a future state, as it has been in this. It is also a part of the Christian doctrine, that the Deity created matter, and can mould as well as create. Therefore a

single particle of the former body could be just as easily formed, by Divine power, into a whole body resembling the one last united to the soul on earth, as He can raise that body, or continue the existence of the soul. Nor will it only be similarity; there will be identity; for personal identity does not at all depend upon the proportion of particles which remain united with each other; else no individual could feel and believe that he was the same one year as another. But unless this, or some such view as this, be taken of the subject, the objection becomes irresistible. Thoughtless and zealous persons have sometimes fancied they could overcome it, by saying, that with the Deity all things are possible; or (which is the same thing) that by working a miracle, He can give each soul exactly its former body. But those things are possible, which involve no contradictions; and it is as utter a contradiction, in terms and in ideas, to suppose the same particles belonging to different bodies and different souls at one and the same time, as to suppose that the whole can be greater than the sum of all its parts. So, a miracle means the suspension of the laws of nature, or a deviation from the rules prescribed by the Divine power: but the giving of the same particles to different bodies and souls at the same time, is not suspending the laws of nature, but altering the truths of mathematics, which are necessary, clear, and indisputable. The well known doctrine of St. Paul, on this subject, is calculated to prevent the error of those who insist upon entire physical identity, and to show that there must be a change. Indeed, it seems even to justify the supposition of a much greater change than we have stated—‘Thou sowest *not that body that shall be.*’”—(Pages 99, 100, and 109).

After a short dissertation on Conflicting Instincts and Contrivances, the Doctrine of Ubiquity, and the Vis Medicatrix (or power possessed by the body to repair the injuries it sustains), Lord Brougham gives a summary of the labours of Cuvier and his successors, in a science peculiar to our own day—Fossil Osteology. On this subject we may refer to a paper on the Fossil Works

of God, inserted in our number for November (page 446). The volume concludes with an analysis of great part of Newton's "Principia;" in which the profound reasonings of that masterly work are brought within the reach of those, who possess only moderate mathematical attainments. We are glad to find, that the learned author intends to perform the same acceptable service for the remainder of the "Principia;" and for another treatise worthy to be ranked with it—Laplace's "Mecanique Celeste."

No one can rise from the perusal of these volumes, without a sentiment of profound admiration at the mingled talent and industry, which have enabled their possessor to pursue so many different walks, and to arrive at eminence in each.

EASTERN ARTS AND ANTIQUITIES, mentioned in the Sacred Scriptures. With numerous Illustrations. cl. bds. pp. 392.

Religious Tract Society.

It has been so thoroughly established, that the knowledge of Eastern arts and antiquities prevents mistake concerning many important passages of Scripture, that a work like that before us needs no better commendation, than the simple statement (which we are fully warranted in making) that it is an accurate summary of the information communicated by those, who have visited the regions of the rising sun, with a notice of the principal texts thereby expounded. We delight to see Divine truth thus made more and more intelligible and beautiful before our minds; men "run to and fro," and "knowledge is increased," to the glory of the great Source of all wisdom. The Tract Society have done much to extend religious knowledge to the masses; and the present volume is worthy of them. It is carefully written; and comprises a great deal in a moderate space. The arrangement of subjects is alphabetical, which seems the most convenient to be adopted, for there is not, so far as we can see, any division arising out of the subjects themselves; and there are a multitude of neat illustrations. It is a valuable book.

CHRISTIANITY AGAINST COERCION; OR, Compulsory Churches Unscriptural and Antichristian. A Lecture delivered on Wednesday, March 25, 1840, in Freemasons' Hall. By GEORGE REDFORD, D.D., LL.D. pp. 47.

Ward and Co., Paternoster Row.

TWO LECTURES ON THE CONNEXION BETWEEN CHURCH AND STATE. In reply to the Rev. Hugh M'Neile. Delivered at the Hanover Square Rooms. By the Rev. JOHN BURNET. pp. 64.

Dinnis, Paternoster Row.

RIGHTEOUSNESS EXALTETH A NATION. A Lecture on Church Extension (partly in reply to Mr. M'Neile), delivered in the Weigh House Chapel, London, on Friday evening, April 24, 1840. By T. Binney. pp. 40.

Jackson and Walford, St Paul's Church Yard.

Resuming our notice of these Replies to Mr. M'Neile, we find one more passage in Mr. Burnet's first Lecture, which it is desirable to extract. It relates to the question, whether any contributions for supporting the service and worship of God were compulsory under the Jewish economy. The reader will find in our April number (ante pp. 157, 158) Mr. M'Neile's answer to Mr. Burnet's challenge to any man to show that any of these contributions were compelled. Mr. Burnet thus replies:—

"He adduces the case of the sacrifices mentioned in the seventeenth chapter of Leviticus; and he tells you, that the man who did not bring the priest's portion of the sacrifice was to be put to death. Therefore he says, let us hear no more of the challenge. Now I have first to examine his case, and then respectfully to repeat my defiance. In regard to his case, you will perceive at once, and I trust he will perceive it when it is pointed out, that the law to which he alludes is not the law regulating the support of the priest, nor the contribution, nor the priest's portion of the sacrifice. It is the law, not even regulating the offering of the sacrifice itself, but the place where it was to be offered if offered at all. In the first chapter of Leviticus, when sacrifices are introduced, the sacrifices are offered—how thank you? A word disagreeable to many is employed—are offered by the people of their own voluntary will. But if they were to offer them wrongly, what was the result? They would im-

mediately hasten into pagan practices and pagan corruption, and you would find them (as they were afterwards) offering in high places and destroying all the symmetry of the Jewish dispensation, putting down the system of God that had been so gloriously and so sublimely established. And therefore it was necessary while the sacrifices were to be offered—which I insist after all were voluntary—it was necessary to offer them in the right place; and those who offered them in the wrong place were to be put to death, if the phrase ‘cut off from among his people’ has such a meaning. I should be disposed to say, this is not the meaning. The phrase has more senses than one. If you find the meaning of an expression in one context of a man’s speech, are you to hold him to it in another? He may be figurative in one part, and in another literal; if you insist on his being figurative in both, you misunderstand him. Then I say, ‘cutting off’ meant separating from the congregation. The man who offered sacrifice in such a place, was to be ‘excommunicated,’ as the church said in its canons, ‘*ipso facto*’;—the Jews understand this. Hence, when you look to the history of the people of Israel, you find some cases in which ‘cut off’ was death, as in the case of the man who gathered sticks on the Sabbath, which our friend referred to. When you look into the history to ascertain whether this was the mode of visiting those who transgressed in the case before us, was it so? When the Jews were offering sacrifices on the high places, and when all the reformatations were effected which were effected under the various circumstances of Israel to which our friend referred, were these reformatations characterised by slaying and killing, and the executions of those who transgressed? By no means. We do not find therefore that Mr. McNeile’s interpretation of the law is sustained by facts. But suppose it to be so, what would be the result? Not that there was any penalty connected with refusing to support the priest, but a penalty connected with offering the sacrifice wrongly. But he says the priest’s portion was included necessarily in the sacrifice, and that the priest would take it when the sacrifice was offered, or he would not offer it;

certainly, and that was the only penalty; but it does not follow that this was the object of the law. When a law is made, who will say that that law extends in all its weight of penalties to every action concomitant with the crime? The individuals called on to bring sacrifices to the altar of the Lord, must go there of course. And would any man say, that because there was no one coming to the tabernacle, therefore the penalty which is not for not coming to the tabernacle, but for going elsewhere, was to be inflicted. The individuals who offered sacrifices in the wrong place, were to be punished for offering in the wrong place; and not a word is said of the penalty in connexion with the non-appropriation of the priests’ portion of the sacrifice. But when the sacrifices were withheld, what was done? I noticed this circumstance in the humble tract which our friend was kind enough to notice, and therefore he had a hint to take it up more particularly than he has done. I now repeat, when the sacrifices were withheld from the priest and the altar, what was done? God said to Israel, ‘You have robbed Me!’ Robbed me, of what? He adds, Of tithes and offerings. There was no death for that. No cutting off for that. No penalty connected with that. The individuals who did not bring them were denounced as robbers—they were not brought within the law. It was for God to punish them, by taking the work on Himself, and He withheld the influences of nature in the rains and dews of heaven. Thus were they punished then, and not by any penal sanction of the law for not supporting religion. The law was not at all about the priest’s portion, although it was included in the sacrifice, but about the place of presenting the sacrifice, and when it was withheld no penalty was threatened to induce compliance; and I have, as I said before, though with all respect, to repeat my firm, but at the same time deferential defiance.”

We hardly think Mr. Burnet can maintain his ground here. The case stands thus: God commanded the Jews, under pain of his own displeasure, to bring certain sacrifices to the tabernacle to be offered to Him by the priest, appointing also that the priest should take a certain portion of these sacrifices as

his own; and He also ordained, that if any man presumed to offer these sacrifices himself, in the open field, without the intervention of the priest, he should be cut off from his people. Upon a fair consideration of the whole matter, we think that this was a Divine decree, that temporal death at the hands of justice was to be the doom of him, who performed the religious duty divinely enjoined upon him, in any other way than that, which by God's own appointment involved a compulsory payment to the priest: and substantially this seems a Divine sanction of the principle of compulsory support of the priesthood under the law.

And now in concluding our notice of these Lectures, we will add but a few words to the quotations we have so largely made.

We agree most heartily with much that Dr. Redford says of the value and scriptural character of the voluntary principle. We hold that it is the duty of Christians, who have the means of so doing, to provide for the support of a sufficient number of ministers of the Gospel and to supply religious instruction to their less favoured brethren. The voluntary system is beyond all doubt, in this sense, the scriptural system. But Christians will not or cannot perform fully this duty; and the question is, what ought to be done to supply their lack of service. We conceive, that at least to the extent of the people's default, there falls upon the government the duty of providing religious instruction for the people. It seems very excellent to say, that "Christianity is against Coercion;" but we do not see that the saying will bear a calm examination. Christianity may lead to a condition of society, where no punishments and no coercion are necessary; but as things are, Christianity seems not to be against coercion to the performance of duty. We must as yet follow the decree of Artaxerxes (Ezra vii.)—"Carry with thee the free-will offering of the king and his counsellors, and of the people, and of the priests, offering willingly for the house of their God; and whatsoever more shall be needful for the house of thy God, bestow it out of the king's treasure house."

Dr. Redford indeed argues that compelled support cannot be acceptable to

God, who requires "first a willing mind." And unquestionably the payment, being compelled, wants the virtue of a voluntary offering, which ought always to be preferred. But the duty does not depend upon the willingness of the possessor of the property; if he hold back, there still remains the duty of the State to compel its subjects not to let people perish for lack of knowledge.

Mr. Burnet contends zealously, that the ruler has only to do with things temporal, and not with the religious instruction of the people. We cannot, however, feel satisfied with this statement of his duty. We think he is bound to use the power committed to him, as means for promoting God's glory by spreading the knowledge of His name. National education is part of his duty, and cannot be separated from religious instruction, because it must include the inculcation of right conduct from right motives. A Christian school-master will not merely teach in a Christian spirit what an infidel school-master teaches upon infidel motives; he will teach what the other does not; his official acts will be different; and what, in the department of National education—what is a monarch but the country's schoolmaster?

We know very well, that it is said that governments are so likely to propagate a false religion instead of the true, that they had better not attempt to spread the knowledge of any. But does God permit any of His creatures thus to shake off the responsibility of entrusted talents? All power may be abused; but are we not bound to use it aright? May a ruler "be afraid, and go and hide this talent in the earth?"

On this latter point, as these Lectures are in reply to Mr. M'Neile's, we will let that gentleman, speak: we quote from a speech of his at Liverpool last September:

"Our petitions and arguments upon this subject appear to have been misunderstood, and very clever replies have been given to what we have never advanced. I allude particularly to language reported to have been uttered in the House of Commons last session. A debate arose upon some petition against the continuance of the grant to Maynooth College. The noble lord, her Majesty's Chief Secretary for Ireland, is

reported to have said—"They (the petitioners) started with the proposition, that it was wrong to support a religion of which they disapproved. That might be a very good opinion to hold; but it appeared to him, that any one who conscientiously held that opinion was bound to support the voluntary system. How any one could, in common candour, say that it was wrong to support a religion which they thought erroneous, and yet exact the very same support for another religion, of others who equally thought that erroneous—how they could allow the great majority of the people of this country to impose upon the vast majority of the people of Ireland the duty of supporting persons to advocate the tenets, which the majority in Ireland deemed wrong, he could not conceive. It seemed to him to be utterly at variance with every notion of consistency, of candour and of sense. In this sense, the laws which required the payment of church rates from persons of all persuasions ought to be instantly repealed." This was very clever against a certain opinion; but who ever held that opinion? Who were they that ever held it was wrong to support a religion, of which they did not approve? I cannot, of course, say of which particular petition the noble lord spoke, as, I am happy to say, there were a great many of them; but I may say for the friends of the church, that we never alleged it was wrong to support a religion, or a system of education, because we disapproved of it. It was of this the noble lord made so much; remove this, and the cleverness, which so adroitly retorted upon it, becomes very harmless. It is not because we disapprove of it, that we say it is wrong to support it, but because it is opposed to the Word of God. If the legislature say to us, 'Multitudes of your fellow-subjects deem it in accordance with the Word of God; and who is to decide between you and them?'—our answer, with all respect to the legislature, is, 'You are to decide; you are providentially placed in a condition and station of influence for the good of the country, in which it becomes imperative upon you to decide many questions concerning which the population of the country are divided. Be able to decide is a part of your qualification as senators—to

use your best abilities, and your most anxious and persevering inquiries, in order to qualify yourselves, is a part of your duty, as a conscientious representative, a patriotic subject, and an honest man. Upon other subjects you do this. You study the science of political economy, and take upon you to decide in the matter of corn laws, on which the people are divided. You study the nature and operation of municipal governments of large towns, and come to a decision upon the subject of corporations. You examine the complicated interests of our colonial union, and decide upon questions involving the respective powers and privileges of local legislatures and the imperial Parliament. In all things you decide; and it is right you should decide. You are not kept from decision by the indecision of the people, or by any difference of opinion, and I should say that any man who cannot make up his mind because his fellow countrymen differ in opinion, because his constituents differ in opinion, or from any other cause, ought to give up his seat. We claim decision at your hands; and if you answer, 'Well, the only way in which we can decide is by a majority; and are you prepared to abide by the decision of a majority in matters of religion and education?'—the reply is, 'Whether we are willing or not, it is your duty to decide.'"

Here we will conclude. We may have many among our readers, differing from our view; but they will allow us, with the liberty of Christian men, to state our own conviction, that while the wants of the world exceed the voluntary energies of Christians, the aid of a tax to send forth ministers and Bibles is a right and proper thing. That we are no bigotted Churchmen, our Magazine fully shows; our object is, as we declare upon our front, "the spread of the Gospel." And we hope and look for the days, when the compulsory help of governments shall be needed no more. Those days shall come. "To Him shall be given of the gold of Sheba:" "And the daughter of Tyre shall be there with a gift."

ROSE AND CROWN LANE. Or, a Sketch of my Neighbourhood. Cloth bds. pp. 140.

Religious Tract Society.

HERE is a lively idea; and it is well

worked out. Instead of taking characters for description at random, or by classes, the author presents us with the inhabitants of a street. There are ten houses; and we go from one to another, till we have explored "Rose and Crown Lane"—a name which it derives from having to boast of the Rose and Crown public house at its head. At No. 1 we find a shoemaker; himself intemperate, and his family ill-managed. No 2 is occupied by an industrious plasterer, with a careful wife and thriving family; the good woman, however, having her faults, which all whom she is like are admonished to mend. Then No. 3 is the author's house; and he will wear his visor down. No. 4 is the habitation of a widow; reduced in circumstances, but Divinely enabled to rise above circumstances. No. 5 is a barber's, whose wife takes in needle work; respecting which latter occupation we have some

useful hints. No. 6 is a baker's; honest and industrious, and who will not bake on a Sunday. No. 7, a tailor's; as sadly given to strong drink, as the worst repute of his fraternity imports. At No. 8 lives a cabinet maker, whose wife (dishonest and teaching dishonesty to the servants of others) keeps a chandler's shop; with a lodger, dwelling among the poor, but "rich in faith, and heir of a kingdom." No. 9 has three aged inmates; a schoolmistress, a nurse, and a helpless old female. No. 10 is the dwelling of a frugal laundress. Interesting and useful lessons are conveyed by means of this happy idea of supplying the annals of an entire street; and they are thus rendered readable by those, who would not go through an essay or a treatise. A great deal of wisdom, compressed into a little book, and made attractive by a narrative form, is a treasure; and we have it here.

Religious Intelligence.

THE COURT.

ON the mornings of Sunday the 1st and Sunday the 8th of November, her Majesty and Prince Albert attended Divine service in the private chapel in Windsor Castle. On the 13th the Court removed to London; and on the morning of the 15th the Queen and Prince attended Divine service in the private Chapel in Buckingham Palace. On each occasion the sermon was preached by the Rev. Dr. Short.

On the afternoon of Saturday the 21st, at 10 minutes before 2 o'clock, her Majesty gave birth to a Princess. At a Privy Council held the same day, it was ordered that a form of prayer and thanksgiving upon the occasion be prepared by the Archbishop of Canterbury, to be used in all churches and chapels on Sunday the 29th of Nov. The following is the form, which has since been issued:—

"O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased, we most humbly offer unto Thee our hearty thanks for Thy great goodness vouchsafed to Thy servant our Sovereign Lady the Queen, in supporting her under the pains, and delivering her from the perils of childbirth, and giving to her and her Royal Consort the

blessing of a Daughter. Watch over her, we beseech Thee, with Thy Fatherly care; sustain and comfort her in the hours of weakness and weariness, and day by day renew her strength. Preserve the infant from whatever is hurtful either to body or soul, and adorn her as she advances in years, with every Christian virtue. Regard with Thine especial favour our Queen and her Consort, that they may long live together in the enjoyment of all happiness here on earth, and finally be made partakers of Thine everlasting glory. Establish their descendants on the Throne of this kingdom, and make them, through all generations, the blessed instruments of Thy Providential goodness to Thy Church and people. Implant in our hearts a deep sense of Thy manifold mercies towards us, and give us grace to show forth our thankfulness unto Thee, by dutiful affection to our Sovereign, and brotherly love one to another, by the profession of a true Faith, and constant obedience to Thy Word and commandment; so that faithfully serving Thee in this life, we may in the life to come be received into Thy Heavenly Kingdom, through the Merits and Mediation of Thy Blessed Son Jesus Christ our Lord. Amen."

CHURCH OF ENGLAND.

CAMBRIDGE UNIVERSITY.—The office of Lord High Steward being vacated by the Duke of Northumberland's promotion, Lord Lyndhurst and Lord Lyttleton were put in nomination to fill it. Of Lord Lyttleton, who is a very young man, little was known, except that he opposed the Ecclesiastical Duties and Revenues Bill, the object of which is to cut down the Cathedral Establishments so as merely to remunerate the persons actually required for duty, and devote the monies thus saved to the building of churches. But although Lord Lyttleton was less distinguished, his ranks were largely swelled by those who opposed Lord Lyndhurst, as a known leader of a great political body; and some few were influenced by rumours affecting the moral purity of Lord Lyndhurst's life some eight or ten years since, before his second marriage. The polling took place on the 11th, 12th and 13th of November: and at its close the numbers were—

For Lord Lyndhurst . . . 974

For Lord Lyttleton . . . 487

Majority . . . 487

It has been since ascertained, that Lord Lyndhurst's majority among the clerical voters was much larger in proportion than his majority among the lay voters.

NEW CHURCHES.—We continue our List of Churches opened:—

Cann St. Rumbold (Salisbury Diocese). Sept. 22.

St. John's Church, Sheffield.

Norton-le-Clay (Ripon Diocese). Sept. 26.

West Stower (Salisbury Diocese). Oct. 8.

Pontnewydd, near Pontypool. Oct. 15.

Shugborough (Lichfield Diocese).

Iping, Sussex, Oct. 22.

Derry Hill, near Calne. Oct. 27.

Broadway (Worcester Diocese). Oct. 27.

Gunshill (Lichfield Diocese).

Floating Chapel, Preston Brook, Bridgewater Canal. Holds 200. Provided by the proprietor of the Canal, Lord Francis Egerton.

Knowle St. Giles, Somerset. Nov. 3. Abergavenny. Nov. 6.

All Souls' Church, Every Street, Ancoats, Manchester. Nov. 18. Built for

the Rev. Dr. Warren, formerly a Wesleyan Methodist minister.

WESLEYAN.

NEW CHAPELS.—List continued:—

Metheringham (Sleaford Circuit. Sept. 27.

Finstock (Witney Circuit). Oct. 9.

Wesley Place, near Keighley. Oct. 11.

Navenby (Sleaford Circuit). Oct. 14. Holds 600.

Long Clawson (Melton Mowbray Circuit). Oct. 16.

Woodhouse, near Leeds. 700 sittings; 200 free.

REV. JOHN H. BUMBY.—This promising young preacher, who had excited much interest in this country, left England two years since, to undertake the office of General Superintendent of the Wesleyan Missions in New Zealand. We regret to learn, that on the 26th of June last, the canoe in which he was returning to the principal Station was upset, and with twelve natives he met a watery grave.

MISCELLANEOUS.

NEW CHAPELS.—List continued:—

Independent.

Withybrook, Warwickshire. Oct. 1.

High Street, Hungerford, Wilts. Nov. 3.

Pinchbeck, Lincolnshire. Nov. 5. Holds 500.

Crocker Hill, near Fareham. Nov. 11.

Alswear, North Devon. Nov. 18.

South Head, New South Wales. Nov. 18.

Methodist Association.

Lady Lane, Leeds. Nov. 12. 500 free seats.

CHURCH RATES.—We were misled by a newspaper some time since into stating that John Thorogood was discharged from Chelmsford gaol. This event has only just occurred. On the 10th of November the Registrar reported in open Court to the Judge of the Consistory of London, that he had taxed the Churchwardens' costs in that Court at £16 : 13 : 8, and the costs of executing the warrant at £4 : 1 : 4; which were to be added to the rate—9s. 2d. The Counsel for the Churchwardens claimed also £75, the costs of opposing Mr. Thorogood's unsuccessful application to the Court of Queen's Bench to discharge him. The Judge, however—Dr. Lushington—held that they must recover

these costs in some other way; Thorogood could not be detained in custody for them, but must be discharged on payment of £21 : 3 : 2. On the 12th of November this sum was paid by some unknown person, and Thorogood was then discharged.

About two years since, proceedings were commenced in the Ecclesiastical Court against Mr. Baines of Leicester, for non-payment of church rates. Like Mr. Thorogood, Mr. Baines refused to appear to the citation; and the parties proceeded to obtain judgment against him. A writ of execution was issued, which he applied to the Court of Queen's Bench to set aside, but the Court after argument refused the application. On the 13th of November he was taken into custody upon the writ, and lodged in Leicester gaol. A public meeting was held on the 16th at Leicester upon the subject, at which some very strong language was used by the Dissenting Ministers in that town.

We continue our List of contested Church Rate cases:—

Gedney	Rate refused.
Ecclesall	Rate refused.
Morley, near Leeds.....	Rate refused.
St. George's, Colegate,	
Norwich	Rate Refused.
St. George's in the East,	
London	Rate carried.
Carmarthen	Rate carried.
Ealing	Rate carried.

BRIXHAM FISHERMEN.—In a letter from the Rev. H. F. Lyte, Minister of this place, addressed recently to the Secretary of the Christian knowledge Society, he mentioned that he was about to preach his half-yearly sermon to about 500 fishermen and seamen who set out about this time to fish. Mr. Lyte added:—"The origin of this half-yearly assemblage in church is as follows: Our fishermen, or at least a considerable part of them, leave us about the month of November, to fish during the winter months off the Dutch and French coasts, and they send all they catch into the London market. Their chief place of rendezvous during this time is Ramsgate. Before they set out they come in a body to church, where one of the galleries is assigned to them on that day, and they there hear an appropriate sermon. The clerk on such occasions and the choir are silent, and the men repeat the responses and sing

the Psalms themselves; and their devotional spirit is very striking. I believe that they would now think it a profane presumption, were they to set out from home without thus publicly seeking God's blessing on their undertaking. A similar service, with an appropriate sermon, takes place on their return, the main object of which is to record their gratitude to Almighty God for their past deliverances. It is surprising how suitable our comprehensive Liturgy is felt to be on both occasions. I need not say, that where such a spirit prevails, we have nothing like Sunday fishing. Even when the boats are away from hence, and are detained at sea on Sunday, they now invariably take up their nets and lie to, letting the vessel drive, and most of them spending the day in religious exercises in the best way that they can."

THE TIDE OF LIFE.—The number of persons, who passed over London Bridge in the twelve hours from eight in the morning to eight at night, was counted on the first of September. The result gave an average of 4,455 every hour, or 74 in every minute.

POPEY.—About £500 have been subscribed to defray Mr. Stowell's expences, in the action brought against him by Mr. Hearne.

On the fifth of November Mr. Stowell's counsel moved for a new trial of the action. The Court (the Queen's Bench) held, that so far as related to the ground of defence urged at the trial, Mr. Stowell's counsel was wrong, for the nature of the meeting or the *bona fides* of the statement did not protect it; but on the question whether it amounted to a libel, they granted a rule to show cause why there should not be a new trial, or judgment for the defendant.

New Popish Chapels have recently been consecrated at the following places: Reading.

St. Augustine's Chapel, near Preston. Near seventy priests attended.

St. Anne's Chapel, Keighley, Oct. 14. Collected at opening £250.

St. Mary's Chapel, Newport, Monmouthshire. Nov. 11.

By the returns made to Parliament last session of the number of marriages solemnized in Roman Catholic chapels and other Dissenting places of worship from the 1st of January to the 31st of December, 1838, it appears that the number of Roman Catholic marriages in

England and Wales was 1,629. Now we know that marriage is made a sacrament in the Church of Rome, and it is not considered valid by her members unless celebrated by a priest of their own communion. It is, therefore, reasonable to conclude, that in all cases where both the parties are Romanists the marriages are so celebrated; and in cases where one of the parties is a Protestant, it is almost the universal practice to celebrate the marriage according to both rites, in order to make it binding on the conscience of both parties. The number of marriages celebrated in Roman Catholic chapels may, therefore, be taken as a fair criterion of the Roman Catholic population. Now it appears from the First Annual Report of the Registrar-General, that the whole number of marriages in England and Wales, from January 1st to December 31st, 1833, was 111,481; and that the whole population of England and Wales, in the middle of the year, amounted to about 15,324,720. This will give one marriage for $137\frac{1}{2}$ persons; and we have $(127\frac{1}{2} \times 1,629 =)$ 223,987 for the whole amount of the Roman Catholic population in England and Wales. These results agree most remarkably with an estimate formerly made from the number of Roman Catholic chapels in Great Britain, where, by estimating them at 500 to each chapel, it was computed the number of Roman Catholics in England and Wales was about 223,000. Their proportion, therefore, to the whole population is little more than the seventieth part. It seems, however, that even this is a somewhat greater proportion than that of the latter part of the last century. Bishop Porteus says (in his letter to the clergy of Chester), that the number of Papists, as returned to the House of Lords in 1767, was 67,916; and in 1780 it was 69,376, making an increase of 1,640. He states that the population in 1781 was estimated at 8,000,000, so that the Papists did not make an hundredth part.

THE ISLAND OF ERROMANGA.—Extract from Captain Cook's Journal, Aug. 3, 1774.—“Pursuing his discoveries, Captain Cook came in sight of an island, which was afterwards known to be called by the natives Erromanga, or Erromanga. He brought his vessel to anchor in a bay there on the 3d August. The next day he went with two boats to examine

the coast, and to look for a proper landing-place, that he might obtain a supply of wood and water. At this time the inhabitants began to assemble on the shore, and by signs to invite our people to land. Their behaviour was so friendly that Captain Cook was charmed with it; and the only thing which could give him the least suspicion was, that most of them were armed with clubs, spears, darts and bows and arrows. He did not, therefore, remit his vigilance, but kept his eye continually upon the chief, watching his looks as well as his actions. It was soon evident that their intentions were hostile. They made a violent attempt to seize one of the boats; and though, on our commander's pointing a musket at them, they in some measure desisted, yet they returned in an instant, seemingly determined to carry their design into execution. As signs and threats were of no avail, the safety of Captain Cook and his people became the only object of consideration; and yet he was unwilling to fire on the multitude. He, therefore, resolved to make the chief alone the victim of his own treachery, and accordingly aimed his musket at him, but at this critical moment it missed fire. This circumstance encouraged the natives to despise our weapons, and to show the superiority of their own, by throwing stones and darts and by shooting arrows. Hence it became necessary for Captain Cook to give orders to his men to fire upon the assailants. The first discharge threw them into confusion, but a second was scarcely sufficient to drive them off the beach. In consequence of this skirmish four of the people lay to all appearance dead on the shore. However, two of them were afterwards perceived to crawl into the bushes. “On account of the treacherous behaviour of the inhabitants of Erromanga, Captain Cook called a promontory or peninsula, near which the skirmish happened, ‘Traitors head.’”

NOTICE—In closing this volume we may mention, that it is our intention henceforth to give more prominence to the topics of the day, than the mere article of “Religious Intelligence” has hitherto comprised; and to introduce an additional department next month for the sake of this object.

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